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NOTES OF THE WEEK.

A LONDON paper not untruthfully describes Matthew Arnold as "a writer who has a whip of scorn for any who will not accept his vagueness as profundity, his self-admiration as catholicity, his reactionary tendencies as liberty, his insolence as sweetness, and his agnosticism as light."

A CONGRESS of 150 orthodox rabbis at Pesth, Hungary, discussed two important resolutions: first, that the Orthodox should completely separate themselves from the Reformers; and, second, that no graduate of the Pesth Seminary should be accepted as a rabbi of an Orthodox congregation. The first resolution was lost, but the second carried. No Orthodox seminary is contemplated for the present; but preparatory schools are to be formed.

A CURIOUS fact explaining the sudden recall by Pius IX. of the Nuncio Pecci (Now Pope Leo XIII.) from the post of Nuncio at Brussels has been brought to light at Brussels. The Nuncio who, owing to his agreeable conversation and manners, had become a great favourite with Leopold I., thought of converting this liberal-minded monarch to Catholicism. He gave frequent accounts to Pius IX. of the progress he was making in the enterprise. Pius IX., finding that the work did not proceed fast enough, sent one day an autograph letter to the King to hasten the conversion. The King, who heard of the subject for the first time, was not a little astonished, and the matter ended with the recall of the Nuncio and his disgrace during the remainder of the pontificate of Pius IX.

MONSIEUR DUMONT, the suspended Bishop of Tournay, to whose revelations is attributed the rupture between Belgium and the Vatican, has published a letter received by him from Louise Lateau, the celebrated fasting "stigmatist" of Bois d'Haine. According to this letter, she is held in a kind of duress by the priest, who prevents her from seeing Monseigneur Dumont, whom she persists in acknowledging as her bishop. Monseigneur Dumont declares his intention of rescuing her from the hands of "a priest, who obeying the mandates of criminal superiors, wants at all costs to keep her secluded or to put an end to her." He violently attacks Monseigneur Deschamps, whom he represents as the leader of a conspiracy against him. The Ultramontanes insist that the bishop has lost his reason.

THE building of a new church in Rome, on the corner of the Via Gesu e Maria and the Via Babino has drawn from Cardinal Valletta a strongly-worded protest, addressed to the Syndic of Rome. The Cardinal writes that it is with real and great regret he learns that a portion of the Convent of the Barefooted Augustines, near the Church of the Gesu e Maria, has been ceded to the administration of the so-called Church of England; that in Rome, where, until these recent times, heresy was never permitted to enter, the municipality itself has, by a solemn contract, consented that in one of the most populous quarters, and in a building erected for the use of a religious community, a new church of Protestantism, shall, to the scandal of the citizens, be built, is such a fact as could never have been foreseen.

It is everywhere regarded as a salient difference between Protestants and Roman Catholics, that the former without exception encourage the reading and circulation of the Scriptures, while the latter as generally and systematically discourage such reading. The latest and most explicit acknowledgment on this point, so far as Catholics are concerned, comes from Rome itself. Father Curci, the priest there who was deemed heretical and silenced by Pius IX., but restored to favour by Leo XIII., uses this plain language in his introduction to his new translation of the New Testament. He says: "The New Testament is the book of all others least studied and least read among us. So much so that the bulk of the laity—even of those who believe they have been instructed, and profess

religion—are not aware that such a book exists in the world; and the greater part of the clergy themselves scarcely know more of it than what they are compelled to read in the breviary and the missal." Coming from such a source, this revelation of the ignorance of the priests—to say nothing of the people—concerning the way of life as taught by our Lord and His disciples, cannot be charged to prejudice. It can only be accounted for as being veritable current history.

THE American Board of Commissioners for Foreign Missions gave a farewell meeting at Boston, July 21, to the largest number of missionaries ever sent out by them at one time, fourteen in all, five of whom go to Central, and one each to Eastern and Western Turkey, three to Central, two to East and two to South Africa, and others to the Dakota and other Indian missions. The meeting was very largely attended and very earnest in spirit. The following is a list of the missionaries who were present at the meeting: Mr. and Mrs. Lucius O. Lee, Miss Myra L. Barnes (Michigan), Miss Minnie C. Brown, Miss Laura Tucker (Missouri), and Miss Harriet Newell Childs (Massachusetts), Central Turkey; Miss Emily C. Wheeler (Turkey and Massachusetts), Eastern Turkey; Miss Fannie E. Burrage (Vermont), Western Turkey; Mr. James C. Robbins (Rhode Island and Hampton Institute), Dakota mission; Mr. W. W. Bagster (California), Mr. W. H. Sanders (Ceylon and Massachusetts), Bihe, Central Africa; Mr. and Mrs. E. H. Richards (Ohio), Umzila's country, East Africa; Mr. and Mrs. George A. Wilder (South Africa and Massachusetts), Zulu mission. Addresses were made by Secretaries Clark and Alden and by several of those who are about to enter upon missionary work.

