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Our Graduates' Institute.

PROTESTANT THEOLOGY IN FRANCE AT THE PRESENT TIME.

REV. PROF. COUSSIRAT, OFFICIER DE L'INSTRUCTION PUBLIQUE.

(A Historical Sketch.)

Is there a French theology? Is there any such thing as a national theology? Is it not better to consider theology as essentially ecclesiastical, and in a great measure individual?

We all agree that in the same country, and, indeed, in the same church or school, theologians betray idiosyncrasies, resulting from their mental constitution and special culture. Still we may be permitted to note the characteristic tendency of every people at different times, or in the whole course of its history. It would not be erroneous to assert, for instance, that in our century German theology is, above all, specula-

tive; English and American theology, mainly practical; and French theology equally speculative and practical;—just as geographically France holds an intermediate position between Germany and England. I prefer, however, in order not to prejudice that question, to entitle this paper Protestant Theology in France, rather than French Protestant Theology.

France has just been endowed with a new theological system styled *Symbolo-fidécisme*, whose chief representative is Auguste Sabatier, Dean of the Faculty of Divinity of Paris, and Professor of Reformed Dogma.

In order to render intelligible its nature and comparative success, we must briefly review the events which led to its conception.

I do not need to go back to the Flood, namely in this case to the invasion of Barbarians, and remind you of the first attempts in Gaul, during the dark period of the Middle Ages, from Scotus Erigena to Anselm of Canterbury, Thomas Aquinas, Abélardus and Guillaume Occam, to solve the mysteries of life and religion, on the line of perfect submission to the teachings of Rome.

Nor is it necessary to recall the work of John Calvin and of the brilliant schools of Saumur, Montauban, Sedan and Nîmes, justly renowned at that time throughout the world.

With the revocation of the Edict of Nantes, and the expulsion from France of the Reformed Theologians, the forward march was stopped, even in the Roman Catholic Church, who, being no longer compelled to defend herself against a learned and powerful rival, fell asleep. Protestant churches were destroyed, their academies closed, their books burned. The few Huguenots who remained could barely escape in wild places their fierce persecutors, and their ministers or predicants devoted themselves solely to the preaching of the Word explained as in the Calvinistic standards.

When at last the Revolution of 1789, and, at the dawn of the century, the first Napoleonic empire, secured liberty and peace to the remnants of the Huguenots, there was a revival of theological studies. Samuel Vincent, pastor at Nîmes,

Daniel Encoutre, Dean of the Faculty of Montauban, and a few others, distinguished themselves as deep thinkers, eminent writers and learned professors. The La Rochelle confession of faith, the old liturgies were still the recognized standards of the Reformed Church; but many pastors, imbued with the philosophical principles of the times, preached a kind of supernatural rationalism. They did not deny any Christian truths, but they ignored some of the most important ones.

Another revival—a revival of life—soon originated in Switzerland, or rather in Geneva, and in the south of France, with Cesar Malan, Ami Bost, Frederic Monod, Guers, Merle d'Aubigné, Robert Haldane. These godly men gave prominence to the doctrines of justification by faith, of gratuitous and certain salvation, thereby intensifying the fervor of the Church.

Later on, Adolphe Monod, and his brothers, Professors Jalagnier and de Félice, pastor Chabrand and many others, preached or taught with power the pure Gospel of Christ.

Thanks to their fidelity and zeal, the Reformed Church, who numbered among her members illustrious laymen, such as Guizot, Baron Delessert, Admiral Verhuell, Baron de Staël, Marquis de Jeaucourt, Ambassador Stapfer, Frank, Louis and Armand Courtois, bankers, established the Bible Society of France, Home and Foreign Missions, Protestant schools, orphan asylums, and other works, which have always been regarded as the thermometer of church life.

In the midst of that beneficial activity, from 1830 to 1850, the destructive theories of Baur, Strauss and various German schools, slowly crept in France. Young and promising students went to Germany for the completion of their theological training. They left France believers, they came back doubters.

About the same time, a famous book, *la Théopneustie*, by Gausson, caused an outburst of dissent. In 1850, Prof. Edmond Schérer, a colleague of Gausson in Geneva, sharply criticized the theory of verbal inspiration and providential

canon, and then resigned his charge. His views were upheld by the young theologians brought up in the love of German writings. With enthusiasm, they founded a periodical, the *Revue de Strasbourg*, which was very influential for one generation. In it they boldly discussed every possible question of theology and philosophy. Placed at first on the basis of supernatural revelation and inspiration, they deviated more and more from their original position, and one by one dropped into pure rationalism, mysticism, or scepticism.

Félix Pécaut was not on the staff of the *Revue*. A deep and solitary thinker, in his country place at the foot of the Pyrenees, his soul was not satisfied with mere criticism. He tried to build up a new system. In a book which was extensively read, *Le Christ et la Conscience*, (1859), he proposes to substitute Christian conscience for the Bible and for Christ as the only criterion of religious truth; and in a second book, *Le Théisme chrétien* (1864), he shows how to organize church life and worship on that basis. In his opinion, he simply completed the work of the reformers. These had transferred the magisterium of religious truth from the Church of Rome to the Bible; the new school (of Strasbourg) had transferred it from the Bible to Christ; he proposed to transfer it from Christ to the living conscience of Christians. Everyone, however, understood that the new system was not an evolution, but a revolution. M. Pécaut acknowledged it afterwards.

Those bold leaders had after all but few followers, either in the clergy or in the laity. They were a staff of officers without an army. The bulk of theologians and people remained faithful to the great truths of the Gospel, and bravely fought in their defence. Some, like Count Agénor de Gasparin, endorsed in every detail the theory of Gaussen; others—the majority—maintained the fact of divine inspiration without binding the authority of the Bible to any human system. In that struggle Jalaguier, de Félice, Sardinoux, Pédézert, Grandpierre, Charles Bois, Edm. de Presseusé, Fr. Astié, F. X. de Rougemont, took a prominent part.

After a few years the controversy abated. Theologians

found it more profitable to cultivate the whole field of Christian learning:

Exegesis and Criticism.—L. Bonnet, Sardinoux, Ed. Reuss, Ch. Bois, Jean Monod, Astié, Wabnitz, Chapuis, Ménégos, Bruston, Alb. Réville, Colani.

Translation of the Old and New Testaments.—L. Segond, Perret-Gentil, Rillet, Arnaud, Vivien, Ed. Reuss, Edm. Stapfer, the revisors of the Bible, in 1881.

Church History.—Edm. de Pressensé, Merle d'Aubigné, Ch. Coquerel, Benoit, Bonet-Maury, Fr. Puaux, Puaux père, de Félice.

Dogmatics and Apologetics.—Pr. Jalaguier, Arnaud, Ducros, Viguié, Edm. de Pressensé, Gretilat, Bovon, Vinet, Ad. Monod, Mather, Thomas, Godet, Guizot.

Practical Theology.—A. Vinet, Ath. Coquerel père.

Homiletics.—Vinet, Viguié, Ath. Coquerel père.

Sermons.—Ad. Monod, Horace Monod, Er. Dhombres, Eug. Bersier, Bastie, Aug. Decoppet, Rognon, Viguié, Ath. Coquerel fils.

Patristics.—Pédézert, Massebiau, Jean Réville.

If you add to original works many translations from German and English, you will find in France a respectable religious literature for a small Protestant population.

Besides books, valuable articles have been published in different Reviews: *Revue chrétienne*, *Revue théologique*, *Revue de théologie et de philosophie*, *Bulletin théologique*.

But science opposed itself more and more to religion. To reconcile for thinkers religious faith and scientific convictions, two things which appear contradictory, has become the very problem of our time. Prof. Sabatier having undertaken to solve it for himself, proposes his solution in his *Esquisse d'une philosophie de la religion, d'après la psychologie et l'histoire* (A sketch of the philosophy of Religion, from the standpoint of psychology and history), a book published about two years ago, with a wonderful success for that kind of work in France. Three editions have been exhausted in a few months. Catholics and Free-thinkers, as well as Protestants,

have read it. A Roman Catholic bishop has reviewed it with courtesy. Eminent writers of different philosophical schools have discussed it in magazines and newspapers. Prof. Ménégoz, a colleague of Dean Sabatie., has extolled it as a new Christian Institutes, and greeted its author as a new Calvin.

On the other hand, evangelical theologians, such as Professors Henri Bois and Emile Doumergue, Pastors Hollar and Charles Babut, have condemned it, some unmercifully, others more kindly, but without reserve. They are of opinion that it reduces revelation to inspiration, inspiration to a natural phenomenon, God to an impersonal force, Jesus Christ to a mere initiator or originator, and religion to feeling.

They have pointed out numerous contradictions, which render unintelligible the writer's mind on important subjects, although every sentence is clear in itself.

All agree that the style of the book is as beautiful as that of Renan's writings, and more manly and earnest. Of the author's piety, of his deep communion with God and Jesus Christ, no doubt has ever been entertained. Any one reading Prof. Sabatier's "Sketch," or knowing him personally, cannot but admire him as a Nathanael, "in whom is no guile," a man as modest as he is learned.

Prof. Sabatier denies the accusations formulated against his system. He strongly asserts his belief in miracles, revelation, a personal and living God, the efficacy of prayer, the redemption through Christ, complaining that he has been misunderstood, and pledging himself to publish soon a systematic theology which will give a clear view of his creed.

I have read, of course, this important and controverted book. I have read again and again its most characteristic pages. Let me confess that it seems to me open to the above criticism. We find there many truths beautifully expressed, profound disquisitions, admirable passages, the tone of an unmistakable piety, but also some theses that seem to overthrow Christian faith.

I shall not attempt to analyze and discuss it. A general view of its contents suffices to my purpose.

"This volume," so says the writer in his preface, "includes three parts, which are in the same relation as the three stories of the same edifice. The first treats of religion and its origin; the second of Christianity and its essence; the third of Dogma and its nature."

Religion is "heart prayer" (*la prière du cœur*); it is so inherent to man that he cannot tear it off his heart without being condemned to disjoin himself and destroy that which in him properly constitutes humanity."

Christianity is "the end (*terme*) and the crowning (*couronnement*) of the religious evolution of mankind. It has its germ in the spiritual (*intérieure*) life, in the conscience of Jesus."

Dogma, that is to say, "a doctrinal proposition regarded as an object of faith and a rule of belief and manners," is both a necessity and an inadequate symbol of an external truth.

Prof. Ménégoz has reached identical conclusions by another way. As a Lutheran he has chiefly unfolded the notion of faith. Faith for him is simply trust. Thus he writes in his *Théologie de l'épître aux Hébreux* (1894): "We are saved by faith independently of belief."

The name of Symbolo-fidéisme has, therefore, been given by critics to that "new conception," and accepted by Profs. Sabatier and Ménégoz. They call that system "new" in so far as it gives an exclusive predominance to symbolism in dogma, and to trust in faith.

On the whole we find in France at the present time three distinct classes of theologians.

The first includes those who maintain with some variety of opinion on secondary matters the truth of the Gospel. By far the largest, it is represented to-day by Professors Emile Doumergue, Henri Bois, Wabnitz, Bruston, Jean Monod, Pédézert, and Pastors Ch. Babut, Hollard, Lacheret, Soulier, Sauter. It might be called the Montauban School.

The second class embraces those who, denying a supernat-

ural revelation, differ but little from philosophers. Their leaders are now gone, or are grown very old, and have resigned any pastoral or professional charges they held. Alb. Réville, F. Buisson, teach in the Collège de France and la Sorbonne. They have few followers in the church.

The third class comprises the adherents of Symbolo-fidéisme. How strong they may be numerically it is as yet impossible to say. Besides Professors Sabatier, Ménégos, Edm. Stapfer, Lobstein (of Strasbourg), not many have written in its support. We might call them the Paris School.

We thus find in France that which exists everywhere: a positive, a negative and a conciliation party,—or again, the thesis, the antithesis, and the synthesis.

And what of the future? will ask some one. Without claiming any gift of prophecy, I think that the future either in France or elsewhere will not be very different from the past. As Cicero said, *Historia magistra vitæ*. Men who feel deeply the burden of life and are haunted by the mystery of death, will keep attached to the Gospel, even when their speculations are somewhat wild; those who are not conscious of the tragic reality of sin will try old and new paths in philosophical and scientific research, wandering about as lost sheep. Church-going people will generally be found among the first; free-thinkers of every description will lead the rest of civilized mankind,—until Jesus Christ appears in His glory and dispels darkness through His kindly light.



WESTERN MISSION FIELDS AND THE WORK OF OUR STUDENTS.

BY MR. GEO. M'GREGOR.

It has been the custom to give the readers of the Journal a sketch of the work done by our students in the Mission Fields of our Western Provinces. Such a sketch should merit a place as being instructive as well as interesting. It should be instructive as indirectly furnishing us with information regarding the development of our country, and interesting as the story of work carried on under difficulties in these, mostly out of the way corners of the field.

Neither the number nor the needs of such fields are diminishing. From time to time we hear of even greater responsibilities devolving upon our Church in meeting the demands of such places. It is an important work, and it is pleasing to note, from the reports furnished us, the evident success which has attended the faithful efforts of those who represent our own college, in these difficult charges.

We begin with an account of the work done by Mr. W. Erskine Knowles, which extends, as will be seen, beyond the past summer. Mr. Knowles labored in different parts of British Columbia. For a year he was in the Presbytery of Westminster, having as a field, Mission City, about forty miles from the Coast. The congregations in this presbytery are comparatively old, and the work is generally well organized, which, of course, makes it pleasanter for the incoming missionary. Mission City several years ago was worked by the Rev. R. McCulloch, one of our graduates, whose name is still cherished by many warm friends in that place.

From Mission City Mr. Knowles took his departure in September, 1897, ticketed for Montreal, to resume his work in the College, but on the train one of his fellow-travellers happened to be the esteemed Superintendent of Missions.

The outcome of this accidental meeting was that Mr. Knowles was appointed to a field in the Kootenay district for the winter, taking the summer session in Winnipeg in place of the winter session in Montreal.

The place to which he went was Slocan City, being a town of about 800 inhabitants, beautifully situated in a little break in the mountains at the foot of Slocan Lake. Here he had an almost self-supporting congregation, ours being the only denomination holding regular services during the winter, and there being only one preaching point, the work was very encouraging and pleasant. The morning service had an average attendance of fifty-five and the evening service of over one hundred. He also conducted a weekly prayer-meeting, and the Christian Endeavor Society numbered thirty members.

The people were exceedingly kind, and although the place had all the instruments of vice native to all mining towns, its gambling hells, saloons, etc., still on the whole the people were interested in the church, and especially in the Presbyterian Church, which seems particularly suitable for the needs of the off-hand, bluff, but honest and true-hearted mining gentry, and Mr. Knowles, like all who have worked in such regions, speaks in enthusiastic terms of the free hospitality and unaffected sympathy which seems to characterize the mining people in Western Canada. Indeed, so taken is he with the many attractions, that he purposes turning his face westward again next Spring.

Slocan City is about half-way between Nelson and Sandon, in which towns are Rev. R. Frew and Rev. John A. Cleland, respectively, both of our College, and Mr. Knowles brings word of the esteem and affection in which these gentlemen are held by their flocks. Mr. Cleland, who left us but a little over a year ago, has already made an enviable reputation by reason of his kindly disposition as well as his unusual pulpit power. Since last Spring Slocan City has been supplied by an ordained missionary.

The next field to which we would introduce our readers is Ainsworth and Pilot Bay, which was worked by Mr. W.

J. Inglis, B.A., who comes to Montreal this year for the first time.

This field may not be altogether unknown to the readers of the Journal, as it was occupied by Rev. J. M. Wallace, M.A., a graduate of last year, during the summer of 1896, and a report of which appeared in the Journal for December, of that year.

As we compare the report with the one which we have before us, we feel that the outlook seems but little changed. These places are beautifully situated on the shores of the Kootenay Lake, but in the midst of so much that is beautiful in Nature there does not seem to be a corresponding beauty in the lives and characters of its inhabitants.

These, Mr. Inglis reports, are purely mining towns, and there is a smelter at Pilot Bay. The minerals are principally silver and lead, with some copper. The past year has been one of depression in the camps, but prosperity in the form of steady development of small properties seems to be returning.

Ainsworth is an old town for that country, some ten or twelve years having passed since the first prospector pitched his tent there and the first log store was built. It has now, including the surrounding mines, a population of probably 300, there being about fifty families in the town.

Ours is the only church doing work in this field, but the harmony prevailing among the Christian people of all denominations was a source of great pleasure to our missionary. As active helpers in the work of the Church, Presbyterians, Episcopalians, Methodists, and Lutherans were banded together, while the ordinary congregation embraced these as well as other forms of belief and—unbelief.

