

THE CANADA PRESBYTERIAN.

VOL. 10.

TORONTO, FRIDAY, MARCH 31st, 1882.

No. 13.

NOTES OF THE WEEK.

PRINCIPAL DAWSON, of McGill College, Montreal, and Dr. John Hall, of New York, are to lecture before the Yale theological students this season.

At a ploughing match near Inverness, Scotland, where a special prize was offered by a councillor of that burgh for the ploughman who had been a total abstainer for the longest period, it was ascertained on due investigation that the person entitled to the prize was one who had "tasted nothing" since "dinner time" the same day—a period of nearly two hours.

DURING the greater part of this winter the Presbyterians of Guelph have been holding weekly meetings for practising the music of the new Hymnal on a plan that is well calculated to secure uniformity. The meetings are not congregational, but circulate from church to church, members and adherents of all being expected to attend each meeting. The meeting last week was in Knox Church. Other cities and towns might profit by this example.

THE Roman Catholic priest at Galashiels has of his own motion ordered the Total Abstinence Society to dissolve itself, and on some of its members refusing to comply with his behest he has refused them the sacraments of the Church. This having no effect on the obstinate abstainers, the priest appealed to Archbishop Strain, of Edinburgh, who has directed the officers of the Society to dissolve on pain of excommunication.

THE Board of Education of the city of New York is about to place the following amongst its by-laws. "That the principals of the several schools and departments shall, under the direction of the city superintendent, train the pupils in their charge so that they may be able to leave the building in an emergency in the shortest possible time without confusion or panic." This is a wise regulation, and it ought to be adopted by the School Boards of all cities and towns.

REV. D. J. McMILLAN, Superintendent of Presbyterian Missions in Utah, Idaho and Montana, writing to Representative Willems, alleges that while the school laws of Utah expressly forbid the use of public school funds for the support of sectarian or denominational schools, the Book of Mormon and the Mormon Catechism are used as text books, and children have been expelled for refusal to study from these books. Teachers can obtain employment in those schools except members of the Mormon Church, paying tithes regularly. The Mormon teachers in two counties receive all the public school funds, though they do not hold the certificates required by law, while non-Mormon teachers do. The bishops compel parents, under severe penalties, to patronize inferior Mormon teachers. John Taylor, President of the Mormon Church, is Superintendent of Public Instruction for the territory.

IN Bombay, the lectures of Mr. Joseph Cook, at the beginning of the year, have caused great excitement and admiration, and are calling forth replies from the small sect of Theosophists—an American colonel, and Russian lady spiritualist—who preach Buddhism. As an American Christian, identified with no denomination, and the agent of no missionary society, Mr. Cook has, in five lectures, drawn the whole native city after him, till the Framjee Institute, or Parsee Hall, might have been filled ten times over. Persons in Bombay, writing independently, declare that no such effect has ever before been produced by a public speaker in India, and anticipate much good fruit from this noble defence and exposition of Christ's teaching in the face of the false philosophies and fables of the East. Mr. and Mrs. Cook were to spend two months in India thus, and then leave for China, Japan, and San Francisco.

Part III. of Inspector Langmuir's Report relates to institutions for the Deaf and Dumb and the

Blind." The Provincial institution for the education of the Deaf and Dumb is situated at Belleville, and that for the education of the Blind at Brantford. At the former establishment 296 pupils were under instruction during the year ending 30th September, 1881, being a larger number than in any previous year. It is pleasing to find from the report of the examiner—Dr. Carlyle, of the Education Department—that there is no longer any ground for complaint as to the progress of the pupils at this institution. "It gives me great pleasure," he says, "to be able to assure you that the progress of the pupils generally is quite satisfactory, and that in some classes it is beyond my anticipations, although I am considered as far too sanguine, and accused of expecting far too much of deaf-mutes and their teachers." At the Institution for the Blind there are 201 pupils. Owing to a failure in the harmonious working of this institution, the Principal has been changed during the year, Mr. Hunter giving place to Mr. A. H. Dymond, under whose rule a complete restoration of harmony is reported as having taken place. The literary classes passed very fair examinations. Particular attention is given, as formerly, to the theory and practice of music, a large proportion of the blind being found to possess the talent necessary for carrying this study to a very high point. The expenses of the establishment for the year amounted to \$30,034 25; and the average number in attendance being 170, the cost per pupil was \$176.67.

