

vide for such instruction at the public expense as will make good and useful citizens, while their religious education is the province of the family and the Church. Despite all the strenuous endeavours of the Roman Catholic Church to bring about other results this is how matters are shaping themselves in all free countries. In Italy educational progress is marked. While the Church had it all its own way in educational matters, the illiteracy was simply astonishing. Now, under an enlightened and liberal management of public affairs, the education of the people has made marked advances.

In the United States persistent efforts have been made to deflect the public school system into subserviency to the Roman Catholic Church. Having made no compromise with the hierarchy in educational matters, the people are able to maintain consistently the system of popular education they adopted with deliberation. The national schools are at the service of the people, irrespective of race or creed. All are free to avail themselves of the privileges they afford. To this, however, the priesthood of the Romish Church distinctly object. These schools are not conducted according to their notions and they must have schools of their own. They cannot get the people to give public grants for the support of their schools as they have been able to do in Ontario. The Baltimore conference resolved that wherever it was possible parochial schools, under the control of the Church, should be established, and this resolution received the papal sanction. From this, however, there has been a new departure in the West. Archbishop Ireland has favoured in one or two instances the surrender of parochial schools to the public school authorities, on condition that they are supported by public funds, and that at the close of the educational work of the day the Roman Catholic scholars remain for religious instruction. In the two instances where this has been done the Roman Catholic teachers have been retained, and thus an inroad on the public school system has been made. Curiously enough this new departure has occasioned marked diversity of opinion among the Roman Catholics themselves. Some are delighted with it, and anticipate most favourable results, while others see in it only a weak and mistaken abandonment of the Baltimore resolution. The controversy has raged keenly, and the opinion of the Pope has been solicited. Leo XIII. has sanctioned, in guarded language, the action of Archbishop Ireland, and thus the matter rests for the present. It may, however, be doubted whether Archbishop Ireland's plan may not be inimical to an unsectarian national system of popular education. The Romans, no less than the Greeks, may be feared when they begin to bring gifts.

THE RELIGIOUS CENSUS.

A CENSUS bulletin, like the dictionary, may not be very entertaining reading, but it is certainly not unprofitable. To the Christian no feature of the census returns ought to be more interesting than that which gives an account of the increase or decrease of the various religious denominations in the country in which he dwells. The Department of Agriculture, at Ottawa, has lately issued the returns of the several denominations in the Dominion, and in that bulletin there are many things which any one may ponder well. Perhaps there is no section of all the census returns the reading of which will produce such varied emotions, as this one line may present, something that is exceedingly gratifying, the next may reveal something decidedly discouraging.

The first thing that strikes the eye of the reader is that there are no less than fifteen different denominations than are of such importance as to be worthy of a place in the bulletin. But the census enumerators appear to have found a considerable number of persons who did not or could not find a congenial ecclesiastical home in any of these denominations, consequently they were obliged to class them as members of "Other Denominations," or as "Not Specified," or simply as "Protestants." It is very evident, therefore, that if there is ever to be an organic union of the Churches the advocates of the scheme have an arduous task before them. It will be necessary for them to proceed with great caution, and besides there must be a disposition on the part of professing Christians to yield points which have hitherto been held with a good deal of tenacity. It is worthy of notice that the Salvation Army appears for the first time in the enumeration. It now numbers 0.29 per cent. of the total population. Another noteworthy feature is that the Roman Catholic Church now numbers 41.46 per

cent. of the population of the Dominion. It has not increased at the same ratio as some of the other denominations, nevertheless it stands numerically a long way in advance of its most aggressive competitor—the Methodist Church, which now numbers 17.65 per cent. of the whole. One is struck also with the fact that there are now more than five times as many pagans in Canada as there were a decade ago. True, their number is still comparatively small—only 0.56 per cent., nevertheless it is sufficient to indicate that there is mission work to be done among the heathen at home as well as among those who are still in the region of darkness and superstition. The General Assembly at its last meeting did a wise and proper thing when it instructed the Foreign Mission Committee to send a missionary to labour among the Chinese in British Columbia, and it is to be hoped that when the next census is taken, it will be found that the number of pagans is relatively a great deal smaller than it is to-day.