WE learn with no ordinary pleasure that George Stephen, Esq., President of the Bank of Montreal, has sent a subscription of five thousand dollars to Principal Grant, for Queen's College. No condition has been attached to this handsome contribution, but it comes at the right time to enable the trustees to equip according to modern requirements the Chemistry and Natural Philosophy laboratories of the new buildings. This is the fifth subscription of five thousand dollars made to Queen's University within the last two years. Canadians are evidently beginning to shew something of the same interest in higher education that so honourably distinguishes the wealthy men of the United States. We hope to make announcements similar to the above with ever increasing frequency. It may be said that Canada, as yet, is comparatively poor and that the number of her wealthy men is but limited. Relatively to the United States this is so, but absolutely it is very different. There are a good many quite able to follow the example set by Mr. Stephen and others, and the sooner they do so the better it will be for themselves and for the Church as well. Why should not all the Presbyterian colleges of the Dominion be in this way fully equipped and endowed? To such a mode of endowment, the most eager voluntary could have no valid objection.

WITHOUT expressing any opinion now as to what would be the loss to the world, there is some ground for thinking that all public amusements which involve the gaining of prizes will become so disreputable and uncertain that self-respecting men and women will no longer feel any interest in them. Aside from the universal sin of betting, which has become a blot even on college regattas, there are practices growing up in connection with these contests which must soon make them revolting in the eyes of the true sporting fraternity, to say nothing of people whose lives are too earnest for much attention to a rowing race or a target shoot. The popular sport which has been called the "national game," and once crowded the local columns of newspapers to a sickening degree, is passing into rapid discredit because suspicion has gathered around the honesty of the players. Even the results of international shooting matches, which have hitherto excited considerable respect and pride, will hereafter be

attended with mistrust, since it has been learned that markers may be, and have been, bribed to make false scores. Let it not be supposed that betting will cease when such competitions are no longer matter of skill. Better will merely take into account one new element—human dishonesty. Hence the directors and patrons of these amusements should purify them or abolish them. The former it will be difficult to do inasmuch as those who make life a playspell or a scramble for honours are very frequently deficient in the nicer feelings from which a reform must proceed.

THE London "Times" has a Liverpool correspondent who recently wrote in the following fashion: "An experiment in prohibition is being tried here on a pretty extensive scale. Lord Selton and Mr. John Roberts, M.P. for Flint Boroughs, have agreed to prohibit the sale of liquor in any shape on land laid out for building purposes by them in the south of Liverpool. For some years past new streets have been springing up over this area, and it is estimated that, when the whole ground is covered, there will be some 50,000 persons living in a district where not a drop of liquor can be sold or bought. What are the results so far? Mr. Roberts declares that he has never had a word of complaint from owners or occupiers of houses in the district on account of the absence of liquor shops. Mr. S. G. Rathbone, the respected Chairman of our School Board, has publicly called attention to the fact that the working classes are rapidly migrating from the districts where public-houses are thick on the ground to this prohibitory district. The head constable reports that his officers have very little to do on this ground, where there are no public-houses. The medical officer reports that the death-rate is exceptionally low in the district. The feeling of the inhabitants in this district towards prohibition may be gathered from the fact that when, the other day, application was made to the licensing magistrate for an outdoor license for a house on the borders of the ground prohibited, the court was crowded with residents around, who opposed the application, and it was refused by the Bench accordingly. These facts speak for themselves, and need no comment." If such a district were only extended on all sides to the sea what an improvement would be effected.

A MISSIONARY in Japan writes: "Japan is advancing with unequalled speed. Think of it! The other day the Mikado accepted an invitation to an entertainment given in his honour by a number of native merchants. Until the late revolution merchants stood at the foot of the social ladder. The clothes they wore, the baskets in which they rode, the saddle-horses upon which they were not allowed to ride, everything that surrounded them, had to conform to law, and to bear outward semblance of their lowly position. And now his Imperial Majesty the Mikado, the descendant of the gods, accepts their hospitality and dines in their presence. Wonder of wonders! Two hundred years of English dominion in India have modified but slightly the social polity of that land. Here is Japan, making wonderful leaps socially as well as politically and morally. Under God, it is the rank and file of the nation that compel such changes. Are they not worth helping? Don't think the work is done yet. It is simply well begun. I am living in the midst of Pagan shrines. I hear devout Shintoists clap and see Buddhists rub their hands, every day before gods of stone. The city is alive with religious festivals. Last week workmen cleaning my well begged earnestly for permission to throw rice, salt, and sake into the water, and burn incense over the well, that the god of the well might clean it, and save them the trouble. I replied, 'Very well; if the god does the work I shall pay him and not you.' It was my first sermon in Japanese, and may all succeeding ones be as effective in carrying their point! The golden days are passing. The people are bound to be enlightened, and they will be. The only question is, how? On a Christian or antichristian basis? Some countries will wait for an answer. Japan will not."