Besides preaching through the week at various mines in the surrounding hills, Mr. Inglis conducted Sabbath services morning and evening in the church at Ainsworth, and afternoon service at Pilot Bay. There was always a fair congregation of respectful listeners at these services, but the regret is that many never came near the church. As is well known by all, the miners are a difficult class to reach. Great tact

and, above all, sincerity of heart is demanded in endeavoring to influence these men for good, and draw them to the Church, as perhaps no class of people treat a minister so entirely on his merit, and the influence of the bar-room life which so many of them lead does not by any means tend to draw them towards the Church and religion.

Our missionary found it hard to have any kind of organized Christian effort, but as it was, six or seven met in what was called a Christian Endeavor Society. These few were in earnest, and one good work which they accomplished was the opening of a reading room in the town. A very pleasant room was secured, and well furnished with books, papers and magazines. The benefits which this conferred were much appreciated, especially by the better class of men.

Work under such circumstances may be discouraging, but it is a great work, it is an important work, and, to use Mr. Inglis's words, we say: "Men wanted, large-hearted Christ-like men, to turn that country from sin unto God."

We now come to the field which was occupied by our Reporting Editor, Mr. Donald Stewart. This was Duck Lake and Rosthern, situated in the Presbytery of Regina, about fifty miles from Prince Albert. Here Mr. Stewart was on historic ground, as the surrounding country was the scene of the Rebellion of 1885. No less than three battles were fought in the vicinity, viz., Duck Lake, Batoche and Fish Creek. The house in which Riel was captured is now occupied by a Christian Indian.

Mr. Stewart held services every Sunday morning at Duck Lake and at Rosthern in the afternoon. He organized a Sabbath school at Duck Lake, and it was kept up during the summer. This was the first Sabbath school attempted by the Presbyterian Church in this place. Mr. Stewart also attempted some personal work amongst the Indians at Duck Lake. Three of these Indians are members of the Church, but work among them seems to be discouraging, as the Roman Catholic Church has an industrial school, which every Indian child on the Duck Lake Reserve is expected to attend. The

greatest curse of Duck Lake is whiskey, which here, as elsewhere, accounts for a great deal of the indifference which the people manifest.

Rosthern is a section of the country which has only been opened up about four years, and during that time about eleven hundred settlers have come into the district. But these are all Germans, there being only five English-speaking families in the settlement.

The work was not encouraging so far as increase in members goes, nor does there seem to be much prospect of the station growing, unless at some future time work could be undertaken amongst the foreign settlers who now become a part of our population.

We now come to glance at a field in Western Ontario, the only mission field in the Presbytery of Sarnia, that of Duthie and Sombra, where Mr. H. G. Crozier was stationed, and from which there comes the report of an encouraging and successful summer's work.

Mr. Crozier's surroundings were all that could be desired, Sombra being a village of about 200 inhabitants, situated on the banks of the noble St. Clair, having also the advantages which the Erie and Hudson Railroad affords. The other station lies about six miles east of Sombra, in the midst of a very fertile district.

In Sombra, although the Presbyterian element was not very strong, there being only about nine families connected with the mission, yet the attendance at the church services was very good, especially in the evening, when there was no other service held in the village, thus permitting those of other denominations to join with them. Amongst the few, however, there seems to have been some enthusiastic workers, who rendered valuable assistance, especially in the work of the Union Sabbath School, which is carried on both summer and winter.

The other station, Duthie, while not as yet very strong, promises well for the future, and even now the mission is making its influence felt for good in the community. The

people are good attenders, enthusiastic workers and liberal supporters of the cause.

Near the close of the summer a Sabbath School Library was started, though necessarily on a small scale.

The most encouraging feature of the work as a whole was the interest manifested by the young people, due, no doubt, in a great extent to the formation of a Young People's Society in each of the stations.

The Presbytery also showed their interest by sending the Rev. Robert Haddon, B.D., to visit and encourage the workers, and followed up the work done by sending in another student to uphold the banner of truth and righteousness.

Coming still further east we have the Wilbur Mission field, 70 miles north of Kingston, on the Kingston & Pembroke Line. It is a large and somewhat scattered district, containing six preaching stations, covering a distance of thirty miles long and eight or ten miles wide. The stations were separated from each other by distances of from four to nine miles, with hilly and rough roads lying between. Here Mr. E. Turkington, who also comes amongst us for the first time this session, was stationed during the past summer.

It is a comparatively old settled part of the country, in which lumbering used to be the chief industry, but that having ceased the people have turned their attention chiefly to dairying.

Mr. Turkington speaks of some very encouraging features in the work, especially in a marked increase in the attendance over the previous summer, the liberality which the people displayed, their willingness also to give their services in the active work, and not least, the success attending the several Sabbath Schools. Of the six schools, three were carried on by the Methodists, who also hold preaching services in the district, two were union schools, and one purely Presbyterian. In the latter some very systematic work was done in teaching the children the Shorter Catechism, and the books of the Bible. Prizes were offered for those repeating without mistake a certain number of the questions—graded according to

the ages of the children—and also for repeating perfectly the books of the Bible, with the result that forty-eight books were distributed, thus not only attaining the end in view, but also distributing some good literature in a district where few books of the kind are to be found. The work of the Sabbath School must ever be of the utmost importance in such districts, where success is more especially not to be estimated by numbers but by the solid nature of the teaching.

This closes our report. We feel that the difficulties and responsibilities of the work in these western fields are great, not only for those who are actively engaged in it, but also for those who have the superintendence of the whole. So many scattered communities where, if righteousness is not preached, iniquity will the more prevail. Reports show that such communities appreciate their privileges, and the more so if for a time they have been deprived. But this is not merely the work of the superintendent or the student missionary, it is the work of the Church, and from such places there seems to come to those who have greater opportunities and greater privileges at their doors, an echo of the old Macedonian cry "Come over and help us." Many of such congregations are small and weak, but in all we see that amidst much sin and evil there is great need for the enlightening influence of the Gospel.

The mind which is immortal makes itself
 Requital for its good or evil thoughts—
 In its own origin of ill and end;
 And its own place and time,—its innate sense,
 When stripped of this mortality, derives
 No color from the fleeting things without;
 But is absorbed in sufferance or in joy,
 Born from the knowledge of its own desert.

—Manfred: Byron.

CHRISTMAS HYMN.

Sing, Christmas bells!
 Say to the earth this is the morn
 Whereon our Saviour-King was born;
 Sing to all men,—the bond, the free,
 The rich, the poor, the high, the low,
 The little child that sports in glee,
 The aged folk that tottering go,—
 Proclaim the morn
 That Christ is born,
 That saveth them and saveth me!

Sing, Angel host!
 Sing of the star that God has placed
 Above the manger in the east;
 Sing of the glories of the night,
 The Virgin's sweet humility,
 The Babe with kingly robes bedight,—
 Sing to all men, where'er they be,
 This Christmas morn;
 For Christ is born,
 That saveth them and saveth me!

Sing, sons of earth!
 O, ransomed seed of Adam, sing!
 God liveth, and we have a King!
 The curse is gone, the bond is free,—
 By Bethlehem's star that brightly beamed,
 By all the heavenly signs that be,
 We know that Israel is redeemed;
 That on this morn
 The Christ is born
 That saveth you and saveth me!

Sing, O, my heart!
 Sing thou in rapture this dear morn
 Whereon the blessed Princee is born!
 And as thy song shall be of love,
 So let my deeds be charity,—
 By the dear Lord that reigns above,
 By Him that died upon the tree,
 By this fair morn
 Whereon is born
 The Christ that saveth all and me!

EUGENE FIELD.

To you in David's town, this day
 Is born, of David's line,
 The Saviour, who is Christ the Lord;
 And this shall be the sign:
 The heav'nly Babe you there shall find
 To human view display'd,
 All meanly wrapped in swaddling bands,
 And in a manger laid.

Thus spake the seraph; and forthwith
 Appear'd a shining throng
 Of angels, praising God; and thus
 Address'd their joyful song:
 All glory be to God on high,
 And to the earth be peace;
 Good-will is shown by Heav'n to men,
 And never more shall cease.

Paraphrase—Luke ii., 8-15.

THE IDEALS OF THE OLD TESTAMENT.

I.—THE IDEAL MAN.

BY THE REV. PROF. SCRINGER, D.D.

The permanent value of any nation's literature depends very largely on the ideals of life and conduct which it presents, and the permanent prosperity of any nation depends very largely on the degree in which it cherishes or strives after its own highest ideals. The sad and checkered history of Israel is due to the fact that having, in the Old Testament, the loftiest ideals ever set before any nation, it so egregiously fell short of them in practice, and threw away its precious inheritance. But though the people have lost their nationality, their literature remains, and its ideals form perhaps the world's richest possession to-day. A brief discussion of some of these ideals ought to prove at once interesting and profitable. First in the list we may take up the Old Testament conception of the ideal man.

For our present purpose there is no need to enquire when or how the conception of the ideal man made its way into Hebrew literature. Whether the Pentateuch was written by Moses, or by some unknown scribe a thousand years later, whether it was a divine revelation or the product of native thought, certain it is that we have in the very opening chapter of that literature, a plain suggestion as to the true dignity and nobility of man, which has never been surpassed anywhere in the world's thinking. Whatever may have been the process by which man came into being, direct creation, evolution, or any other, he is represented at the outset as being in the image and likeness of God, superior to all other earthly forms of life, and entitled to the lordship of the world. He is a veritable son of God, by virtue of the

constitution given him, having capabilities far transcending those of any other on the earth.

This, however, is very far from exhausting the ideal presented. If this had been all, it would have expressed merely the fact which is at once obvious to any observer. For though man's dominion over the rest of the earthly creation is not undisputed, he has always shown a power to assert it successfully when he saw fit to do so, and even the heathen Greek poets attained to the idea that he was the offspring of the gods. But the Jewish ideal went much further than this, and conceived of him as a being who was made sinless and was meant to continue so. The entrance of sin is represented as a fall, a degradation from his first estate, and his recovery from the consequences of this fall is regarded as the main purpose of God's providential government of the world. The Jews, no more than any other people, could help being conscious of sin, and of the universal misery which it bred. But they alone regarded this whole condition as abnormal, a perversion of the original intention, which would yet somehow be set right. The divine purpose could not be ultimately thwarted, though the way of return might be long, and the divine purpose slow in its accomplishment. They were fully conscious that man was no longer in any garden of Eden, but they believed that he had once been there, and that it was his rightful home. Their national worship was at the shrine of Jehovah, but it was at the shrine of Jehovah enthroned between the cherubim, who guarded the way of the tree of life. By Jehovah's help they hoped yet to find their way thither and live for ever.

If the theory of modern science regarding evolution be accepted as proved, it makes it necessary to read some of the poetical setting, in which the Jewish conception as to man's original state is presented, in a slightly different way from that which has been customary with many theologians in the past. The original glory of man becomes a possibility rather than a possession. The fall becomes a forfeiture of that pos-

sibility, through a foolish and short-sighted choice of present pleasure at the expense of duty. But it still remains truly a fall, and in any case it does not affect the fact that the ideal man, as conceived by the author of Genesis, and universally accepted by the Jews, was a being of the noblest type, in the image of God and in natural sympathy with God's law. Anything that came short of that was a perversion of his nature and a degradation of his character to a lower standard than he was intended to attain. Sooner or later they believed that this ideal would be attained, the world redeemed from the power of sin, and the Kingdom of God re-established on the earth. The prophets exhaust the resources of language and of poetic imagery in their attempts to picture the golden age that the world will see when the pristine character of man is restored.

The unique nature of this ideal becomes apparent when we compare it with the conceptions which have dominated the other independent literatures of the world. The most familiar are those to be found in the literatures of Greece and Rome.

When we examine that of Greece we find that the idea of men being the offspring of the gods is not altogether unknown to them. But the practical bearing of the thought was wholly different from that which it assumed among the Jews. The suggestion which it carried was not so much that man was like the gods, as that the gods were like men. The idea, consequently, had no uplift in it for the elevation of Greek character. The ethical standard for both gods and men is not the divine one of perfect holiness, but the human one of weakness and sin. Their golden age was one wholly in the past, one that wholly disappeared without the faintest hope of return. Despairing of moral perfection their ideal of man developed rather in the direction of physical symmetry of form. The athlete was the national hero, and their religion found its highest expression in the sculptor's art. Rome was less æsthetic than Greece, and more ethical in its conception of the perfect man. A deep-seated regard for

justice has made her the world's law-giver. But her highest virtue was courage, and the successful generals, who seated themselves in turn upon the imperial throne, ultimately drew to themselves almost the entire religious sentiment of the people. Their religion was at bottom the apotheosis of force.

When we go farther afield to other literatures, such as those of India and China, the contrast is scarcely less instructive. The comparatively late system of Buddhism, indeed, at first sight, seems to make man divine, in fact, the only divinity in the universe. But its highest ideal is the obliteration of character and of personality, its goal not holiness, but extinction. In this last respect it is practically at one with the earlier Brahmanism, which has reasserted its hold over the greater part of India. The purely ethical ideal of the Jew at once commends itself by its superiority.

It must also be borne in mind that this lofty conception of man's true position and design is one which is attributed in the Old Testament to all men, without distinction of race or nationality. It is an essential part of its doctrine that the race is one. All mankind are descended from the one pair. All, therefore, can claim the same origin, a share in the same dominion over the earth, and look forward to the same high destiny. These privileges are not reserved for any one people or rank or class. It is true that the people of Israel is represented as called into a position of peculiar privilege and into a special relationship to God. But his favor was not accorded to them for their own sakes, or with a view to their sole benefit. It was in order that they might transmit their blessing to the whole world, and more speedily bring about the salvation of all the nations from the dominion and consequences of sin. Not all of them, perhaps, clearly understood this, and certainly some of them came to regard themselves as a superior class by reason of their privileges. But the nobler and more spiritual minds among them, as represented in the Old Testament literature, understood that they were but a priesthood for all the world, and had no special claim to the divine regard on their own account. In

the visions of the prophets the ultimate ingathering of the Gentiles ever found a place and was necessary for the full realization of their hopes for the future. In spite of a large amount of the spirit of national exclusiveness, which undoubtedly prevailed among the Jews as among all other nations of antiquity, it must be remembered that it was out of the midst of Judaism there sprang the one truly cosmopolitan religion of the world, and that the demolition of national barriers in the Christian Church was due to the sturdy efforts of a Jew, who nobly resisted the narrower tendencies of his own fellow-countrymen. In so doing, the Apostle Paul was undoubtedly truer than they to the very spirit of Judaism itself, as represented in the prophets, and in the other writings of the Old Testament. He drew his main arguments for the stand he took from the very Scriptures on the possession of which they rested their claim for a favored position.

One of the ready tests of the true character of a nation's ideal of man is its attitude on the question of slavery. If the truth that all men are really sons of God is honestly accepted by any nation, slavery, in the ordinary sense of the term, will be impossible, or if it exists at all, will take on such a character as to rob it of its most objectionable features. Men can never continue to hold their acknowledged brothers in bondage. Now as judged by this test the Jewish conception appears to good advantage as compared with other nations of antiquity. There is no doubt, indeed, that slavery existed among the Jews, as it did everywhere else, though there is no evidence that it ever existed among them on any large scale. Its existence was even recognized by law, and the rights of masters over their slaves fully secured. But the rights of the masters were at every point limited by the equally well defined rights of the slaves, such as are not found recognized anywhere else. Whether foreigners or of Jewish origin, they were protected from ill-usage of every kind. In the case of those who were of Jewish descent, the period during which they could be held in slavery was lim-

ited. Except with his own consent it terminated at the end of every Sabbath year, and, in any case, their children did not inherit their condition. The Roman law, on the other hand, as did the law of most other nations, gave the master nearly absolute power over his slaves. The slave could not contract a legal marriage, and the right of manumission was restricted. The effect of the Mosaic restrictions was such that previous to the Christian era the slavery of Jews to Jews had entirely disappeared, and the way was naturally prepared for the liberation of all Christian slaves held by Christian masters, until, as an institution, it faded out from European civilization altogether. The Jewish ideal in the long run proved stronger than the system which had so widely degraded manhood from its true dignity.

A still severer test of the worthiness of the Jewish ideal of man is that which is furnished by the place it accorded to woman. As the weaker sex physically, and inclined through her affection for her children to place herself under the protection of the male, woman has been more or less wronged and oppressed in every country of the world. Her complete emancipation, even in Christendom, has come only in the present century, and there are not a few who think that she has still to come into her full rights. It cannot be said that the Mosaic legislation protected her as completely as was desirable. The best that can be said, perhaps, is that it did all for her that it was possible to do, considering the customs that had become so prevalent as to have the force of law at the time when that code was drawn up. It allowed divorce at the will of the husband, but required that it should be by formal deed, so that there might be no misunderstanding about her position. It allowed polygamy, but did not encourage it. In so far as was consistent with these practices, it sought also to protect the purity of the marriage relationship while it continued. It must be confessed, however, that for centuries the Jewish practice did not greatly differ from that of other nations at the same stage of civiliza-

tion, and was hardly so high as that prevailing among Greeks or Romans.