It is a rather remarkable fact that no less than seven denominations have failed to maintain their ground in proportion to the increase of the population. These are the Adventists, Baptists, Congregationalists, Disciples, Quakers, Unitarians and Universalists. It is perhaps not difficult to account for the fact that the Adventists, Disciples, Quakers and Universalists have not held their own. They have no very influential denominational papers, no theological seminaries and no regular ministry. They are obliged, therefore, to depend almost entirely upon the efforts of laymen, and while laymen in all denominations are doing a most important work, yet, it is not to be expected that they can take the place of the regular ministry. People are becoming too intelligent to listen Sabbath after Sabbath to the platitudes of men who know no more than they themselves about theology. With the Baptists and Congregationalists the case is different, and one feels at a loss to explain why they have not kept pace with the increase in the population. The Baptists certainly have never been charged with a lack of aggressiveness; in Ontario, at least, they have done much during the past few years in the way of equipping schools and colleges, and yet the fact remains that as a denomination they have not made very satisfactory progress. A possible explanation may be found in the fact that the three branches of the Baptist body have been grouped together in the census returns, and if more details were given it might be found that the deficiency could be traced not to the Regular Baptists but to the other two branches of the denomination. The Brethren is the only body that stands in exactly the same relation to the total population as it did ten years ago. Apparently these noisy religionists have not caused much unrest among the congregations of other denominations during the past ten years. The Roman Catholic and the Methodist are the only denominations that have increased their strength in every province of the Dominion.

The following paragraph from the bulletin deserves to be reproduced here. "The total increase of population in Canada during the ten years is 507,869. As a constituent in that increase we have the estimated population of the unorganized regions in the North and North-West, the returns from which have not been received in their entirety. Leaving out of consideration this estimated population of 32,168 we have an increase of 475,701, for which we have complete returns. That increase is divided among the denominations as follows: Roman Catholics 198,483, Methodists 104,488, Presbyterians 79,034, Church of England 66,692, Lutherans 17,629, Baptists 7,224, all others 2,151." Taking the Dominion as a whole the Methodists have made the greatest proportionate increase and they are followed by the Presbyterians, the Church of England and the Roman Catholics in the order named. The above showing should give the quietus to the statement so often made that Presbyterianism is either dead or dying. It has shown itself to be a most lively and interesting corpse. True, in the Maritime Provinces and more especially in Nova Scotia it is not what it was ten years ago, but when the whole Dominion is considered, it is found to be instinct with life. If it has died it is only in the sense that a corn of wheat has died in the ground. It has been sown in the virgin soil of Manitoba, there it has taken root and brought forth an abundant harvest, for no less than 28 per cent. of the whole increase made in that province has been made by Presbyterianism. In British Columbia nearly 23 per cent. of the total increase has fallen to the Presbyterians. These facts show that the cause is neither dead nor dying.

Books and Magazines.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.)—In many respects a most satisfactory periodical to put into the hands of little readers.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—The oldest of eclectic publications, and in most respects still the best. *Littell's* has lost nothing of its popularity or usefulness.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—Since its recent improvement this admirable weekly for young readers has become more attractive than ever.

THE *Illustrated News of the World* keeps up with unflinching interest its pictorial record of the leading events of the time. Its reproduction of a number of the pictures on exhibition at the Academy give it a rare artistic value. Rider Haggard's latest South African story is completed.

THE LADIES' HOME JOURNAL. (Philadelphia: The Curtis Publishing Co.)—The contents of the June number are varied and interesting. Subjects of practical value are briefly yet clearly discussed by competent writers, some of them of great eminence in their respective fields. It is the mission of the *Journal* to entertain, instruct and delight its wide constituency of fair readers.

THE ARENA. (Boston: The Arena Publishing Co.)—The *Arena* is what its title denotes, a free field on which intellectual athletes wrestle with the thoughts that stir the minds of thinking men and women in our time. The more striking papers in the June issue are "Ishmaelites of Civilization," "The Bed Rock of True Democracy," "A Pen Picture of W. D. McCracken, A.M.," "The Rights of Children," and several others well worth careful perusal.

