

of what confessedly are truly national affairs. An amusing controversy sprang up whether President Cleveland had not been discourteous to Governor Foraker, or whether the latter had not been wanting in due respect to the President of the Republic during the parade. The admirers of the latter maintain that he acted with the dignity and courtesy becoming the exalted position he occupies, while the friends of the Governor thought that in assuming his stiffest demeanour he was only acting as an ardent patriot who had distinguished himself in the battle-flags incident should.

A matter, however, of more importance is being somewhat keenly discussed. The Churches of the United States were represented at the celebration of the centennial of the American Constitution by Bishop Potter, of the Protestant Episcopal Church, and by Cardinal Gibbons, of the Roman Catholic Church. Both are eminent men, and in their respective spheres are highly esteemed, both are United States citizens; but it puzzles many other citizens why they, and they alone, should have been singled out as the sole representatives of the many-sided religious beliefs of the American people. It is pointed out that the selection was signally inappropriate, inasmuch as in the struggle out of which the United States nationality emerged the Church represented by Bishop Potter was strenuously opposed to the demands for which the colonists fought. Besides, the Protestant Episcopal Church has not exercised a great influence in moulding the national or religious life, neither is it now numerically or otherwise the leading Church in the New England States. There is no disrespect to Bishop Potter implied in the criticisms directed against the management's defective views as to the fitness of things in putting forward the worthy Bishop and the Romish dignitary resident at Baltimore as the representatives of the United States Churches. A recent number of the *Churchman* contains a contribution by an Episcopal divine, not unknown in Toronto journalistic circles, who expresses the opinion that his Church, "backed up by the Catholic creed, will re-conquer even New Englanders to the belief in the divinity of the God-man; that accomplished everything else will follow." In honouring Bishop Potter the management of the late Philadelphia celebration cannot be charged with complicity in the design for the reconquest of the New Englanders, for the simple reason that they evidently did not give the matter much thought. Apparently it occurred to them that the selection of men so popular as the Bishop of New York and the American Cardinal would be the eminently respectable thing, and their presence and slight participation in the ceremonial was a fitting compliment to the Churches of America.

The anomaly of inviting Cardinal Gibbons becomes apparent when the attitude of the Church he represents in its relation to the fundamental principles of the American Constitution is taken into account. That great historic document proclaims the religious equality of all men, and perfect freedom of conscience. The founders of the nation were God-fearing men, who left England and the continent of Europe that they might obtain the freedom denied them in their own lands. They became exiles for conscience' sake, and these principles their descendants have cherished and maintained. Although personally Cardinal Gibbons is credited with somewhat tolerant proclivities, the Church he serves has never cancelled the intolerant and persecuting dogmas it has for centuries inculcated. The syllabus of 1854, when Pius Nonus was Pope, says: "The absurd and erroneous doctrines or ravings in defence of liberty of conscience are a most pestilential error." Ten years afterward the same Pope anathematized "those who assert liberty of conscience and of religious worship, and all who maintain liberty of the press." The cardinals of the Romish Church have to take oath that "heretics, schismatics and rebels to our said lord [the Pope] or his aforesaid successors, I will to my uttermost persecute and oppose." If Cardinal Gibbons holds his oath to be binding, how could he with a clear conscience express his approval by his presence and the part he took in the Philadelphia celebration? It may be that, like Balaam the son of Bosor, in spite of himself he blessed those he was sworn to curse.

An enlightened and manly Protestantism has no inclination to withhold ample liberty of conscience to the adherents of the Roman Catholic Church. In all free states the fullest rights of citizenship are freely

extended to all, irrespective of religious creed. To maintain otherwise would be inconsistent with the essential principles of Protestantism, and subversive of the blood-bought inheritance to which it has attained. When, however, any Church that publicly avows dogmas at variance with just and equal rights to all, Protestant communities are not called upon to accord special honours and privileges to the representatives of such Churches. What is taking place at the present time in the Caroline Islands and the New Hebrides does not harmonize well with the Cardinal's benediction at Philadelphia.

## Books and Magazines.

**DORCAS.**—An illustrated monthly of Woman's Handiwork. (New York: 40 Vesey Street.)—This useful and practical magazine is certain to commend itself to the favour of all who can appreciate a really good thing.

**THE Dominion Government** has recently issued finely executed "Charts Showing the Mean, Monthly and Annual Temperatures of Hudson Bay Regions and Eastern Canada, October, 1885, to September, 1886, by Andrew R. Gordon."

**THE SANITARIAN.** (New York: 113 Fulton Street.)—This magazine, as its title indicates, is devoted to the scientific discussion of all matters pertaining to sanitation, and has a useful mission to fill. A number of the most eminent American medical men and sanitary experts contribute to its prizes.

**THE LIFE OF REV. AMAND PARENT.** (Toronto: William Briggs.)—Mr. Parent was the first French-Canadian ordained by the Methodist Church. He laboured for thirty-one years in connection with the Conference and eight years among the Oka Indians. The book is written interestingly in autobiographic form, giving a clear insight into French-Canadian ways, and shows the deadening effects of Romanism on the minds and hearts of the people. An additional interest is added to the book by the clear and full account of the Oka settlement and its troubled history for so many years.