But the Mosaic legislation does not really give us the best expression of the Jewish ideal. Behind it, and constantly pressing for recognition through the ministry of the prophets, was the higher conception presented in the opening chapters of Genesis. Whatever we may make of the story of woman's creation as a matter of history or science, that story places her by the side of man as his counterpart and equal. She, too, is made in the divine image, and though she is obviously under the protection of man, she is the virtual head of the family. The husband is to cleave to his wife, rather than the wife to her husband. The normal marriage is that of one man with one woman, and not more. The first bigamist mentioned is Lamech, the seventh in descent from Cain, and apparently the typical example of the criminal violence which found fit retribution in the deluge. If it is through Eve's weak yielding to temptation that sin enters the world, it is equally through her seed that the world's redemption is to be accomplished. As an ideal it is all that could be desired. We have barely reached it now, and have not got beyond it. There is no reason to suppose that it will not continue to be recognized as the highest ideal of civilized society as long as the world stands. Nor was it by any means without its influence on Jewish thought and practice. The custom of divorce certainly seems to have continued until the Christian era. But it was not without a vigorous attempt on the part of the nobler school of Jewish jurisprudence to restrict it within the narrowest possible limits. The controversy over the matter among them was revealed by the question put to Jesus as to lawfulness of divorce for any cause that might seem good to the husband, the stricter view of some of the scribes being that the cause must be satisfactory to the judges as well as to the husband. When Jesus in reply appealed from Moses to the ideal presented in the creation story, they felt that he had struck the true note, and neither side of the controversy had any criti-

cism to make. Polygamy seems to have wholly disappeared from Jewish society at the Christian era. The way was made ready for the adoption of the Christian standard as more completely reflecting the ideal of their sacred writings. The Jews have rejected Christianity, but it is admitted that there is no people on the face of the earth that more completely conforms to the Christian law of marriage and chastity, than the despised and persecuted descendants of Abraham. In this respect they are the legitimate product of their own best literature.



THE SALEM WITCHCRAFT.

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"Superstition," Mr. Lowell has said with his peculiar aptness for definition, "is something that has been left to stand over, like unfinished business, from one session of the world's Witenagemot to the next." But for us these old bills of belief have lost their vitality, so long have they lain upon the council-table, and their reading claims only a provisional attention which awaits the call of more substantial affairs. We are inveterate valetudinarians and nurse the symptoms of our vanishing disease when its attacks have long ceased to fret us. Our superstitions are ghostly and unreal, the shreds of our old complaint robbed of all its pain and wrapped in waking dreams by the narcotism of an age of science; but there have been superstitions as intense and real as ours are vague and shadowy. "A mythology that broods over us in our cradles, that mingles with the lullaby of the nurse and the winter evening legends of the chimney-corner, that brightens day with the possibility of divine encounters and darkens light with the intimidations of demoniac ambushes, is of other substance than one which we take down from our bookcase, sapless as the shelf it stood on, and remote from all present sympathy with man or nature as a town history."

"The mention of the witchcraft persecution," says Upham, now "creates a smile of astonishment or perhaps a sneer of contempt, or a thrill of horror for the innocent." But to the Puritans of that day the evidence of witchcraft was a matter of unquestioned validity, and belief in it part and parcel of their life, woven in with the very tissue of their thought. And if weight of divine authority and confirmation by the wisest of contemporary thinkers, supported by an endless array of apparently convincing evidence can render any belief justifiable, none ever held an article of faith on surer grounds.

It occupied the attention of eminent jurists and grave theologians, by whom its nature and principles were expounded and its provinces mapped out with such elaborate seriousness that one suspects the arch-fiend himself must have supplied the infinite knowledge of detail which their works display. The law recognized it as a provable and punishable offence, equally with assault and larceny, and was sanctioned in its prosecutions by the injunctions of Holy Writ. The evidence of its existence were at hand upon every occasion of loss or disease or misfortune whose causes were not immediately apparent. And was not its reality confirmed beyond all cavil by the confessions of the accused themselves when the rack had overcome the stubbornness with which Satan had endowed them?

That specific form of belief in the relation of the natural and supernatural, known as witchcraft, is peculiar to Christian countries and times. Many of its elements, indeed, have had a wider prevalence; the power to injure without physical means, to transcend the limits which space and time impose upon our passage from place to place, to transform themselves into the likeness of various brutes, in short to produce results without the aid of and in contradiction to the laws which ordinarily govern the actions of men, all these are to be found in the various fetichisms of the pagan world. The matter of their belief is a common possession, but its form is a peculiar development from the teachings of Christian theology. The Church defined in outlines of startling distinctness the doctrine of a malevolent personality, or, more exactly, individuality, subordinate to the Divine's, but his implacable enemy, and possessed of only less power than his. As Prince of the Powers of the Air he held in his hand the largess of the material world, and was constantly tempting men by such temporal rewards to sell their souls into his hands. One who thus contracted with Satan for a brief season of pleasure or supernatural power, at the price of his soul when the term expired, was called a witch.

The belief in witchcraft in this form involves a crude philo-

sophical dualism which regards the soul as a possession of the human person, to be bartered as his goods or chattels might, a conception defined and developed by the Church theologians through their disruption of the human personality, and the setting of the spiritual world over against the material as a closed system independent of the physical nature with which it is conjoined.

This contract was customarily completed by the signing of a book with the blood of the contractor and the setting of the Devil's sign-manual upon him. Satan then became the familiar and servant of his human ally, and accompanied him in the shape of a bird or black beast, until the term of the compact ended, when, unless outwitted, he disappeared with his unfortunate victim, leaving nothing more substantial than a smell of brimstone to mark his exit.

The earliest legend of this kind which has come down to us, that of Theophilus of Adana, contains already all the essential elements of the infernal compact. Theophilus has been deprived of office and dismissed from favor by his Bishop. In his extremity he meets Saladin, who successfully tempts him to deny Christ and engage himself to the Devil, who promises to restore in double measure his former prosperity. He accepts the offer, ratifies the compact in his own blood, and is replaced again in the confidence of the Bishop and restored to his see. But remorse seizes him and he seeks the aid of the Virgin in escaping the payment of his bond. The Holy Mother compels Satan to restore the document in question, the Bishop reads it aloud in church, the Devil is driven to ignominious flight, and Theophilus is restored to himself again.

This is the type of all those infernal compacts which were so widely reported and accredited throughout western Europe during the centuries intervening between the Middle Ages and our own. Sanctioned by Scripture, emphasized by the Church, recognized and proceeded against by the courts of the land, and supported by the most eminent thinkers of the time, it is little wonder that the belief in witchcraft ob-

tained such a firm and widespread hold upon the popular mind.

It is uncertain when the first case of witchcraft occurred in New England. Hutchinson dates it in 1645, when two children of the minister at Springfield, with several others, were afflicted. No indictments followed this case as the efforts to discover the supposed offenders were unavailing. The first execution for witchcraft took place in 1648, when Margaret Jones was found guilty of the crime and sentenced to death by Governor Winthrop. The evidence against her was that she "was found to have such a malignant touch as many persons, men, women and children, whom she stroked or touched with any expression of displeasure, were taken with deafness, or vomiting, or other violent pains or sickness." In this earliest case we find the same satanic familiar which appears in the later ones. While she was in prison, Winthrop informs us, a little child was seen in her arms, who ran from her into another room and there miraculously disappeared. Shortly after, the husband of this woman tried to obtain passage in a vessel bound for the Indies, but was refused on the ground that he was the husband of a witch-wife. Thereupon the vessel began to roll as if it would turn over, presumably by the power of Jones. Word was sent to the authorities, who despatched an officer to arrest him. The ship lay in the harbor, and while the officer was crossing from the dock it continued to roll. Upon his remarking that he had that which would tame the vessel, at the same time producing the warrant, the ship instantly ceased its motion, after having been tossed twelve hours. Jones was not executed and there is no evidence of his ever having been tried. In 1652, John Bradstreet, of Rowley, was tried in Ipswich on a charge of familiarity with the Devil. On investigation the familiarity dwindled down to the mere cracking a falsehood with the Father of Lies, in penance for which he was offered the choice of a twenty shilling fine or else be whipped. In 1655 Ann Hibbins, of Boston, was hanged, as a correspondent of Increase Mather's says, "for having more wit than her

neighbors." Other cases of witchcraft occurred in various towns of Massachusetts during the next forty years, the most interesting being that of the Godwin family. Mrs. Glover, described as a wild Irishwoman, of bad character, was laundress to the house. She was accused by the eldest of the Godwin children of stealing some linen, and retorted harshly. Immediately the girl fell into a fit and was followed by the other children. "They were struck dead at the sight of the Assembly's Catechism, Cotton Mather's Milk for Babes, and some other good books, but could read the Oxford Tests, Popish and Quaker books, and the Common Prayer, without any difficulties. * * * * Sometimes they would be deaf, then dumb, then blind, and sometimes all these disorders together would come upon them. Their tongues would be pulled down their throats, then out upon their chins. Their jaws, necks, shoulders, elbows, and all their joints would appear to be dislocated, and they would make most piteous outcries of burnings, of being cut with knives, etc. The ministers of Boston and Charlestown kept a day of fasting and prayer at the troubled house, after which the youngest child made no more complaints." Shortly after the woman was apprehended, but would neither confess nor deny her guilt. She was subsequently convicted and executed.

The persecution of persons for witchcraft in Salem took place in 1692. It lasted from the latter part of February, when the first singular actions of the supposed bewitched young girls were noticed, until September 22, when the final executions took place, though the last of the prisoners were not set free until May of the year following.

The story of its origin centres about the family of the Rev. Samuel Parris, a minister of Salem village. During the winter of '91 and '92, a circle of young girls had been formed, who were in the habit of meeting at Mr. Parris's house for the purpose of practising palmistry and other arts of fortune-telling and magic. It consisted of Elizabeth Parris, nine years of age, a child of great precocity, who took a leading part in the affair in its earlier stages, but who was not con-

cerned in its later development; Abigail Williams, a niece of Mr. Parris, eleven years old and living with the family, who took a prominent part in the prosecutions from beginning to end; Ann Putnam, twelve years of age, the most conspicuous of all concerned in the trials; Mary Walcott, seventeen years of age; Mercy Lewis and Elizabeth Hubbard, each seventeen years old; Elizabeth Booth and Susannah Sheldon, each eighteen years old; and Mary Warren and Sarah Churchill, servants in neighboring families. Besides these children there were in the circle two servants, John Indian and his wife, Tituba, whom Mr. Parris had brought with him from the West Indies, and who, with their superstitious tales of witchcraft and mystery, fired the imaginations of the children and led them to spend the hours of their meeting together in learning charms and making magic passes. The meetings of the children continued until February, when they began to act in a strange and ridiculous manner. "They would creep into holes and under chairs, put themselves into odd postures and utter loud outcries and ridiculous, incoherent and unintelligible expressions." The unusual conduct of the children came to the knowledge of their elders, and a doctor was called in. Their symptoms corresponded to no disease, and, unable to give a name to their disorder, he declared that the girls were bewitched. The news spread over the community, and people came from far and near to see the strange antics of the afflicted children. Mr. Parris gathered the ministers of the neighboring parishes together for fasting and prayer on behalf of the suffering children. They agreed that the girls were bewitched and set about discovering the authors of their trouble. At first the children would say nothing concerning the affair, but when the Indian woman Tituba asserted her ability to discover witches and took measures to do so, they cried out against her as the cause of their disorder. They said she pinched, pricked and tormented them and they fell into fits. Tituba denied the charge stoutly. In addition to the Indian woman they cried out against Sarah Good, a melancholy, distracted person, and

Sarah Osborn, a bed-ridden old woman. Complaint was laid against these persons and warrants were issued for their arrest. The examinations began on March 1, in the meeting-house, before John Hathorne and Jonathan Corwin, the local magistrates.

Sarah Good was the first examined, the other two being removed from the house for the time. There was a general tendency to receive the charge against her, as she was evidently the object of much prejudice in the neighborhood. Her husband, who was a weak, ignorant and dependent person, had become alienated from her. The family were very poor, and she and her children had sometimes been without a house to shelter them, and left to wander from door to door. Whether justly or not, she seems to have been the object of general obloquy. Probably there was no one in the country around against whom popular suspicion could have been more readily directed, or in whose favor and defence less interest could be awakened. She was a forlorn, friendless, forsaken creature, broken down by wretchedness of condition and ill-repute.

The selection of Sarah Osborne was also judicious. Her marriage had been unhappy, and she had been involved in a long lawsuit, through which she became harassed and distressed in mind, if not wholly distracted. For some time she had been bed-ridden. Rumor was busy and gossip rife in reference to her, and it was quite natural that she should have been suggested for the accusing girls to pitch upon.

All the trials for witchcraft were characterized by the same features. One will stand for a fair type of all. The examinations were conducted in the form of questions put by the magistrate, based on a foregone conclusion of the prisoner's guilt, and expressive of a conviction all along that the evidence of the afflicted amounted to and was absolute condemnation. The utmost efforts were made to entangle them and involve them in contradictions. They were allowed no counsel, and had barely permission to speak on their own behalf. When they did so the accusing children were seized

with such convulsions that their own words were turned to instruments against them. Speaking of that of Sarah Good, Upham says, "In this and in all cases it must be remembered that this account of the examination comes to us from those who were under the wildest excitement against the prisoners; that the accused persons were wholly unaccustomed to such scenes and exposures, unsuspecting of the perils of a cross-examination or of the inquisition conducted with a design to entrap and ensnare; and what they did say was liable to be misunderstood as well as misrepresented. All we know is from parties prejudiced to the highest degree against them."

The accusation and arrest of these three persons were but the beginning of the witchcraft delusion. The next accusation was against Martha Corey, an intelligent and devoutly religious woman. Her arrest was followed by that of Rebecca Nurse, a venerable woman of saint-like character and unblemished reputation. Other arrests followed in rapid succession as the afflicted children cried out against fresh witches. On April fourth Sarah Cloyse and Elizabeth Proctor were accused on suspicion of witchcraft, and after examination were, with the husband of the latter, committed to jail for trial. Then followed Giles Corey, Bridget Bishop, Abigail Hobbs, together with Mary Warren, one of the original accusers; and two days after their committal warrants were issued for the arrest of five persons in Ipswich and four in Salem. Thus the circle of accusations became larger, extending in some cases far beyond the bounds of Salem. On May 14 warrants were issued against five persons in Salem, two in Lynn, and one each in Reading and Woburn. During the remaining weeks of May further warrants were issued against residents of Lynn, Beverly, Andover, Malden, Marblehead, Charlestown and Boston; and complaints were made against others in all parts of the country.

The witchcraft delusion reached its climax of panic terror in Andover. The wife of a man in that town fell sick, and the report spread abroad that she was suffering under an evil hand. Her husband thereupon posted off to Salem to discover from the now famous girls the source of her indispo-

sition, and two of them returned with him to Andover. "Never," says Upham, "did a place receive more fatal visitors. Immediately after their arrival they succeeded in getting more than fifty of the inhabitants into prison, several of whom were hanged." A perfect panic swept like a hurricane over the place. The number, both of accused and accusers, increased every day. The only way to escape arrest was to become an accuser. Bradstreet, the magistrate, after having committed forty persons to jail, refused to arrest any more. He and his wife were immediately cried out against and had to flee for their lives. His brother was accused of having afflicted a dog. The brother escaped by flight, the dog was executed. The prisons in Salem, Ipswich and Cambridge were crowded. "All the securities of life were dissolved. Every man's life was at the mercy of every other man. Fear sat on every countenance, terror and distress were in all hearts; silence pervaded the streets; all who could quit the country; business was at a standstill * * * The feeling, dismal and horrible indeed, became general that the providence of God was removed from them, that Satan was let loose, and he and his confederates had free and unrestrained power to go to and fro, torturing and destroying whomsoever he willed. We cannot, by any extent of research or power of imagination, enter fully into the idea of the people of that day; and it is therefore absolutely impossible to appreciate the awful condition of the community at the point of time to which our narrative has led us."