THE REVIEW OF THE CHURCHES. (London: J. Clarke & Co.)—The field occupied by this most admirable publication is a distinctive one. It unites in a common interest all the leading Protestant Churches, and discusses with a frankness and a freedom quite refreshing the great questions that occupy the thoughts of intelligent Christians. In the May number the subject of "The Higher Criticism and Inspiration" is discussed by the Bishop of Worcester. The Archdeacon of London, Rev. Hugh Price Hughes and the Dean of Asaph give their respective views on "The Disestablishment Controversy."

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The May number of this finely-illustrated monthly opens with a genial and appreciative sketch, surmised to be written by the former tutor, of Prince George of Wales. "The Vanished Abbey" is an interesting historical sketch of Evesham Abbey, of which only a few fragments now remain. Other admirable papers are: "A Day in a Spice Factory," "On Muleback in Morocco," "Match-Box Making at Home" and "Some Musical Performers," with good portraits. The fiction of the number is "Pretty Pierre" and "A Deplorable Affair." The number as a whole is one of great excellence.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The opening paper in the June number is classical in its character. Charles Waldstein writes interestingly and learnedly on "Funeral Orations in Stone and Wood," and the frontispiece, "The Mourning Athens, from the Acropolis," is one of the fine illustrations with which the paper is adorned. The most interesting illustrated and other papers of the number are: "A Honey-Dew Picnic," "The Birthplace of Commodore Isaac Hull," "How Kentucky Became a State," "The Austro-Hungarian Army," by Feldzeugmeister Baron von Kuhn; "The Old English Dramatists," first paper, by the late James Russell Lowell; "Montana, the Treasure State," by Julian Ralph; "Social and Intellectual Condition of Eastern Peru," and the fifth part of the fine series, "From the Black Forest to the Black Sea," by F. D. Millet. The principal fiction is "Jane Field," by Mary E. Wilkins; "The World of Chance," by William Dean Howells, and "Pill Baronette," by William McLennan. The poetry is fully up to the high standard maintained in *Harper's*.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls; Toronto: 11 Richmond Street West.)—The number for June devotes a large portion of its space to a timely consideration of its work in Africa. In the department of Literature of Missions are three papers on this subject, the first by the Rev. James Johnston, of Bolton, Lancashire, England, on "The Scourge of Africa;" another by the Rev. Lewis Grant, of West Brattleboro, Vt., on "African Theology: or, the Zulu's Creed, as Seen in His Folk-Lore," and one by William J. Neethling, "News from the South African Mission Field." The Monthly Concert of Missions is also devoted chiefly to Africa. Especially notable this month is Part II. of a superb series of papers on "William Carey, the Missionary Organizer, Preacher and Teacher," by George Smith, LL.D., F.R.G.S., of Edinburgh, Scotland, Carey's great biographer. The series began in the May number, and will be continued in subsequent issues. The score or more other articles in the various departments cover a broad field and present an excellent summary of mission work in all parts of the globe.

THE TREASURY OF RELIGIOUS THOUGHT FOR PASTOR AND PEOPLE. (New York: E. B. Treat.)—This evangelical monthly makes its appearance early for June in a capital number. Its new, artistic cover, enlarged page, increase of departments and pages have added greatly to its attraction and to its worth. It is easily abreast with any magazine of its class published. The frontispiece is a fine view of the First Methodist Episcopal Church, Omaha, Neb., and is followed with a sermon by its pastor, Dr. P. S. Merrill, also a biographical sketch. A sermon by Dr. B. Hart, of New Haven, on "The Excellence of Divine Justice," will attract attention; also one by Dr. W. B. Huntington, and one by Dr. McChesney. The Leading Sermon Thoughts are of a high standard. Dr. Meredith's Expository Lecture is a fine specimen of his powers, and Dr. H. Duffield's Decoration Day Service will be admired by every reader. "A Romance in Biblical Criticism," by J. D. Steele, B.D., and "Pentateuchal Criticism," by Professor Scrimger, should be attentively read; also Dr. Kincaid's article on "The Theory of the Atonement." Thoughts for the Hour of Prayer, for Family Life, for Pastoral Work, on Christian Edification, on the Preacher's Purpose and on Phylacteries, are each capital and instructive. S. S. Lessons, by Dr. Moment, Current Religious Thought, Survey of Christian Progress, Illustrative Thoughts, Beautiful Thoughts, with Reviews of Books, combine, with editorials on timely topics, to make a number first in its class in every respect.