**THE MASK TORN OFF; or, Modern Spiritualism Exposed.** By Rev. William H. Clagatt. (St. Louis: Farris, Smith & Co.)—The author of this lecture has been for some time engaged in successful evangelistic work in the city of Hamilton. In his preface he tells us that he has had many opportunities of knowing intimately what the spiritualistic delusion is. He has set himself to supply a refutation, not by denouncing those who entertain the absurd, but by a clear, patient and exhaustive examination of its pretensions in the light of Scripture. In its publication the author has rendered important service to the cause of truth.

**KNOX COLLEGE MONTHLY.** (Toronto.)—Since the new series of *Monthly* has been commenced its improvement has been manifest. The September number contains papers of decided merit and value. Dr. McCurdy has a sensible paper on "The Neglect of Hebrew among Ministers and Students." Rev. J. C. Tibb discusses "Church Socials and Social Life." Professor Bryce has a contribution on "A Presbyterian Historical Society." Dr. McIntyre, principal of Brantford Ladies' College, writes on "History as a Force in Modern Culture." Considerable space is devoted to missionary intelligence. The *Monthly* deserves a generous support.

**ENCYCLOPEDIA OF LIVING DIVINES AND CHRISTIAN WORKERS OF ALL DENOMINATIONS.** Edited by Rev. Philip Schaff, D.D., LL.D., and Rev. Samuel Macaulay-Jackson, M.A. (New York: Funk & Wagnalls; Toronto: William Briggs.)—This is a very valuable supplement to the "Schaff-Herzog Encyclopedia of Religious Knowledge," with which in style and size it is uniform. It is a delicate and difficult task to compile a work of such a character as this volume. It gives sketches of living divines, and it certainly is not open to the charge of being too voluminous. Almost every one into whose hands the work may come will find names inserted he did not expect to see, and he will note omissions he did not anticipate. In this matter however it would be absolutely impossible to gratify the wishes of the individual reader. As a work of reference it is very valuable. It has been prepared with scrupulous regard to completeness and accuracy, and under each name noticed the maximum of information is condensed into the minimum of space.

## THE MISSIONARY WORLD.

### THE NEW HEBRIDES.

The *Free Church Monthly* for September says: The month of March was spent by Mr. Lawrie and his family at the Anamé station, from which he was able to visit the districts on that side of the island. Among others with whom he had satisfactory intercourse was a chief called Rigongo. This man had been brought over to Christianity with great difficulty. Being naturally of a violent disposition, he had not borne well the death of his first wife, and had done his best then to revive heathen customs. But this attempt had been resisted by the other chiefs, and time came with its healing influences. He by and by was brought to listen to the missionary's kindly and faithful teaching, and he and his second wife, an intelligent Christian woman, have now charge of the village church of Itan. What makes this case more interesting is the fact that this chief was one of those who took part in the massacre of the last Christian martyr of Aneityum in 1851.

The letter then goes on to tell of a workers meeting, and the opening of a new village church.

"During our stay at Anamé," it says, "we held our annual meeting of workers, elders, deacons, teachers, etc. They numbered over forty. Those who conducted the juvenile schools got a stipulated allowance out of the teachers' fund; all the others got an annual present out of mission goods. These meetings are held alternately at Anelcauhat and Anamé, and so help to create and foster harmony and good-feeling among the leaders of the people. Three days were spent in this way—meeting, conversing and feasting; they themselves expressed it as a happy time, the greatest drawback being the long distances which some of them have to travel. Reports of the work were given in from all the out-districts. Each heard what his brother had to say, and all were strengthened. Numrag, who is in charge of the Uca Church, stated that the majority of the people attended the Sabbath services. Occasionally non-attendance was accounted for by sickness, boisterous weather or high tides on the shore paths. From some other districts not indisposition but disinclination was the only reason assigned.

"One of the teachers in charge of a juvenile school had evident pleasure in bringing to me a youth who for years refused all teaching. He can now read fairly well, and was rewarded by getting a copy of the whole Bible in Aneityumese.

"I had the privilege," Mr. Lawrie goes on to add, "of opening a new village church recently at Abaij, one of our important districts on the Anamé side of the island. All the people in the neighbourhood gathered and prepared wood, lime and sand for the walls, sugar-cane leaf for the roof and gravel for the floor. A nice building, 20 x 30 feet, was soon erected, quite large enough for the natives who reside in that district.

"When work such as this can be accomplished without any direct expense on the home Church, it goes a long way to make the missions on this island self-supporting.

"The *Dayspring*," he writes, "reached the island of Aneityum on April 14. The Rev. Mr. and Mrs. Annand and Mr. Fraser have returned reinvigorated for another term of service. Mr. and Mrs. Annand have packed up all their property at Anelcauhat to be removed to the new station. Some of their old friends on Aneityum go out to Santo with them as helpers. May their hearts be strengthened and their way be made clear in this new enterprise. Happy is the man who is permitted to translate the Bible or portions of it into the language of a people who hitherto have had it not.

"Four new mission houses will require to be built on the north end of the group this year. It has been found necessary to give up the intention of holding the united meeting of Synod at Anelcauhat, as arranged last year.

"In order to save at least six weeks' time by an extra trip of the vessel, each missionary will require to go on board almost as soon as his mails, stores, etc., are landed. It is very inconvenient, because the ants will get at the sugar, and the rats at the rice, through not having time to pack it away properly. Yet as special work requires special means, all who can reasonably leave their stations will willingly go to assist in settling so many of the brethren in the new fields."