In the early summer the jurisdiction of the witchcraft cases was taken out of the hands of the Salem magistrates. The old colony had been transferred into a royal province, and Sir William Phipps was sent out as governor. Stoughton, the deputy-governor, was in full sympathy with Cotton Mather, and through his influence a special court was appointed to investigate the witchcraft cases. The new tribunal met at Salem and consisted of the deputy-governor as chief justice with six other men as associate judges sitting with him. The first case brought before the court was that of

Bridget Bishop, who was condemned and executed the next week. At the following session of the court, on June 29, Rebecca Nurse, Sarah Good, and two others were tried and sentenced to death, all of whom were executed on the 11th of July. On the 5th of August, Burroughs, and five others were condemned, all of whom suffered, with the exception of Elizabeth Proctor, on the 11th of the same month. On the 9th of September the court met, and again, for the last time, on the 17th of the same month, when fifteen persons were tried and condemned, eight of whom were executed on the 20th of the month. These were the last executions which took place in connection with the witchcraft delusion.

The death of Giles Corey had produced a profound impression on the minds of the people. The character of many of the accused persons, and their bearing at the trials, could not be without effect in making the people reflect on the nature of the charges and their support. The end, however, came suddenly and unexpectedly. The girls became over-confident. They had already cried out fruitlessly against Rev. Samuel Willard, and the mother of Justice Hathorne's wife. At last they ventured to accuse Mrs. Hale, wife of the minister of the First Church in Beverly, a woman renowned for her distinguished virtues, and beloved by all the people. "Mr. Hale," says Upham, "had been active in all the previous proceedings, but he knew the innocence and piety of his wife, and he stood between her and the storm he had helped to raise. The whole community became convinced that in crying out against Mrs. Hale the accusers had perjured themselves, and from that moment their power was destroyed; the awful delusion was dispelled, and a close put to one of the most tremendous tragedies of real life."

Among the most shocking and barbarous incidents of the witchcraft persecution is that of the trial and death of Giles Corey. He was a rough character, of an impetuous and boisterous nature, and had given occasion to much scandal by his disregard of public opinion. In the earlier weeks of the witchcraft delusion he had become foolishly excited and

absorbed in the trials, spending all his time in attending the court sessions, and discussing the cases which came up; and was greatly incensed at his wife for not approving of or believing in them, so far that in his heat he let fall expressions which were used against her afterwards at her trial. When he realized the awful character of the delusion to which he had lent himself, and how his words had helped to bring his innocent wife to her death, he resolved to expiate his folly by a fate that would satisfy the demands of the sternest criticism upon his conduct. Two of his four sons-in-law had turned against their mother-in-law; the others had maintained her innocence. To these last he conveyed by will all his property, as a tribute to their loyalty. He knew that if brought to trial his conviction and death were certain, in which case his will would probably be invalidated. If, on the contrary, he were not brought to trial and convicted, nothing could break the will or defeat its effect. He therefore determined not to be tried; and when called upon to answer to the indictment of the grand jury he stood mute. Again and again he was called upon, but nothing could persuade him to answer to the charge. He refused utterly to recognize the court or answer to its questions, and thus rendered it impossible to bring him to trial. The law in such cases was that the obdurate prisoner should three times be brought before the court, when, if he persisted in his refusal to plead he should be taken to some low, dark cell, laid upon his back on the floor, naked for the most part, and a weight of iron be placed upon him not sufficient to crush him. His sustenance should consist of three morsels of the worst bread and three draughts of standing water that should be nearest the prison door, on alternate days. In this situation he should be kept until he died or made answer. How far the law was followed in this case it is impossible to say. It is said that the last scene of the tragedy took place in an open field near the jail, and that Corey urged the executioner to increase the weights, saying that there was but one way of ending the matter, as he would never yield. When the

pressure on his body had forced his tongue out of his mouth an official is said to have thrust it back with his cane. That he was crushed to death in this most atrocious manner is certain.

The witchcraft delusion at Salem seems, to the cursory observer, to have burst upon the people like a sudden storm, unheralded by any indications of its approach. It breaks across the quiet history of the town as a mass of intrusive rock is found thrust across the layers of stratified limestone. It was indeed a sudden and monstrous growth, but its seeds had germinated and budded long before. It is comparable, not to an attack of melancholia or mania induced by sudden misfortune or physical injury, but to an insanity gradually developing through pathological changes in the brain tissues, which manifests itself for months in eccentricities and slight aberrations, until some crisis, some unusual excitement suddenly overthrows the mental balance, and the man is a maniac who yesterday was sane. The great burst of literary brilliance in the Elizabethan period seems like a detached phenomenon unrelated to preceding intellectual development, but its conditions were preparing long before, even from the earliest singing of

“Dan Chaucer, the first warbler, whose sweet breath
Preluded those melodious bursts which fill
The spacious times of great Elizabeth
With sounds which echo still.”

The witchcraft delusion of 1692 did not come like a thunder-clap out of a clear sky; an electrical condition of the atmosphere preceded it, and premonitory flashes here and there presaged its coming.

The Puritans came to their belief in witchcraft not by tradition and popular prevalent opinion only; it was their's by nature and the circumstances of their environment as well. The whole cast of their character and the tenor of their fortunes had predisposed them to a belief in the miracu-

lous operation of spiritual powers, both evil and good, upon the fortunes of men. The religion in which they and their fathers had been nursed moulded them to stern and serious views of life. Their revolt from the established form of religion stood for a protest against the insincere ritualism and sinful frivolity of the time, and a demand for a severe and simple religion of duty. Life was a thing so wide-reaching in its implications and so awful in its responsibilities that they dared not for a moment forget its seriousness in the pleasures and pursuit of temporal things. They were in the world but not of it; the whole furniture of the spiritual world was more familiar than the passing show of the earth. They walked in the midst of unseen realities and felt themselves in intimate and personal relations to the divine. Their life was a rigid and constant discipline of the moral character and repression of the whole warmer and more sensuous side of their nature.

This stern and serious element was intensified into a predominant characteristic by a long series of persecutions and injustice to which they had been subjected in the motherland. Oppressed by tyrannic religious enactments, compelled to meet in secret for worship, subjected to fine and imprisonment for the maintenance of their beliefs, they felt themselves to be witnesses for righteousness in the midst of corrupt manners and impure religion. Their sufferings developed a lofty courage and self-sacrifice in them, heightened to a glow of enthusiasm by the thought that they were the children of the old martyrs, to whom such sufferings should be a privilege. Finally the exactions and oppressions laid upon these Dissenters became so great that they resolved to seek in the wilds of the New World that freedom of worship which was denied them in their own land. In the wildness and uncouthness of their surroundings in the western world were added new influences which tended greatly to emphasize the sombre mysticism of their character.

Every man is by nature a worshipper of the miraculous.

The thaumaturgist casts his spell upon us all. If religion be the worship of the mysterious in the world we are a race of religionists, from the rustic gazing in open-mouthed wonder at the passes of the prestigitateur to the scientist who stands at last in the presence of that inscrutable power which manifests itself through all phenomena. The new and mysterious stand to us in a relation altogether different from the old and familiar. We habitually move in the midst of things to which we have grown accustomed, and towards which we have acquired constant and typical modes of reaction. The landscape is familiar from long acquaintance; we know the forms of the things about us, and the lights and shadows which fall amongst them. We have reduced the phenomena of outward conditions to laws, so that we know what to expect from each new arrangement of their elements; and by long experiment have clothed ourselves in such ready-working hypothesis that the shocks are rare indeed which demand any radical reconstruction of them. Our environment becomes more and more plastic in our hands as we familiarize ourselves with it, and the difference between the subjective and objective worlds is marked out with increasing definiteness as we extend the application of exact law and find phenomena of external conditions successively predictable. This demarcation loses its definitiveness in proportion as we advance into unfamiliar surroundings. Placed in the midst of a new set of phenomena we are, in proportion to its newness, as lawyers without a precedent. We have no types of action upon which to rely. Laws there may be, but we know them not. This ignorance of the nature of our surroundings and the uncertainty as to what we should expect predisposes us to a ready acceptance of whatever presents itself. We cease to be critical for our familiar criteria will no longer avail us. Where there is no routine everything is miraculous. We have lost our basis of judgment. We stand in a world of wonders, and impostures and pseudo-miracles pass unchallenged, which, occurring in the midst of an environment re-

duced to law would instantly fall under the destroying guns of our trained criticism.

We feel this change of attitude whenever we visit new places or find ourselves in unaccustomed circumstances. New scenes, new faces, new customs and ways of thinking all introduce an incalculable element into our hitherto orderly environment. It becomes unruly, capricious, wilful. We assume, in short, a personal attitude towards it; for it is this element of incalculableness, I take it, which chiefly distinguishes the personal type of action from the impersonal or "thing" type. In proportion as we can reduce its changes to law, to constant types of action, does our universe lose its subjective character. Could the circle of definable causation be made complete, personality would be eliminated from the world. In proportion as our knowledge of causes in the changes of our environment becomes limited and obscure, the less we are able to define our subjective world, and the greater grows the confusion between it and the objective. The lines of demarcation become blurred, and the borders of the outer world overlap and mingle with the region of volitional action. Thus the external world takes on a personal element, and we come to regard the changes which occur there as the results of a will similar to our own, and we fill the woods with dryads and the waters with nymphs and nereids. Light and darkness, cold and heat, and thunder storms and refreshing showers become the expression of good-will and hate on the part of spiritual powers.

This attitude is typical of one stage in the history of mankind, that of *childhood*. Alike in the infancy of the individual and of the race the environment is accepted as personal. The savage and the child, standing in their fresh, untried world, proceed upon the only basis open to them, and react towards the things about them as if they were other selves. The child talks with the objects around him, and threatens, blames, praises, and punishes them,—displays, in short, that emotional attitude towards them which is the surest indication of the assumption of a personal element in

its object. The grown man betrays a remnant of the same attitude when he kicks the stone against which he has stubbed his foot. The savage regards each of the greater changes in nature as the individualized expression of an indwelling spirit, and seeing the magnitude of the effects produced by them, he becomes a fetish-worshipper.

It is this ignorance of causes, this inability to reduce the changes of our environment to constant types of motion, which is the great feeder of our belief in supernatural powers, divine and infernal. The defined and the explained we refer at once to familiar categories, which we set over against ourselves as objective; the mysterious and the unexplained we tend to attribute to wilful powers, comparable to our own, working through nature. It is possible that had our environment always been an orderly one, whose processes were all referred to recognized law, that the conception of gods in the world would never have occurred to men.

The Puritan, in his relation to external conditions, had much of the attitude of the child. His objective world was ill-defined, and the element of personality in his environment relatively great. It was in a large measure capricious, incalculable. Physical science had not sufficiently defined the causal series to enable him to detect and reject false hypotheses whose mere statement is to us their condemnation. Things which in our eyes are *prima facie* absurd, were to him worthy of serious consideration, if not at once plausible. The blasting of fruit and infecting of stock by spells and incantations, the causing of loss and injury by muttered curse, and the inducing of disease by sticking pins into an effigy, were accepted as rational explanations of visible and indisputable effects. The world of outer conditions was, in many respects, a miraculous world, and they had not yet learned to distinguish the unreasonable from the unknown, and in their demand for causes they accepted with the child's uncritical credulity many hypotheses whose chief recommendation was that they afforded a ready and convenient, if not rigidly tested explanation of the facts covered by them.

The shadow of the supernatural was thrown upon the Puritans in exaggerated outlines in their new home. Their solitary cabins were scattered in the openings of a boundless forest, with a hazardous sea behind and a land of unknown vastness before. The forest was full of wild beasts and the plains of a race of wily, relentless savages. Communication between settlement and settlement was difficult and dangerous. "Cultivation had made but a slight encroachment on the wilderness. Wide, dark, unexplored forests covered the hills, hung over the lonely roads, and frowned upon scattered settlements. Persons whose lives have been passed where the surface has long been opened and the land generally cleared, little know the power of a primitive wilderness upon the mind. There is nothing more impressive than its sombre shadows and gloomy recesses. The solitary wanderer is ever and anon startled by the strange, mysterious sounds that issue from its hidden depths. The distant fall of an ancient and decayed trunk, or the tread of animals as they prowl over the mouldering branches with which the ground is strewn; the fluttering of unseen birds brushing through the foliage, or the moaning of the wind sweeping over the topmost boughs,—these all tend to excite the imagination and solemnize the mind. * * * * The forests which surrounded our ancestors were the abode of a mysterious race of men, of strange demeanor and unascertained origin. The aspects they presented, the stories told of them, served to awaken fear, bewilder the imagination, and aggravate the tendencies of the general condition of things to fanatical enthusiasm."

The conditions of their social and political life predisposed the Puritans to a ready belief in such supernatural occurrences as the Salem witchcraft. "It was the darkest and most desponding period in the history of New England. The province was encumbered with oppressive taxes and weighed down with heavy debt. The people were dissatisfied with their new charter. They were becoming the victims of political jealousies, discontent and animosities. They had been

agitated by great revolutions. They were surrounded by alarming indications of change, and their ears were constantly assailed by rumors of war. Their minds were startled and confounded by the prevalence of prophecies and forebodings of dark and dismal events. At this most unfortunate moment, and as it were, to crown the whole and fill up the measure of their affliction and terror, it was their universal and sober belief that the Evil One himself was in a special manner let loose and permitted to descend upon them with unexampled fury."

The persecutions for witchcraft at Salem cannot be understood apart from the time and place in which they occurred. Taken out of their setting in the thought and habits of the seventeenth century and considered as a separate phenomenon, they present a series of incidents so tragic and awful in their character, so full of blind fanaticism and wide-flung superstition as to be almost incredible. We look back to the brief months which intervened between the first accusation of the unfortunate victims to the final executions, as a sudden and horrible madness which swept like a tempest over the stern and simple life of the old colonial town. But such a violent disruption of the facts from their environment must not be made if we are ever to come to a true understanding and adequate appreciation of the phenomena of history. The fact itself is maimed and distorted by such an excision from its surrounding tissue, and becomes, indeed, so far as any understanding of it is concerned, a wholly new fact, and no more to be comprehended than a hand or foot apart from the physical frame of which they formed a portion. The meaning of an historical fact lies in its relation to the facts of its environment. The two are reciprocal and cannot be understood apart. History is woven in one piece, a web of connective tissue, not a house of blocks which may be put together and taken apart again without affecting the value of its component cubes. History is the expression of the world's consciousness, which can be understood only in flowing masses and not at all in its factual elements.

We must not take the incidents of this witch persecution out of their setting in the seventeenth century and examine them in the light of nineteenth century knowledge and habits of thought, else it becomes a monstrosity to which the seventeenth century could never have given birth. Piti-able and tragic in all truth are the facts of the Salem witchcraft delusion, but neither unaccountable nor wholly unjustifiable. To us, in the cool light of our scientific knowledge and matter-of-fact habits of interpretation, the reign of terror which swayed the people of Salem during the spring and summer months of 1692, and made its name for ages the symbol of superstition and fanaticism, seems like the sudden spasm of some ghastly nightmare between dusk and dawning. It sounds too remote and horribly unreal for the daylight of American history. We have our superstitions still, it is true, but they are domesticated ones which stand and go at our bidding, and are brushed aside with ease when the weight of more real concerns is thrown against them. We may always make a point of seeing the new moon over our right shoulder and never allow any person to pass between ourselves and our companion in the street, but we do it with a half smile and the tacit recognition that they are superstitions. They are only admitted among the furniture of our life upon sufferance, and stand hesitatingly upon the threshold like trembling shades beside the grievous stream, deprived of all reality and substance. They are pseudo-superstitions, which we retain in unconscious acknowledgment of the great background of primitive supernaturalism which hangs across some corner of the life of the greatest philistine amongst us, for even he retains some inescapable dregs of hereditary imagination. But these seeds of old romance and racial superstition, which bore such appalling fruit in seventeenth century New England, are in this nineteenth century and among ourselves, dormant only, not dead. Here and there we see them spring to life in the transient terror of a panic or in the more enduring fever of religious fanaticism. The most ferocious beast on earth is a mob of civilized men; its con-

duct is headlong, savage, unpredictable. The individual is fired with a subtle madness, his conscience is not merged in that of the crowd, but is superseded by a social will, which is unreasoning and brutish, and the sanest man may be swept away in this communal mania and participate in emotions and actions more unanalysable and unaccountable than those of the veriest lunatic. The social madness of Salem was repeated in the French Revolution of the following century, and recurred again in the Commune of 1870. It broke out in the English industrial riots of the middle century, and its scenes are re-enacted in the strikes which mark the present quarter. In us all slumbers the flame of this old fanaticism; it requires only the fanning of terror or religious excitement, or the spell of some dominant social idea, to stir it into devouring fire. It is fostered by the unhealthy intensity of a life of narrow interests more than by all other things together. The safeguards against it are breadth of intellectual horizon, catholicity of taste and feeling, the culture of sympathy with the widest possible range of ideas and life-interests.

For nothing worth the proving can be proven,
Nor yet disproven; wherefore thou be wise,
Cleave ever to the sunnier side of doubt,
And cling to Faith beyond the forms of Faith!
—The Ancient Sage (Tennyson).