A GENTLEMAN who lives in the immediate vicinity of Baden-Baden—a friend of Baron von Gemmingen, and a Baron too—relates an incident which occurred the day after Mr. Somerville's meeting. He writes as follows to a friend:—"You recollect, perhaps, that Baron von Gemmingen had about 5,000 tracts distributed, together with the handbills. Well, numbers of children received such tracts, and the vast majority of the inhabitants of Baden being Roman Catholics, the priests heard of this and were greatly displeased, as you may well imagine; and next morning, in the schools, they ordered the children to deliver the tracts up to them in the afternoon. 'Not because the tracts were actually bad,' they said, 'but because they contained passages of the Scriptures to know which might not be good for them.' Most of the children, however, were quite unwilling to part with their tracts, and, instead of bringing them to the priests in the afternoon, told them they had given them to their parents. They were severely reprimanded, and many beaten. Of course this truly Romish practice gave the tracts a great importance in the eyes of the children and parents, and they were eagerly read by them. Many of the boys and girls, who would otherwise have laid them aside without looking at them, now read them with pleasure and attention, and, with the blessing of our Lord, these tracts, together with the preaching of Dr. Somerville, may have been the means of making known the pure Gospel of a gratuitous salvation through the blood of Christ only, to Roman Catholic boys and girls and grown people who would not have known that salvation cannot be obtained by good works or ceremonies."

IN a recent letter to the Edinburgh "Scotsman" the Rev. W. Bennett, of Peterborough, Ont., points out to intending British emigrants that it would be to their advantage to come to Ontario, and take the places of those who are removing to Manitoba and the North-West Territories, rather than go there themselves. This is good advice. The immigrant is generally well qualified to make the best of a farm which has been already brought under cultivation, but he lacks the early training in pioneer work which the Canadian farmer of the present day enjoyed so freely in his youth. Mr. Bennett says: "It is good policy for a man with four or five stalwart sons, who wish to become farmers, to sell 100 acres in Ontario, and with the proceeds to buy 1,000 or 1,200 acres of as good land, in one block, in the North-West Territory. But why should not old country emigrants go to these newer provinces too? Some of them, I believe, should, if they have but little to invest in real estate.

That little will go further there than here. . . . It is not wise, however, for emigrants from the old country who are possessed or means to go. They do not need to do it. £1,000 will give a settler a comfortable home in Ontario, where he will have churches, schools, associates, and travelling facilities equal to those which he had enjoyed at home. In the North-West the first settlers who get the cheap lands are, as a rule, many years destitute of these privileges. Immigrants to Manitoba from Great Britain, and those from the older provinces of the Dominion of Canada, are not for one moment to be compared in point of ability to overcome the common difficulties in the new field. The climate is much more trying to the one than to the other. The Canadian is already somewhat accustomed to low registrations of the thermometer. He knows, again, how to act when storms are at their height. He knows how to ford rivers, construct extempore bridges, battle with black flies and mosquitoes. He can with his own hands build his house, his stables, his barns, his fences. In these older provinces all this is unnecessary. Here we have a salubrious climate, comfortable homes, food, fuel, and clothing in the greatest abundance. All that you have at home you can have here."

PRINCIPAL RAINY contributor to the March number of the "Contemporary Review" an article on Disestablishment, which he opens with the declaration that this is now a question of practical politics. He gives a view of the party of Disestablishment—the position of the United Presbyterians and other denominations holding the Voluntary principle, as well as that of the Free Church, being clearly and fairly set forth. The theoretical Voluntaries and the mass of Free Churchmen, he says, are aiming at the same result, and have no difficulty in working together for it. There is no doubt at all, says the Principal, that the Established Church represents a minority, not merely of the people, but of the church-going people of the country. While admitting that there are men in the Free Church who refuse to advocate Disestablishment, he asserts that there are very few of them who would feel comfort in exchanging the present position of their Church for the entanglements and responsibilities of an Established Church. As to disendowment, he says that the advocates of Disestablishment have declined to involve themselves in any final proposal on this subject, except in so far as to say that in each parish the funds should be applied to public objects that will benefit the people at large. There are, however, two positions which have been very widely accepted, and are certain to be powerfully advocated. One is, that in dealing with life interests, the claims of existing incumbents of the Established Church should not be capitalized as in Ireland, but should be allowed to run out by annual payments during the life of the beneficiary. The other is, that the main object to which the funds set free should be devoted is the education of the country, both in the relief of rates and in the way of making it more efficient. Referring to the suggestion which has been thrown out in certain quarters to endow the Free Church in the Highlands, Principal Rainy thinks that the Free Church Highlanders will not readily become parties to a project to sell the rest of Scotland to an Establishment they disapprove of, in consideration of a pecuniary concession to themselves. Nor will they readily divide their cause from their own Church, in order to form an alliance with the "Moderates." In the subsequent passages of this paper, the Principal quotes from Mr. Gladstone for the purpose of showing that it is a mistaken idea to suppose that Mr. Gladstone has given any pledge not to deal with Disestablishment in the present Parliament. The ultimate determination of the question, according to Dr. Rainy, depends partly on the strength of the various denominations, and he shows that the Establishment is in a minority. He has the deepest persuasion that all useful work now done by the Established Church she will continue to do after Disestablishment, not with less advantage but with more.