College Note-Book.

STUDENT LIFE.

Hallowe'en has come and gone. The freshmen, as usual, prepared the programme, and it was, no doubt, one of the best on record. At nine o'clock great excitement prevailed throughout the college, which continued until the twelfth hour. Through the underground tunnel some of the seniors had effected a passage to the barrel of apples, and were endeavoring to lessen the weight, when set upon by an overpowering number of freshmen, who forced them to retreat, although not without their plunder,—a treat on the Flat shortly afterwards. The men of the Old Building, feeling the lack of unity and strength among their forces, kept in the rear, and no attempts were made by the opposing hosts to excite the spirit of rebellion. A new feature in the night's proceedings was the 'bouncing of the freshmen.' Some refused, and force had to be applied, which caused great commotion in the ranks. Albert acted the clown admirably, and lavished his affections on Georgie. We must congratulate the new men on their success in entertaining the old students, but we hope that in future years, the bunches of bananas will be hung up to encourage high jumping, instead of being thrown on the floor to incite wallowing.

The first reception given to the students was one to which we all looked forward with exceeding pleasure,—St. Gabriel's. This is now an annual affair, and the students, judging by the number present, and the happy smiles on their faces during the evening, seem to appreciate a good thing when they see it. The entertainment was complete and the promenading in a square was indulged in, not too excessively. We doubt the propriety, however, of freshmen doing their parlor court-

ing in the basement of a church. Many of the boys have expressed a strong desire to keep up connections with adherents of the church, so we would honestly urge them to take courage and strike while the iron is hot. We heartily thank the young people of St. Gabriel's, and trust the already friendly feelings existing between us may have been strengthened by the occasion.

At the recent convocation of the North Flat, the honorary degree of N.F.F. was conferred upon Mr. G. D. Condie. Mr. Condie has become quite distinguished since his return from the West. Congratulations.

Favorite expression at receptions—"Rise to the occasion, and embrace the opportunity." Some of the freshmen, we hear, take it in the literal sense, and perform whenever the opportunity gives the slightest hint:

J.D.C. (embracing the opportunity)—"That song, Miss _____, makes me feel like throwing my arms around you."

Miss _____—"Indeed, you must have lofty aspirations."

The election of officers for the North Flat took place on Nov. 1st. There was a *fool* house. Sound judgment was manifested in the selection of officers, as will be seen by the following:

Bishop—C. A. Hardy.

Dean—F. MacInnes.

Critic—C. J. MacMillan.

Magistrate—James Swinton.

Flunky—G. D. Condie.

The following may be of interest to freshmen pursuing the study of chemistry: Potassium iodide and sulphur under slight pressure give an exceedingly interesting result, as follows:



The experiment is dangerous, as the preceding result may not be accomplished, and, instead, the reaction may be very

violent. Therefore this experiment should be attempted in the absence of light and when few (usually two) are present.

Mr. R. F. Hall, of Knox College, Toronto, who was with us during the season of '95-'96, paid us a flying visit a few weeks ago. He is the same jovial chap that he always was. Mr. Hall informed us that the new Professor of Knox, Dr. MacFadyen, is thoroughly at home in all the unexplored regions of the higher criticism, solving the most abstruse problems that have previously baffled all the intellectual giants of this continent. We congratulate the Knox men on having secured so distinguished a personage.

The auction sale of magazines and newspapers was held on Saturday, Nov. 12th, in the Reading Room, when Mr. R. J. Douglas, B.A., officiated as auctioneer. Standing high upon his dignity, Mr. Douglas, in quick style, disposed of the articles he had on hand, and the high-class bidding showed the interest and desire the students have in keeping an up-to-date Reading Room.

Lady (at reception)—“Mr. M., who is that short, red-headed, little man over there?”

Mr. M. (indignant)—“Why, that's my best chum.”

“Take away the women and what would follow?” shouted the orator.

“We would,” calmly replied a man in the back seat.—Ex.

Prof. Wilson, a leading light of Edinburgh University, recently wrote on the blackboard in his laboratory: “Prof. Wilson wishes to inform his students that he has this day been appointed honorary physician to the Queen.” In the course of the morning he had occasion to leave the room, and on returning, found that a student had added to the phrase, “God save the Queen.”—Ex.

Willie—"Grandpa, tell me a story."

Grandpa—"Once upon a time, before people thought of marrying for money——"

Willie—"Oh, I don't mean a fairy story."—Ex.

The November number of the Hartford Seminary Record contains an interesting article on "Ministerial Pronunciation," by A. G. Thompson. This article is full of instruction and will well repay careful perusal. It is to be noticed that neither the preacher nor anyone else, when mispronunciation has become a habit, for such it is in most cases, can be easily convinced of it, and be induced to take sufficient pains for correcting the habit.

Man is but dust, the poet said,
 And so the maiden trim,
 Takes quick advantage of the fact,
 And walks all over him.—Ex.

The Juniors have been looking their prettiest (?) for the past few weeks, preparing themselves to have their 'mug snatched' for the McGill Annual. One, on beholding his proofs, nearly collapsed, thinking he appeared just so-so in both, and that it would be impossible to choose the better. He stood like the donkey, which, when placed between two similar bundles of hay, starved, because there was nothing in either to suggest a difference, or, as we may put it, there was nothing in either to suggest anything.

This, that, and the next thing:—

Lady—"What makes that fair, curly-haired man so hilarious?"

D. S. (who is assiduously cultivating the *down* on his upper lip)—"Please don't write this *up* in the Journal."

J. D. M.—"Miss ——, I'm going to ask you a very important question."

H. F.—“Oh, her letter was hardly so sweet as that.”

W. P. T.—“Jimmy, be good.”

G. W. T.—“Like a hat for wading through mud.”

H. S. L.—“She was bred in old Kentucky.” (Refrain)—
“Fuzzy-Wuzzy.”

H. H. T.

REPORTER'S FOLIO.

The Philosophical and Literary Society held its regular meeting on Friday evening, October 28th.

The office of treasurer having become vacant, Mr. Cameron was unanimously elected to that position. A considerable discussion took place regarding the way the Baikie prize should be given. It was at last agreed to divide the prize and offer two prizes to the men, who, in the opinion of the students, would receive the most benefit by attending and taking part in the meetings.

After the business had been finished Mr. Mackay opened the programme by reading a selection from Othello, which was appreciated by all present. Mr. Walker gave a piano solo and then followed the debate of the evening.

The subject of debate was: “Resolved, that our Church is suffering more from hum-drum than sensationalism.” The affirmative was discussed by S. MacLean, B.A., and the negative by F. J. Worth, B.A.

Mr. MacLean opened the debate by defining his subject, and sought to make plain to the minds of those present what should be understood by the words “Humdrum and Sensationalism.”

Humdrum, he said, arose from lack of education, preparation, and ability. Sensationalism should be admired in a preacher, and if more of our ministers were possessed of this quality, we would not have such a state of dull spirituality throughout the church. We test the worth of anything by

its fruits, so we should test sensationalism by what it has done.

Mr. MacLean maintained that sensationalism has the advantage over humdrum in mission work, in the Sabbath School and in all religious organizations. Since the world has provided sensational ways of leading mankind into sin, why should the Church not do the same to lead men out of sin.

Mr. Worth, in a forcible manner took up the side of the negative and endeavored to refute the arguments advanced by the last speaker.

He began by saying a great deal of the indifference in the Church in the present day is not caused by humdrum, but by sensationalism. Departure from the ordinary has killed spiritual life. Sensationalism has invaded the pulpit, the choir, the session, in fact all kinds of church work. All this is not conducive to good, as it is robbing the Church of its primitive purity.

The Canadian Pacific Railway, which crosses our continent, spans an immense chasm in the midst of the mountains. The bridge is supported on a firm trestle-work at a height of one hundred feet above the valley below. It would not be very conducive to the safety of the passengers if anything of a sensational nature should happen while a train is crossing this bridge. In the same way the Church of God is a bridge spanning the immense chasm between the sinful world and the Throne of God, and it is advisable that the train laden with its load of human freight should cross this bridge surely, safely and steadily.

The discussion being thrown open the following men took part: Messrs. Mackay, Knowles, MacGregor and MacLeod.

After a solo by N. V. MacLeod, Mr. J. T. Scrimger, B.A., closed with an excellent critique.

The Society met a week later with the President in the chair.

The opening numbers on the programme were a reading by A. W. Lohead and a piano solo by A. G. Cameron.

The debate of the evening was: "Resolved that an Anglo-American Alliance would be beneficial to the British Empire."

M. J. B. MacLeod led the affirmative, and at the outset said that the union was not a political one, but one whereby these two great nations should support each other in their relations to foreign countries. Mr. MacLeod advanced his points under two heads: First—What would be the results of an alliance? Second—Would the results be beneficial?

The results he said would be beneficial, both in war and peace. It would be beneficial to Great Britain to know that in all diplomatic disputes, she had the moral support of the United States.

He also claimed the alliance would bring commercial and social benefits. This was especially seen within the last few months. What made it possible for the meeting of the Quebec International Conference? Was it not that wave of good feeling which has lately passed over these nations?

The very fact that a man is engaged to a girl increases his affection for her, in the same way a bond of affection would be established between Great Britain and the United States by the forming of an Anglo-American alliance.

Mr. J. D. Campbell, in speaking for the side of the negative, said that an alliance would not be beneficial. Was it right for Great Britain to support the United States in any foolish scheme she should undertake? The union of these two countries would arouse jealousy in the other nations, and so lead to war. An alliance would demand the maintenance of standing armies, and this would cause useless expense in military matters. Thus the influence of the United States on Great Britain would not be a moral benefit, but in the end would cause her downfall.

Mr. Hardy then spoke for the affirmative and in the few minutes allotted to him ably emphasized the points advanced by the first speaker. He also drew comparisons from the alliances existing at the present

day among European nations and pointed out that an Anglo-American alliance would be only a defensive one.

Mr. Hardy also showed how military forces would be disbanded and all diplomatic disputes would be settled by arbitration.

Mr. Inglis closed the debate for the negative, and in his first speech since coming to our college, showed himself to be a man of no small calibre. By citing historical cases Mr. Inglis showed that alliances with nations are fruitful of evil. Whenever the Jews allied themselves with foreign nations they were led into sin. Great Britain made a grievous mistake in allying herself with France during the Crimean war. Just as soon as a nation starts out to seek alliances, then her downfall commences. It was so with Greece and Rome in ancient times and it would be so at the present day.

Mr. Inglis said that the mission of the British Empire was to carry light to nations in darkness, and when England turns aside from her mission, at that moment will she cease to be a true empire.

What we are working for is not so much the brotherhood of the Anglo-Saxon race as the brotherhood of man.

On a vote being taken the affirmative won. R. J. Douglas, B.A., then gave his criticism.

Mr. Rondeau furnished us with a French song, after which the meeting adjourned.

The next meeting of the Society was held on November 18th.

W. Lauchlin and A. G. Cameron contributed to the programme, after which the subject of debate was introduced by Mr. Wheeler.

The subject discussed was: "Resolved, that the Presbyterian Church should have a Liturgy."

The chief arguments advanced by Mr. Wheeler were the following: The participation of the congregation in the reading and prayers would be a means towards their greater enlightenment; and this Liturgy is the work of men well adapted to lead the devotions of others. For this reason it

would be very useful in backwood districts, where no one will undertake divine service.

Other churches have found the Liturgy a means of keeping their denomination together. In closing he said a Liturgy insures at least one reading per week of the Scriptures and does not let the people depend entirely upon the minister for their spiritual improvement. He illustrated this point by the story of a minister, who, on asking an elder to lead in prayer, received this curt reply: "That's what you're paid for."

Mr. Reid followed on the negative, proceeding in a humorous strain to commend his opponent's bravery in so ably defending the weak side of a one-sided argument.

In grappling with the question Mr. Reid deduced his proof from three sources: Scripture—Christ and his apostles did not use a liturgy; History—Since the days of the primitive Church there has been an evolution towards non-ritualism; Philosophy—God, as a spirit, must be worshipped in spirit, and not according to any form.

One cannot pray for another—"You cannot eat for me," said Mr. Reid.

In concluding the speaker said that the Liturgy is no test of character, as an outcast may take part as well as a saint.

Messrs. MacLean, Knowles, Hardy and MacGregor then availed themselves of the opportunity of speaking.

Mr. Crombie, after his remarks as critic, voiced the sentiments of all present in saying that we had spent a very profitable evening.

The Missionary Society, on October 21st, elected the following officers:

President—D. M. MacLeod, B.A.

1st Vice-President—Louis Abram.

2nd Vice-President—J. F. Worth, B.A.

Recording Secretary—G. W. Thom.

Corresponding Secretary—A. G. Cameron.

Treasurer—H. H. Turner, B.A.

Executive Committee—Messrs. R. J. Douglas, B.A., W. D. Turner, B.A., S. MacLean, B.A., A. H. Tanner, Jas. Wheeler.

The subjects to be discussed at the monthly meetings were left in the hands of the news committee.

Mr. MacGregor delivered a very interesting paper before the Society at its meeting on Nov. 11th. He took for his subject: "Mission work among the Moors in Morocco."

During the evening four students gave reports of the mission fields under the control of the Society during the past summer.

D. S.

OUR GRADUATES.

Rev. Mr. Russell, of Bristol, Que., favored us with a short visit a few weeks ago, when he gave us a short practical talk on the subject very dear to his heart, viz., the baptism of the Holy Spirit for service. Mr. Russell has been engaged for some years in evangelistic work; he went from here to New York, where he will remain for a good part of the winter, after which he will return to take up the work in Coaticook, Que. As a worker Mr. Russell has long enjoyed a large degree of success, and is much encouraged lately by the deepening of spiritual life, especially among members of our own church.

Rev. I. P. Bruncau, who for several years had charge of the French Church in Quebec City, has been transferred to the St. Jean Baptiste Mission, Dufferin Street, Montreal. The work is prospering under his care, the mission-house being often packed too full for the comfort of the hearers.

Rev. J. E. Charles, B.A., has been called to Charlevoix, Pa. He has done good work in Cornwall, Ont., but thought he would have a wider field of usefulness across the line. He began work on October 1st, under encouraging auspices.

The home of Rev. W. S. Clay, of Victoria, B.C., has been plunged into deep sorrow over the tragic death of his little two-year-old son, some two months ago. The little boy had been playing with a box of matches, of which he had somehow got possession; the matches ignited and set fire to his

clothes. Before he could be freed from the burning garments, the poor little fellow was literally burned to death. Much sympathy is felt for the family in this sad experience.

Mr. V. di Genova was ordained and inducted into the charge of the Italian mission of St. John's Church, on Sabbath afternoon, Oct. 23rd. Rev. Dr. McVicar presided, and Rev. C. E. Amaron, D.D., preached the sermon for the occasion; Rev. Prof. Ross addressed the minister, and Rev. Dr. Campbell, the congregation. There was a large gathering, among whom were not a few of Mr. Genova's former fellow-students. The young pastor takes with him into his labor the sincere wishes of his student friends and others, for the crowning blessing of the Divine Master upon his arduous work; and we anticipate for him a large measure of success, as Mr. Genova is an ardent and faithful worker.

Rev. S. Rondeau, B.A., has, since last May, been pastor of the French Church, Quebec. This church, after having passed through varied trials, has now taken a fresh start, and bids fair to become strong and healthy.

We clip the following notice from a local paper: At a meeting of the New Edinburgh Presbyterian Church, Ottawa, held last night (Nov. 16th), it was unanimously decided to extend a call to the Rev. N. A. MacLeod, B.A., B.D., of Woodlands, Ont. It is not known whether the call will be accepted or not. Mr. MacLeod's congregation will strongly oppose any change.

The truth will out! Rev. J. B. Sincennes, of L'Ange Gardien, West, paid us a flying visit a couple of weeks ago. Our conversation turned upon more subjects than one, and, somehow, it dawned upon us that a happy event was to come into his life at a time indefinite (to us), but not very remote. But we had better not say any more about this until the particulars are to hand.

Mr. Sincennes reports his field in favorable condition, and is encouraged in his work, especially at Perkins' Mills, where

the ubiquitous Baptist "brethren" did not help him any; but now he is, we understand, undisputed possessor. We feel quite sure that Mr. Sincennes is thoroughly capable of attending to all the religious work in that village.

Since last issue we learn that Rev. E. J. Shaw has accepted a call to Bearbrooke congregation. He will remain a year at that place as an ordained missionary.

Rev. J. E. Menançon, who had been laboring at and around Port au Persil, was inducted to the mission at St. Cyprien. This field appears ripe for the harvest, and we have large hopes for it through Mr. Menançon's instrumentality.

G.W.T.

In my own heart, love had not been made wise,
To trace love's faint beginnings in mankind,
To know even hate is but a mask of love's,
To see a good in evil, and a hope
In ill success; to sympathize, be proud
Of their half-reasons, faint aspirings, dim
Struggles for truth, their poorest fallacies,
Their prejudice and fears and cares and doubts;
All with a touch of nobleness, despite
Their error, upward tending all though weak,
Like plants in mines which never saw the sun,
But dream of him, and guess where he may be,
And do their best to climb and get to him.
All this I knew not, and I failed.

Paracelsus—Robert Browning.

TALKS ABOUT BOOKS.

The imprint of certain publishers is a guarantee of the excellence of the books published by them. Such in bye-gone days were the words "Pickering Press," that appeared on the title pages of quaintly classical London books. A modern competitor with the Pickeringings, though less quaint and severely classical, is the Riverside Press of Cambridge, Mass., which prints the publications of Messrs. Houghton, Mifflin & Co., of Boston and New York. These publishers have sent two volumes to the Journal for review, or, to speak more humbly, for notice. One is "Prisoners of Hope," by Mary Johnston, an 8vo. of 378 pages, and an illustration. It is a story of colony days in the Old Dominion of Virginia during the government of Sir William Berkeley, that is to say between 1660 and 1677. The heroine of the tale is a beautiful and, at first, somewhat haughty young lady, Patricia, the daughter of Colonel Verney, planter, magistrate and military chief of the colony. Her cousin, Sir Charles Carew, handsome and brave, and a fine specimen of the better type of the Restoration nobility, is in love with her, but he is not the hero. That role is filled by one Godfrey Landless, the son of Colonel Landless, who fell fighting on the Parliament's side at Worcester, and Godfrey is a domestic slave. His political connections had brought him into disfavor with the ruling powers, and, under a false charge, which he could not disprove, he had been condemned as a felon, and as such transported to be sold into slavery in the American plantations. Such in the reigns of all the Stuarts was the fate of thousands of offenders against the government and the established religion, as well as against ordinary law and order. Independents and Baptists, Scottish Covenanters, Monmouth's men, and malefactors of all sorts were treated as negro chattels. Landless was one of Colonel Verney's white slaves,

and as such he suffered acutely; not the least sharp point of the iron that entered his soul being the disdainful interest of Miss Patricia.

The historic incident out of which the author has constructed her story is thus stated by Bancroft: "The insurrection which was plotted by a number of servants in 1663, had its origin in impatience of servitude and oppression. A few bondmen, soldiers of Cromwell, and probably Roundheads, were excited by their own sufferings, and by the nature of life in the wilderness, to indulge once more in vague desires for a purer church and a happier condition. From the character of the times, their passions were sustained by political fanaticism; but no definite plan of revolution was devised; nor did the conspiracy extend beyond a scheme of indentured servants to anticipate the time of their freedom. The effort was the work of ignorant men, and was easily suppressed." In this plot Landless at first took part, but when the base element in the conspiracy brought in negroes and hostile Indians to attack the Verney mansion and slaughter its inhabitants, he and his Puritan friends fought against it and in defence of their enslavers. A timely rescue beat off the assailants, who, however, succeeded in carrying off Patricia. The rest of the story is taken up with the adventures of Landless, part of the time in company with an astute and faithful old Iroquois, whom he had once befriended, in following up and rescuing the captive maiden. During their mutual wanderings her heart turns to him. But after many accidents of flood and field, he relinquishes his beloved to her friends, and the story leaves him alone in the strange wilderness to die rather than face the gibbet within the colony.

"Prisoners of Hope" is an exceedingly well written novel. Its characters are drawn with a master hand, and transfused with a true woman's sympathy. The historical and topographical details exhibit careful and extensive study. As a story it never lags, but carries the reader on almost impetuously from one bold and stirring adventure to another. I have no hesitation in saying that it is one of the best Ameri-

can historical romances I have read. It is a rare thing in a writer, and especially a woman writer, to present a series of divergent characters in conflicting action, free from all animus and with strict impartiality of delineation, so that the virtues of those which least call for sympathy, demand at least respect. This is apparently Mary Johnston's first work, but I hope very far from her last. If, like Marion Crawford, she would make her next a continuation of it, and so carry her tale on in time to Bacon's Indian war, she could find characters and facts enough to provide a little library of Old Dominion historical fiction, without losing sight of many of her present personalities. One who has read "Prisoners of Hope" would rather that Godfrey Landless did not perish alone in the wilderness. As the story now stands, it is almost a case of the Woman or the Tiger—Which?

The other volume from the same press is "The Bibliotaph and Other People," by Leon H. Vincent, Svo. pp. 233. Mr. Vincent's readable essays are collected from the Atlantic Monthly, the Springfield Republican, and Poet Lore, with some additions. Three of them deal with the Bibliotaph, or burier of books, a character one occasionally meets with, and who is a boon to second-hand booksellers, but of little if any value to the reading public. His biographer has evidently had a real person before his mind's eye, for, while there is much that is amusing in the features of his life, there is much also that is too commonplace for work of the imagination. Other essays treat of Thomas Hardy, the novelist, the letters of Keats, the poet, Lyly, the author of Euphues, Priestley, the fair-minded man, Théophile Gauthier and R. L. Stevenson. The title Mr. Vincent gives Joseph Priestley recalls a conversation I had once with Archbishop Langevin. Speaking of my brother-in-law, Mr. Ewart, of Winnipeg, who was the Archbishop's counsel in the celebrated Manitoba School Case, he said with unction, "Ah, that is a fair-minded man!" Whenever I hear an educated person talking of Euphues, I feel inclined to ask him "When did you leave London Uni-

versity?" Mr. Vincent belongs to a rapidly increasing class on both sides of the Atlantic of litterateurs who can write good plain English, and have acquired knowledge sufficient of certain authors and writings to enable them to compose more or less graceful essays upon them. For one who has time and inclination to read in desultory fashion "The Bibliotaph" will while away a pleasant, but not very exciting, hour or two.

The Fleming H. Revell Company furnish the Talker's table with five volumes, but one of these is "Father John," noticed in last month's Talk. Another is a volume of "The Expositor's Bible—The Book of the Twelve Prophets, vol. II." by Dr. George Adam Smith, crown 8vo., pp. 514. In this volume Dr. Smith gives expositions of the minor prophets, Zephaniah, Nahum, Habakkuk, Obadiah, Haggai, Zechariah, Malachi, Joel, Zechariah II, and Jonah. As one of the higher critics, the expositor makes free with the dates of these prophets, placing Zephaniah about 626 B.C., Nahum and Habakkuk about 610, Obadiah about 550, Haggai and the first Zechariah about 520, Malachi about 460, Joel about 404, Zechariah the second about 322, Jonah about 300, and Daniel about 165. He gives historical and philological reasons for his positions, some of which seem valid, while others are utterly untenable. One that occurs frequently is the relation of the Hebrews with the Greeks (Javan or the Ionians), which Dr. Smith holds to be comparatively recent. The fact of the matter is that the Ionians were originally a branch of the Philistines. Stephanus of Byzantium informs us that Gaza was an Ionian city, and was also called Ione. The Pelethites, whose sea-coast was conterminous with that of the Cherehites or ancient Kurds, were Ionians, and the very names of the ancestors of this people are found in I. Chronicles, ii., 33, as Peleth and Zaza, sons of Jonathan, son of Jada, son of Onam or On, the Ion of the Greeks and the eponym of the Ionian family. Since the Hebrews were a nation they were in intimate relation with the Ionians, and a large body of auxiliary Pelethites, along with their congeners the Gittites,

served in David's army. Hitzig in his day was a pretty advanced higher critic, and went so far as to convert the water Elijah poured over the sacrifice at Carmel into petroleum; but, in his "Urgeschichte und Mythologie der Philistaer" he asserts the Philistines to have been the Pelasgi, and thus the ancestral stock of the Indo-Germanic peoples. Confusion on this point has arisen from the Hebrew writers translating the title of the Philistine kings into Abimelech, which is the equivalent of the present Persian Padi-Shah, or Father King. To date the introduction of Greek words into Palestine from the time of Alexander's conquest, is a sign of lamentable historical and ethnological ignorance on the part of the critics, and is only one sign out of many such as a large book might be written upon. As for the Ionians, a glimpse at the map of Palestine will exhibit all along the coast places called Khan Ioune. Ask the wisecracks what these words mean, and they will answer, "the abode of the prophet Jonah." They were really stages in the progress of the Ionians, who were in Palestine in the time of Abraham, and who also built the city of On, in Egypt. I had occasion before, in noticing Dr. Smith's Historical Geography of the Holy Land, to call attention to his profound ignorance of ethnology, which I now emphasize. Such an one is a most unsafe guide in matters of historical criticism.

Dr. Smith, with Dean Farrar and other moderns, follows Porphyry, once thought to be a chief enemy of the faith, in relegating the Book of Daniel to the time of Antiochus Epiphanes, though Daniel is mentioned twice in Ezekiel, and in the Apocrypha, and is quoted by name by our Lord Himself. Josephus also testifies that the High-Priest showed Alexander of Macedon the Book of Daniel containing a prophecy concerning him. Jonah, again, is a parable by an anonymous writer who made use of current folk-lore, probably the Greek story of Arion and the dolphin, and the Babylonian legends of Oannes and Dagon. Dr. Smith regards the story of Jonah as grotesque, a subject for laughter, in which Dr.

Tyman Abbott agrees with him, and in which they follow the vulgar German school of Paulus, that made ribald verses on the Black Whale Tavern at Ascalon, from which the intemperate poet was ejected after a three days' carouse. The anonymous author mendaciously imputed his beautiful foreign missionary allegory to a real prophet who lived in the reign of Jeroboam II. of Israel, some eight hundred years B.C. This is a peculiar contradiction. Daniel's prophecies are eliminated or changed into history, and Jonah's history is made an allegory, because prophecy and history are miraculous. Why not give in to the rationalists entirely, and make a clean sweep of miracles and thus of revelation altogether? Voltaire laughed at the Bible, Tom Paine laughed with him, Ingersoll laughs, and the German students join laughter with their songs, and, so far as Jonah is concerned, divines, once considered grave and reverent, laugh too. Is anything too hard for the Lord? With God all things are possible. Miracle is of the essence of revelation. Dr. Smith writes well, as everybody knows. There is evidence of much study in his commentary, which breathes a devout and spiritual air. But he cuts Zechariah in two, and slavishly follows the hewers of Germany.

Messrs. Revell also send "The Mind of Christ," by the Rev. Thomas Adamson, B.D., of Glasgow. It is a large 8vo. of 300 pages, published by Messrs. T. and T. Clark, of Edinburgh. Its fuller title is "Studies of the Mind in Christ." This is not an imitation of "The Mind of the Master," dealing with the teaching of Christ, but an entirely independent book, of an historico-psychological nature, which aims at an analysis of the elements that made up Our Lord's consciousness and knowledge. It declares, reverently, the limitations of the knowledge of Jesus, both in regard to times and seasons, and ordinary events. His growth in wisdom and experience of mankind, leading to self-guidance and plan of life, is set forth felicitously. But Mr. Adamson recognizes the supernatural, the divine, and the spiritual, knowledge of Christ, which are of the nature of revelations, recollections, and communions

with the Father. His acquaintance with the Old Testament the author shows to have been very complete, yet not slavish as of the letter only, for He freely criticized it, and, as Mr. Adamson thinks, the question of the authorship of its books never came before Him. Christ sought out His disciples or workers on a definite plan, but he did not seek out the people whom He taught, fed and healed. Their seeking and finding Him were necessary to the reception of the blessing. "The Mental Characteristics of Christ as a miracle-worker" is a very suggestive chapter, setting forth the fact that Christ wrought miracles as a man possessed of the Spirit's power, and was thus able to communicate it to his disciples, and that His miracles cost Him a great and painful effort. "The Roundness of Christ's Knowledge," His "Knowledge of the Future," and His "Mental Identity after the Resurrection," will be found full of interest to thoughtful and devout students, as chapters that combine reverence with critical acumen, a recognition of His divinity along with His perfect humanity, and that display a loving appreciation of the facts of the Gospel history. Speculation plays but a small part in Mr. Adamson's most readable and spiritually suggestive book, which abounds in pertinent and strictly relative Scripture quotation. As a study of divine-human psychology, it is necessarily transcendental, yet it does not altogether ignore the physical psychology now so much in vogue, but which is in danger of pandering to materialism.

Two volumes from the same firm, but published by Hodder & Stoughton, of London, belong to the Little Books on Religion series, edited by Dr. Robertson Nicoll. They are oblong duodecimos of 140 pages each, and their price is half a dollar a volume. One is "From Strength to Strength," by the Rev. J. H. Jowett, M. A. In four chapters it deals with the strengthening of the will—the conscience—the heart—and the mind. The other is "The Holy Father and the Living Christ," by the Rev. Peter Taylor Forsyth, D.D., of Cambridge. It has but the two chapters indicated by the title, but

the first has many sections. The two books are plainly, that is intelligibly written, and teach very excellent lessons of spiritual ethic and high theology. At times their style warms into eloquence, and a few illustrations light them up at rare intervals. Many admirable thoughts, did space allow, might be quoted from their pages, especially from the Holy Father as insisting upon God's holiness, and the Living Christ as setting forth the Saviour's present energy. Good people, who like sermons and Sunday books in general, will read them and get good from them, far more good than they could expect to receive from the Sheldon books. But the young people whom we want to lead into the way of high thinking and noble action will not be attracted by them, neither by their external appearance nor by their inward substance. Their matter is all good and true, but it is not beautiful, nor interesting to the common reader, nor alluring in any way. Every minister who thinks at all has two or three sermons that would make up as presentable a little book on religion. What a blessing it is Dr. Robertson Nicoll is not going to publish them all, and that Messrs. Hodder & Stoughton cannot therefore send them for notice to the Journal.

A friend has sent me "The Hittites and their Language," by Lieut.-Col. C. R. Conder, R.E., a handsome 8vo. of 312 pages and several plates of alphabets and inscriptions, published by William Blackwood & Sons, of Edinburgh and London. The author is well known in connection with Palestine exploration and connected labors, and is worthy of respectful attention. His work proper contains chapters on Early History, Egyptian conquests in Syria, Assyrian Conquests in the same country, The Races of Western Asia, Mongol Gods and Beliefs, and Mongol Hieroglyphics. The appendices are more extensive, treating of Chronology, the Akkadian Language, Deities and Myths, the Hittite Syllabary, Texts and Vocabulary. According to Colonel Conder, the Hittites were Mongols, a people destitute of history before the time of Zenghis Khan, in the beginning of the thirteenth century A.D., and who were confined to Asia. He has a chapter on

Mongol Hieroglyphics, which, save in the title, is absolutely silent as to the existence of such characters. By comparing the Cypriote syllabary with the Hittite hieroglyphics he has succeeded in arriving at some true phonetic equivalents, but in most he is far astray. In interpreting his inscriptions he falsifies his statement that the ancients did not write nonsense. He takes the Tell-el-Amarna tablet of Tarkhundara to be Mongolian and Hittite, although several philologists have shown its semi-Aryan character, and Dr. MacNish and the Talker have translated it as a purely Celtic document, grammatically and lexically entirely distinct from Hittite inscriptions. He finds traces of Babylonian kings, who reigned over 2,000 years B.C., in Asia Minor and Northern Syria. Colonel Conder is a Christian man, and is no doubt sincere in his wild-goose chase, as were Prinsep and Cunningham in their Lat-Indian, and Lenormant and Sayce in their Susian translations; but his work of interpretation is foundationless, a big blunder from beginning to end. The Hittites are still a people, or, for that matter, peoples, although the Japanese nation best represents them. Every Japanese is Hito, "a man or person," in other words, a Hittite, and, though the Japanese may be called Mongolian, he is very far in person and speech from being a Mongol. Writings of the ancestors of the Japanese are found in Siberia and in Northern India, in which they call themselves the Kita, just as they did in Mesopotamia and Syria, and, farther back, in the time of the Hebrew patriarchs, on the rocks of the Sinaitic Peninsula. But these are some of the many things the gallant Colonel does not know. His book is therefore of no value historically, nor in any other way, save as a literary curiosity and case of Love's Labor Lost.

Messrs. Drysdale contribute eleven books to the Talk, but three of them have been already noticed. These are Dr. Busch's "Bismarck," and Newell Dwight Hillis's "A Man's Value to Society," and "The Investment of Influence." "Corleone," by F. Marion Crawford, is published by the Macmillan Company in two volumes, 16mo., cloth, of about 340

pages each. It is an Italian story of the Saracinesca series, and starts out very tamely. Soon, however, there is introduced to the Roman social circle a group of relatives of the Saracinescas from Sicily, consisting of a widowed mother, three equally dubious sons, and a beautiful and innocent daughter. In spite of her somewhat vulgar family, Don Orsino falls in love with Vittoria, and thereafter accompanies a wealthy and adventurous friend, who has bought up the Corleone estate, to Sicily. Then the excitement begins. The Corleones are in league with the brigands, and one of them, attempting to kill Don Orsino on his way to their castle, is shot by him. The remaining brothers are both in love of a certain kind with a young cantatrice of Palermo, and the elder, in a fit of jealousy, brutally murders the younger. Circumstances enable him to shift the responsibility of the murder on to the shoulders of Don Orsino's brother, a young priest, whose lips are sealed, in the matter of self-defence, by the etiquette of the confessional. Tebaldo, the oldest of the brothers, and chief villain of the story, plots to destroy the Saracinescas, and to marry a wealthy American girl. The Italian carabinieri, horse and foot, are introduced to defend the castle against the brigands, whom Tebaldo has brought to his aid. Divided between fear of these helpers and a clever colonel of carabinieri, the villain betrays the brigands at the last moment. Despised by all men, he soon after dies of fever, but not before all his villainies are apparent. Then it is discovered that Vittoria is no Corleone, but the long-lost daughter of a high-minded Duke, who places her hand in that of Don Orsino. This is one of the most sprightly of Marion Crawford's novels. The author indulges occasionally in a little moral preaching and dissection of character, yet not to the extent of other books written by him. He is never vulgar or hackneyed, and he has his personages well in hand. The struggle in Don Orsino's soul between love for Vittoria and disgust for her supposed relatives is well depicted, as is the wavering of Tebaldo between the charms of the singer and the millions of Miss Slayback. Marion Crawford's books are well written and their moral tone is always pure.

For some years back the Talker's sons and their friends have had a cricket ground on the island of Yoho, but last summer they turned it into a golf links with great success and gratification. It is, therefore, doubtful that they would read with the zest of former years a book entitled "With Bat and Ball," by George Giffen, an 8vo. of 240 pages and 80 portraits, published by Ward, Lock & Co., of London, Melbourne and New York. Its full title is "With Bat and Ball, Twenty-five years' Reminiscences of Australian and Anglo-Australian Cricket, with Hints to Young Cricketers on Batting, Bowling and Fielding." Nobody but a cricketer, of whom there are comparatively few in Canada, would be likely to take much stock in Mr. Griffen's treatise, which the Earl of Sheffield says will add fresh laurels to his name. In the Talker's boyhood, cricket was the universal game, and baseball marked an inferior stratum of society. Great cricketers, such as Lord's men, were looked up to as demi-gods, and a "Bravo, youngster!" from one of them was the next thing to the Victoria Cross. Mr. Giffen tells the exploits of great Australian and Anglo-Australian cricketers, their scores, strength, weakness, failures and successes. Some readers would find the multiplication table and the genealogies of Chronicles more interesting subjects of study, but the genuine cricketer will revel in the apparently monotonous records of the triumphs of bat and ball. There must be something in a game that a reputable man will give much of his life to, and write a book about.

Florence M. Kingsley has written "Prisoners of the Sea," a duodecimo volume of 480 pages and some illustrations, published by Messrs. Ward, Lock & Company. This is a very readable story, treating largely of a wonderfully romantic castle on a small but beautiful island in the Atlantic, supposed to be one of the Azores. The hero and heroine are the Huguenots, Henri Baillot, Comte de Lantenac and Madeleine de Langres, with whose union all ends happily. How they came to find themselves on the enchanted island and what adventures befell them there, through English and French men-of-war, convicts, and Portuguese ras-

als, the book will declare. The Man with the Iron Mask, though he does not appear in the story, is the person for whom the lonely castle was built and furnished, and he is represented as the twin brother of Louis XIV. of France. The tale is full of incidents and daring situations and surprises by sea and land, such as cannot fail to captivate readers who appreciate a little healthy excitement. The fact of the finale being at Boston should not make the novel less acceptable to those of them who dwell on this side of the Atlantic.

Those who have to do with the education of children are often asked to name healthy books for their perusal. One such is "A Puzzling Pair," by Amy Le Feuvre, author of "Probable Sons," published by the Fleming H. Revell Company, small quarto, 144 pages, price fifty cents. It is a story of twins, a boy and a girl, who have a somewhat careless father and a good step-mother, in a rickety old house. Religion strikes the twins through an old man and an old woman servant who are local exhorters, and through a consumptive curate, who is a pre-millenarian. The boy, who has artistic tastes, designs a picture of the second advent, in which he groups his friends and acquaintances on the earth or in the clouds, according to their unfitness or fitness for the life then to be made manifest. His search after characters to fill both panels leads to many strange situations that arouse questionings of hearts and serious thoughts in the minds of old people in various quarters. After a while the twins decide that art is not their forte, and give their means to the foreign missionary field in amusing ways. Still they are full of fun, even of mischief, so that the last word of the story is their step-mother's exclamation, "Thank God, they are not too good to live." It is a pity when children are.

Another of the Revell Company's juveniles is "Christie, the King's Servant," by Mrs. O. F. Walton, author of "Christie's Old Organ," 12mo., pp. 168, and some illustrations. Mr. Christie is a street preacher at a sea-side resort called Runswick, who succeeds in converting a young artist named Jack Villiers. The book contains specimens of the street

preacher's sermons, but is otherwise commonplace in the extreme. No child that I know would care to read it, but the peculiar caste of intellect that delights in the literary offspring of Rosa Nouchette Carey might possibly call it interesting. It is a religious story, no doubt, but not one calculated to advance the cause of religion. There is no greater mistake than that of supposing the thoughtless and worldly can be converted by having texts and pious small talk shot at them from round every corner. One manly or womanly consistent Christian life is worth more to that end than an encyclopedia of religious tracts.

A very different book is "The Humors of Cycling," stories and pictures by Jerome K. Jerome, H. G. Wells, etc., published by James Bowden, of London, small quarto, 96 pp., and many illustrations. As pertaining to the realm of sport, this volume should have been noticed along with Mr. Giffen's "With Bat and Ball," but that is a serious book, while this is a comic one. Besides, in its light yellow cover, and shape, it has so much the appearance of the foregoing religious juveniles as to have temporarily deceived the Talker into a bathetic classification. Pictures, poetry and prose make up this amusing book, and the prose is mainly short stories and jokes all about bicycles. As those machines are getting to be all but universal, this publication of Mr. Bowden's may be of all but universal interest. It is a cheap bargain at half a dollar, and will thus make an inexpensive gift to a cycling friend, male or female.

Some readers of the Talks may remember Jerome K. Jerome's "Idle Thoughts of an Idle Fellow." There now comes from his pen "Second Thoughts of an Idle Fellow," 12mo., pp. 333, published by the Copp, Clark Company, of Toronto. There are twelve bright, entertaining essays in this book on such subjects as The Art of Making Up One's Mind, The Minding of Other People's Business, The Motherliness of Man, etc. Some amusing things are said about a certain periodical called The Amateur. "One chapter explained to a man how he might make flower-pots out of Australian meat

cans; another how he might turn butter-tubs into music-stools; a third how he might utilise old bonnet-boxes for Venetian blinds; that was the principle of the whole scheme,—you made everything from something not intended for it, and as ill-suited to the purpose as possible.” There is no real irreverence in the following conversation of a child with an old lady on the subject of heaven: “There would be no school, but also there would be no cricket and no rounders. I should feel no desire, so I was assured, to do another angel’s ‘dags,’ by sliding down the heavenly bannisters. My only joy would be to sing.

“Shall we start singing the moment we get up in the morning?” I asked.

“There won’t be any morning,” was the answer. “There will be no day and no night. It will all be one long day without end.”

“And shall we always be singing?” I persisted.

“Yes, you will be so happy you will always want to sing.”
“Shan’t I ever get tired?”

“No, you will never get tired, and you will never get sleepy or hungry or thirsty.”

“And does it go on like that for ever?”

“Yes, forever and ever.”

“Will it go on for a million years?”

“Yes, a million years, and then another million years, and then another million years after that. There will never be any end to it.”

I can remember to this day the agony of those nights, when I would lie awake thinking of this endless heaven, from which there seemed to be no possible escape; for the other place was equally eternal, or I might have been tempted to seek refuge there.” There is much to smile or even laugh at in the “Second Thoughts,” but there is also much sound common sense, and pathetic touches are not wanting in the mixture.

Messrs. Drysdale’s last book this month is “The Blind Man’s World, and Other Stories,” by Edward Bellamy, with a prefatory sketch by W. D. Howells, 12mo., pp. 415, the Riverside

Press. Mr. Howells says nothing of the genesis of this volume, whether it be posthumous, or a collection of tales published separately during the author's lifetime. I do not remember having seen any of them before, but they may have appeared in a dozen different publications and still have eluded my far from omniscient eye. It was worth while to publish these stories, for they reveal Bellamy as "Looking Backward" did not. "Pott's Painless Cure," is painfully amusing, and "A Love Story Reversed" is quaint. "Deserted," and "Looking Watermelons," bring satisfactory endings out of awkward situations. "Lost," and "At Pinney's Ranch," are pathetic. "With the Eyes Shut" is a looking forward picture in which speech is superseded by all manner of phonographic inventions. "The Blind Man's World," which gives title to the volume, is a peculiar combination of science and occultism, and is not the only tale of the series into which the weird element enters. Edward Bellamy stands forth as a student of human nature in its many diverse forms, and a skilful artist of the side-traits of human character. Nobody can be the worse for reading his short stories, while many a one may be the better for so doing. He had a vein of genuine humor which does not conceal his seriousness of purpose.

"The Grenadier," by J. E. Farmer, M.A., author of *Essays on French History*, is a book of 328 pages in a gaudy paper cover, published by George N. Morang, of Toronto. It is the story of a lad of Grenoble, who becomes a soldier and follows the fortunes of Napoleon the Great. But the story is a mere thread running through a mixture of military dispatch and a Lord Mayor's pageant, and is written in mingled bombast and the vulgarest commonplace, reminding one of the line:—

"Oh, why were farmers made so coarse?"

The animus of the writer appears in the words: "Waterloo! Who thinks of it as a victory? It has become a synonym for defeat, because the vanquished was greater than the victor." Waterloo is a synonym for defeat of vaulting ambition,

heartless imperialism, the demon of carnage, and wholesale rascality, and for the victory of liberty, security, peace, and the principles of law, order and morality. While French writers are showing up the first Napoleon in his true dark colors, it is a disgrace for an American to write a book idolizing him and to write it so badly.

A different kind of volume is "The House of Hidden Treasure," by Maxwell Gray, pp. 406, George N. Morang, Toronto. It is the story of a madcap girl, Grace Dorrien, who, through many trials and afflictions bravely borne, blooms out into a noble woman. Her loves and losses are well narrated, as are her adventures with her wealthy grandfather and his scoundrelly heir. Wealth and her old love come to her at last. She makes many people happy in various ways with her hidden treasure and loving heart, and then, all too soon, save for the purpose of a novel, leaves the world she has beautified. Maxwell Gray is one of the strongest writers of life-like fiction, and this is, to my mind, her most finished production. The evolution of a grand woman, sublime in her endurance, constancy and loving self-sacrifice, out of apparently unpromising raw material of girlhood, is a work of the highest art. The elements and personal influences that tend to produce nobility and strength of character are set forth with a master hand. The nature must be poor and mean that will not glow with heartfelt sympathy in the perusal of "The House of Hidden Treasure."

A handwritten signature in cursive script, reading "J. M. Campbell". The signature is written in dark ink and is centered below the main text block.

Editorials.



A very merry Christmas do we wish you all in the old age of the year. May you find the fruit of the season ripe and pleasant. May you find care leave you for the time being, and the light spirit of youth return to you and move you to share in the general joy and laughter. The old English Yule-tide customs, the mask and revel and carol have indeed been shorn of much of their glitter and pomp. The back log roars no longer in the great open fire-place and the boar's head no longer is borne proudly into hall, and many another good old custom that earned for the mother land the name of "Merrie England" has disappeared before the march of time. Pity it is, too, in some respects—but greater pity far if the holiday spirit which animates them should also die away. All hail to the Yule, then, with its jest and song, when God, who created laughter, hears it ring pure and true from honest hearts and is Himself rejoiced thereat. He is but a churl in spirit, narrow and warped in nature, who would forbid or cloud the general mirth of Christmas.

But our joy, though it be free, should not be selfish nor thoughtless. Hail to the Yule, but hail to the Christmas, too, with all the name implies.

It comes with many memories of other years, of kind hands and gentle faces, now no longer with us. It is made very precious by the thought of cheering words, and many a benefit received and given.

Most of all, however, does it lead us to think of the first Christmas and its meaning for the world. Now, as the sun of another year, of another century, sinks below time's horizon, through the deepening shadows shines more brightly the light from the manger-cradle of the Christ-child.

The story of His lowly birth must be ever new and precious to us. He came, the God in Christ, to seek and to save the lost; to reconcile the world unto Himself, and in so doing to teach in simple truth the greatness of the heavenly Father's love, the nobility of service of all kinds, the purity and worth of the Christian virtues, and that lesson of great import, how that love must stoop to conquer and how it attains and becomes purified by accepting willingly the self-sacrifice that life demands. Thus truly Christ "became likest God in being born," and we in turn find it always more blessed to give than to receive.

PRESBYTERIAL CERTIFICATION.

On page 5 of our Calendar, under the head of "Entrance into Theology," is a regulation to the effect that students who desire to enter upon a course of Theological study in this College, must present to the Registrar a Presbyterial certificate. Under the heading "Presbyterial and other Certificates," is a similar condition: "All regular students must be certified each session to the College Senate by the Presbytery within the bounds of which they reside." Now, as regards form and rule, this is as it should be; but as regards the actual practice in carrying out the rule, things are not as they ought to be.

We take it that there is but one answer to the question: Do the Colleges exist for the Church or the Church for the Colleges? Yet it is to be feared that their true relative positions are being unconsciously reversed. The prevalent notion is that at all hazards the colleges must be supplied with students, regardless alike of the actual needs of the Church and of the intellectual and moral make-up of such students. Who are to blame? The Presbyteries chiefly.

Here is, in substance, a specimen Presbyterial Certificate: "Mr. ——— has prepared an exercise for the Presbytery of ———, which was approved; and, so far as known to the

Presbytery, his conduct is becoming." Passing by the fact that some Presbyteries do not assign exercises to the students under their charge, we would call attention to the suggestive phrase, "so far as known to the Presbytery." What is known in the matter? Practically nothing. How so? For the simple reason that almost no enquiry is made concerning it. What, then, is the specific duty of the Presbyteries in this connection? We answer, the safeguarding of the purity and power of the Church and her ministry, by the exercise of the utmost care in determining to whom it shall be permitted to become the official teachers of men, and the promulgators of the faith in the Church's conception of it. Intellectual power is not the only consideration; the gift of eloquence will not suffice; nor will even high moral character, apart from other qualities, avail. What then? A combination of at least all three. There are scores of men to-day who are ministers, or students, with a view to becoming ministers, who have mistakenly supposed that because they are pious they have a call to the ministry. We are not enamored with a visionary, unpractical idealism. True, it is idealistic; that it is unpractical, we deny. Nay, more; at no distant day the Church, if present conditions continue, will be compelled to assert herself authoritatively in this matter. We should like to see more of our ministers, young and old, active and prospective, characterizable in like manner with their predecessors of olden time—men who turn the world upside down. We are forcibly reminded, instead, of a great multitude of impotent folk, congregated about a certain pool, and waiting for an angel to come down and trouble the waters; but with this difference, that the angel they await comes on a much less benignant mission. The Church resembles an old mother hen with her dependent brood; she clucks, and there is a confused rushing and tumbling for the worm which only one chick can have. So with the Church; she calls out, "A vacancy!" and straightway there is an undignified stampe for the scene.

What is the painful truth? This, that either a body of inefficient men has swelled the ministerial ranks, or the individual members of that body have not the energy and enthusiasm to seek wider fields far from the madding crowd. Now such a state of things can continue only to the Church's hurt. The remedy is with the Presbyteries mainly; and, with the remedy, the responsibility.

But, to effect anything, they must begin at the beginning. It is manifestly conceivable that there are cases in which a careful enquiry accompanied the granting of the Presbyterian Certificate. It speaks eloquently for the mental and moral character of the men who compose the rank and file of college students, that the Presbyteries as a rule make no enquiries in the matter. For our own part we hope our character would bear scrutiny; but the fact that it might, does not exculpate the Presbytery in neglecting to ascertain the truth. We have labored under four different Presbyteries, and so far as we are aware, not one made specific enquiry regarding our character and fitness. We go further, and say that, in a large number of cases, the Presbytery has no official knowledge of the fact that a certain young man has the ministry in view.

The Presbytery would indeed have gone far in rigorous examination of the motives, and character, and attainments of the prospective student before they should incur censure in this duty. At the risk of being dubbed antiquated and unprogressive, we would recommend that the old Scotch custom of "fencing the tables" be revived, and extended to the "fencing" of the colleges. It would be well for the Church, well for the college, well for the student. The Church would have a ministry of a high intellectual, moral and spiritual order; the college would be a school of prophets in all the dignity of the conception; and the student, being thus thrown back introspectively upon himself, would realize with a completeness, perhaps otherwise impossible, the sacredness of his vocation, and the tremendous responsibilities which it carries.

Partie Française.

LA PROHIBITION DANS LA PROVINCE DE QUEBEC.

REV. CALVIN E. AMARON, D. D.

On me demande quelles raisons on peut alléguer pour expliquer le vote extraordinaire qu'ont donné les électeurs de la province de Québec, contre la prohibition.

Les journaux du pays, ont expliqué l'attitude de l'élément canadien-français de diverses manières. Je ne peux que mentionner quelques-unes des principales causes qui ont produit les résultats que nous déplorons.

On doit faire remarquer tout d'abord, qu'à peu d'exceptions près, les Protestants français du pays ont voté pour la suppression complète de la vente de boissons alcooliques. Ce que nous avons à dire s'applique donc à l'élément non protestant.

1o.—Depuis la campagne mémorable que fit le Père Chiniqy, quand il était encore prêtre de l'Eglise de Rome, on peut bien dire que le haut clergé et les curés de la province de Québec, ne se sont guère occupés de cette grande question d'abstinence, à laquelle on a donné une si large place dans les débats de toutes les églises évangéliques de ce pays.

Il suit de là, que le peuple n'a pas reçu les informations qui auraient pu lui aider à se former une opinion éclairée sur un sujet si important.

Quand le clergé ne prend pas l'initiative parce qu'il est ou absolument indifférent ou hostile à une mesure sur laquelle le peuple doit se prononcer, il n'est pas facile, dans les paroisses catholiques romaines, pour des orateurs protestants, et surtout protestants français, de se faire entendre.

Dans la ville de Montréal, où l'élément protestant français est très considérable, nous avons pu convoquer de nombreuses

réunions, distribuer de la littérature et donner des informations exactes au peuple; mais il n'a pas été possible d'en agir ainsi dans les campagnes. Le peuple n'a pas été éclairé sur la grande question, parce que les amis et défenseurs de la prohibition n'ont pas pu faire valoir les arguments puissants qui auraient persuadé des milliers de votants, s'ils avaient pu les entendre.

20.—D'un autre côté si le peuple de la province de Québec n'a pas eu les renseignements que les amis de la tempérance auraient aimé à lui donner, les vendeurs de boissons avaient à leur disposition des moyens dont nous étions privés, pour accomplir leur œuvre de propagande. Ce n'est pas calomnier le clergé catholique romain que de dire qu'il y a peu de prêtres qui soient abstinents. Faire le sacrifice d'une bouteille de vin ou de bière, afin de ne pas être une occasion de chute à ses paroissiens, n'entre point dans la catégorie des devoirs du conducteur spirituel. Il ne faut pas s'en étonner quand on rencontre encore des ministres protestants, guides spirituels, qui en sont encore là, et qui préfèrent courir le risque de faire tomber dans la dégradation bien des êtres humains, plutôt que de faire le sacrifice d'un verre de vin qu'ils aiment tant.

On peut supposer que dans cette grande lutte, l'influence secrète du prêtre a été contre la prohibition. Ne voulant pas être privé lui-même de liqueurs sur sa table et dans les banquets fréquents auxquels il prend part, il est assez, naturel de supposer que le marchand de liqueur a eu son appui.

De plus, la presse canadienne a fait une œuvre dont elle avait raison de rougir, si ceux qui la dirigent en étaient capables. Subventionnée grassement par les riches associations de marchands de liqueurs, elle a pu soulever les préjugés du peuple, tordre les faits, dénaturer les chiffres, en un mot tromper.

On s'est efforcé de faire de la prohibition une question protestante et anglaise. C'était la province protestante d'Ontario qui voulait imposer cette mesure, qui ne respirait que fanatisme, au pays entier. Si la prohibition vient en force, on ne

pourra plus se procurer de vin, pas même pour la célébration de la messe ! Quelle horreur, s'est-on écrié, dans maints endroits où il n'y avait personne pour contredire ces mensonges ; non, nous ne voterons pas pour une loi semblable, qui veut détruire notre religion.

Et puis quels mensonges n'a-t-on pas débités sur la question du revenu ? Au lieu de dire au peuple que \$32,000,000 qu'il donne aux vendeurs de boissons lui resterait, on a fait croire à des milliers qu'au cas où une loi prohibitive passerait, on imposerait un taxe de \$2 sur chaque enfant !

Manque de renseignements d'un côté, faux renseignements d'un autre, on ne doit pas, s'étonner si le peuple a voté comme il l'a fait.

30 — Tout le monde sait que le Gouvernement qui a accordé le plébiscite, ne favorise pas la loi que les prohibitionistes demandent. On dit que quatre membres du cabinet, durant la campagne, se sont prononcés contre, entre autres, l'Hon. M. Joly. Les listes électorales laissaient à désirer. Dans biens des endroits les officiers-rapporteurs étaient en ligue avec les ennemis de la prohibition. Il y a une fraude. A Montréal, le même individu a voté vingt-cinq fois contre la cause que nous défendons, un autre douze fois. Dans d'autres endroits il y a eu plus de bulletins jetés dans l'urne qu'il n'y avait de noms sur la liste. En un mot tout a été défavorable à la bonne cause et l'on peut dire que le vote dont on se vante ne nous donne pas, après tout, le verdict de l'électorat canadien français.

On s'est efforcé de faire du plébiscite une question politique. M. Laurier est l'idole du peuple. On l'a montré par le vote qu'on lui a donné. Un grand nombre d'électeurs ont cru qu'en votant en faveur de la prohibition, on tuerait le parti libéral. Le Gouvernement, appelé à se prononcer, serait écrasé par la puissante oligarchie que forment les vendeurs de boissons. Si la province de Québec donnait une forte majorité contre cette mesure, M. Laurier aurait une excuse pour refuser la loi demandée par les provinces anglaises.

Les causes que nous venons d'indiquer ont sans doute contribué aux résultats que les amis de la tempérance déplorent.

Pour moi, la vraie cause, c'est la fausse éducation cléricale, ou le manque de vraie éducation morale et religieuse, qui fait que la masse du peuple du Canada-français est incapable de marcher de concert avec les protestants anglais, à la tête d'un grand mouvement de réforme comme celui-ci. Ce n'est pas une question de nationalité, puisque les protestants français se sont presque tous rangés du côté de la prohibition. Ils se sont dit: Il n'y a pas de crime à boire un verre de vin, et nous pouvons le faire sans en abuser. Mais nous avons accepté les principes de la Parole de Dieu et nous voulons les suivre. Dieu nous dit que nous ne pouvons pas vivre pour nous-mêmes ici-bas, que nous avons une influence à exercer sur nos semblables. Christ nous dit que nous devons porter sa croix. Si c'est une croix d'avoir à se priver de vin, afin de n'être pas en occasion de chute à la jeunesse, nous devons comme chrétiens, porter cette croix. Au lieu de dépenser des centaines de dollars pour vins et liqueurs, nous donnerons cet argent pour des œuvres chrétiennes, pour l'éducation morale et religieuse du peuple.

Pour parler et agir ainsi il faut du caractère, de la détermination, il faut ne pas craindre le qu'en dira-t-on, et aimer mieux son prochain que son verre de vin. Eh bien! le romanisme ne forme pas de fortes individualités, des hommes à la conscience délicate, des chrétiens consacrés, ou du moins c'est plutôt l'exception que la règle. Le ritualisme, qui n'est que formalisme, n'atteint pas les profondeurs de l'être pensant et de l'être moral.

Nous réussissons à amener la province de Québec en harmonie avec les provinces protestantes anglaises en faisant pénétrer la lumière de l'Évangile du Christ dans les intelligences et les cœurs, ce qui revient à dire que le vote adverse qu'elle a donné démontre clairement la nécessité de l'œuvre d'évangélisation que l'Église presbytérienne poursuit dans notre pays.

LA LIBRE PENSÉE EST-ELLE PLUS UTILE QUE NUISIBLE AU CHRISTIANISME ?

Libre pensée n'est pas synonyme de libre examen comme nous l'entendons dans le Protestantisme. La liberté de penser c'est le choix bon ou mauvais, vrai ou faux d'une doctrine ou d'un enseignement quelconque.

Il n'est pas nécessaire de remonter bien loin dans l'histoire pour savoir quel usage les hommes ont fait de cette liberté.

La plupart, hélas! ont choisi la mauvaise part; les Voltaire, les Rousseau, et de nos jours les grands incroyables matérialistes ou rationalistes n'ont que trop prouvé que la libre pensée portait le cœur de l'homme naturellement malin, vers les choses s'adaptant mieux à ses penchants.

En effet, il est si facile de ne pas croire et de tout nier. Les libres penseurs ne sont donc pas de ceux à qui l'ont peut dire: La Vérité, c'est Christ! sans qu'ils s'en moquent ou se récrient.

Mais qu'elle est la cause de cet esprit de critique et de dénigrement? C'est que tout simplement ils ne connaissent Jésus-Christ que de nom, historiquement, et encore il en est qui nient même son existence!

La libre pensée qui est ici synonyme d'incrédulité, ne peut donc être que l'ennemie du Christianisme. Et dans ce cas est-elle pour lui un moyen de progrès ou de retard? A cette question, il semble que la réponse soit toute trouvée. Et pourtant nous allons voir qu'il n'en est pas ainsi:

Sans doute étant opposée aux enseignements de l'Évangile, l'incrédulité est d'abord un obstacle à sa lumière, car: "Celui qui n'assemble pas avec moi est contre moi, " il disperse," a dit le Sauveur.

En effet, plein de ses présomptueuses lumières, le philosophe incrédule ne peut souffrir qu'on lui en demande le sacrifice. Fier de cette raison que le ciel lui a donnée, il ne veut pas qu'une autorité, même divine, entreprenne de la soumettre dans les choses, qui sans être opposées, ne sont qu'au-dessus

d'elle. Et pourtant malgré tout la libre pensée est au fond une cause de progrès pour l'Évangile :

Nous savons par l'histoire et l'expérience personnelle que l'homme est naturellement porté à adorer un Dieu ou ce qu'il croit être tel. Il est des besoins innés en lui que sa conscience réclame, de là, une agitation intérieure, une soif de connaissance, qui à son tour donne prise aux discussions, lesquelles remuant les esprits finissent souvent par y faire pénétrer un rayon de la divine lumière. Il n'y a rien de plus dangereux que l'eau stagnante ! Les querelles, les critiques, les discussions philosophiques ou religieuses, bien qu'elles soient opposées à la fraternité que prêche l'Évangile, sont pourtant utiles à sa propagation, car : "Ne pensez pas que je sois venu apporter la paix, disait encore Jésus-Christ, mais l'épée," et Il annonce que les hommes seront divisés entre eux à cause de son nom. Pourtant Il est le Prince de la paix, venu pour établir en ce monde le règne de l'amour et de la justice ? Alors ces divisions sont donc utiles à l'avancement du règne de Dieu ? Sans doute ! Et la libre pensée en est une des causes les plus puissantes.

Que les plus habiles de nos impies exagèrent au gré de leurs désirs les doutes qu'on peut avoir sur les vérités de la Bible, ils ne peuvent s'empêcher de reconnaître qu'on n'a jamais pu démontrer qu'elle n'est pas la Parole de Dieu, qu'au contraire la vie et la mort admirables du Rédempteur, la sagesse et la sainteté de ses préceptes, l'autorité et la sublimité de sa doctrine, l'accomplissement des prophéties, et tant d'autres preuves qui déposent en faveur de l'Évangile, sont au moins d'un grand poids aux yeux de la raison.

Oh ! que Dieu venge bien l'injure faite à sa Parole en abandonnant les esprits passionnés pour la gloire humaine à l'illusion de leur vanité et à toute la faiblesse de leur raison. Ses oracles n'en paraissent que plus admirables et plus divins, quand on les compare avec les leurs.

Où, là encore, nous reconnaissons un des grands moyens voulu de la Toute-Sagesse, pour la diffusion de la lumière et le triomphe de la Vérité.

JEAN REY.

NOTES DE LA REDACTION.

La neige a fait son apparition de bonne heure cette année; sans bruit, la saison des fruits a fait place à l'hiver qui clôt complètement le temps des promenades à longues haleines. Les étudiants se voient forcés de rester à la maison au risque de se faire traiter de casaniers. Plusieurs d'entre eux en profiteront pour compter, plus souvent, (non pas comme le loir, communément appelé "suisse" les noisettes en magasin), mais ce qui sert à acheter des noisettes. Espérons que les temps ne seront pas trop durs, mes amis.

L'hiver n'apporte pas seulement la neige, la glace et les frimas, (ouais, cela fait frissonner), il nous gratifie aussi des longues veillées. C'est vrai, mais rappelons-nous que les heures passées dans la compagnie de Virgile, d'Esaië et de saint-Marc sont plus rémunératrices que les heures passées auprès d'amis et d'amies quelque aimables qu'ils soient.

On dit que parmi nos aînés—et faut-il le confesser? la contagion a passé dans les rangs des jeunes,—à grands cris on invoque le dieu Hymen. Que voulez-vous, quand les soupirs restent infructueux, on fait entendre sa voix.

Les temps n'ont pas changé depuis les jours qui précédèrent le déluge.

Nous nous réjouissons de l'honneur conféré à notre professeur, qui a reçu, de la part du président de la République Française, les palmes d'Officier d'Instruction Publique.

L'avenir doit nous apporter quelque surprise, c'est notre conviction; là ne s'arrêteront pas les marques d'estime accordées à celui dont nous sommes justement fiers.

Honneur aux travailleurs!

M.-E. Menançon, après avoir été mis à part pour le service du Seigneur à Québec, est allé planter sa tente à St-Cyprien, où une œuvre encourageante et un peu difficile ne lui donne pas de temps pour l'ennui.

M. V. de Genova fut consacré au ministère du saint-Evangile à Montréal. Il annonce la Bonne Nouvelle à la colonie

italienne de la ville; mais l'annoncerait-il dans la capitale de son pays natal que nous le verrions aussi souvent.

Il n'y a pas oublié de sa part; ses occupations multiples ne lui permettent pas de venir revoir les amis qu'il a quittés.

Nos bons souhaits vous accompagnent, vous qui êtes entrés dans la vie active, votre aimable compagnie nous fait défaut; dans nos cœurs, nous conservons de vous un bon souvenir.

RESTONS A NOTRE PLACE.

Une jeune candidat en théologie écrivait au roi Frédéric II. pour lui demander une place de pasteur très importante dans une grande ville.

Celui-ci lui répondit simplement par ces mots: II. Samuel, x., 5.

Intrigué, le candidat ouvre sa Bible et lit: "Reste à Jéricho, jusqu'à ce que ta barbe ait poussé, et puis reviens."

(Ami Chrétien.)

Souviens-toi que personne, ni homme ni femme, ne peut être vraiment fort, pur et bon, sans que le monde n'en devienne meilleur, sans que quelqu'un ne soit guidé et consolé par cet exemple de bonté.

L. J. O.

Mr. E. Curdy qui, pendant les trois dernières années, a rempli avec la compétence qu'on lui connaît le poste de rédacteur pour la partie française du "Journal," dessert cet hiver les stations missionnaires de N. Ham et de Ste-Sophie d'Halifax. Son diocèse compte ainsi trente-cinq milles anglais de longueur. Ses services sont fort appréciés par nos frères.

Dans une lettre privée, Mr. Curdy nous dit: "Je me surprends souvent à penser au Collège presbytérien, où j'ai passé de beaux jours. . . . L'article de Gallus dans L'Aurore du 12 novembre, où il fait intervenir les sauvages d'une manière

si fragique pour nous écraser de leurs accusations vaut, à lui seul, un gros volume de sermons. O rex gloriæ, Christo, veni cum pace! Le travail missionnaire me donne des joies compensant amplement les difficultés que rencontre tout prédicateur de l'Évangile."

Deux étudiants :

—Veux-tu prêcher pour moi ?

—Oui, avec plaisir.

—C'est bien, merci, mais il faudra allumer le poêle, balayer l'église et mettre les chaises en place.

—Oh ! la ! la ! je veux remplacer le prédicateur et non pas le concierge."

L. écrit à R. : "Avertis le professeur et donne-lui la cause de mon absence : je vais aux noces de S.

Ton futur cousin.

L."