

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## THE SCHOOLS OF JERUSALEM.

Jerusalem, the sacred city of the three great monotheistic religions of the world, Christianity, Judaism and Mohammedanism, has through the agency of these religions become in recent years a noteworthy educational centre. In the middle-ages it was well supplied with prominent Mohammedan schools. They were found chiefly in the immediate surroundings of the old Temple Place, the present Haram, and attracted pupils and students from the entire Mohammedan world. When in 1517 the Turks gained possession of the Holy Land these schools fell into decay. There was no revival of the educational interests in the city until the second half of the last century when various societies and churches of Protestantism went vigorously to work to establish schools. In a spirit of rivalry and imitation the other religious communions followed their example. As a result, an exceptionally large number of schools have in recent years been established in Jerusalem, and are exercising great influence over the intellectual and spiritual status of the city.

Mohammedans, while at present the dominant power in Palestine, are not in the majority in Jerusalem, where they number only about 6,000 souls and have only four schools. Three of these are of the common grade, and one is a higher institution of learning. In the last mentioned there is an enrolment of 120 boys and youths, who, through the medium of the Arabic language, are taught the Koran, and in addition study the Turkish and the French languages, mathematics, geography and history. One of the common schools is for girls, with 350 in attendance, and the other two for boys, with an enrolment of 480. In these elementary schools, too, the Koran is the basis for work done in reading, writing and memorizing. Compulsory attendance is the rule for the boys.

Historically, the Greek Orthodox Church takes the precedence among the different Christian communions represented in Jerusalem. In Palestine as a whole this church reports some 90 schools with 4,500 pupils. The Greeks in Jerusalem number about 5,000 souls, and have established five schools—two higher academies preparing boys for entrance into a priest's seminary—two day-schools of an elementary character, and a school for small children. The seminary itself is near Jerusalem with 70 students enrolled. The two day schools are attended by 250 boys and 120 girls.

The Roman Catholic Church has been established in the Holy Land since the crusades and its adherents are generally known as the Latin Christians. They report one theological seminary with 30 students and three elementary schools for boys and four for girls, each in charge of some special order or organization of the church.

The best results have undoubtedly been accomplished by Protestants, and are closely identified with the reverend name of Bishop Gobat, of Jerusalem. The Protestants have a normal school in connection with a Syrian orphan home, with 16 male students, and a newly established girls' Normal School managed by the Kaiserswerth Deaconesses. The boys' school of the Orphans' Home has an enrolment of 230, and the girls' school of 123. Among these 15 are blind. In addition there are four other Protestant day-schools and a school for small children. English Protestantism is very active in educational work. The

Church Mission Society has a high school and an elementary school for boys and one for girls, the last mentioned with an enrolment of 300. The London Jewish Mission Society also controls two such schools; and the strict Episcopalians in the American colony, support religious schools of their own.

Of the other Christian sects, only the Armenians and the Russians have schools of their own in the sacred city. The former maintain a theological seminary with 75 students, and boys' and girls' schools with 130 pupils; while the Russians have only a single school, for small children. The inactivity of the latter in this regard is remarkable, especially in view of the fact that the Orthodox Church is doing so much for schools in other portions of Palestine.

Jerusalem is rapidly again becoming a Jewish city, and the Jews are doing much for the education of their children, although it is almost impossible to secure reliable statistics on the subject. Most of the Jewish schools are of the Talmud type, and several prepare young men for rabbinical positions. The best are those controlled by the "Alliance Israelite," with which manual training is often connected.

Statistics show that about one out of every six or seven of the inhabitants of Jerusalem is attending school. Not a few of the pupils come from outside the city or from abroad. In Jerusalem itself, however, there are about 9,000 children between six and fourteen years, and of a proper age to attend school. On this basis the population of the city is doubtless about 60,000.

## LONDON PRESBYTERY.

The regular May meeting of the London Presbytery held in Chalmers church on Tuesday and Wednesday of last week was closed in the afternoon, after a great deal of important business had been discussed. Rev. T. A. Watson, of Thamesford, presided.

Rev. James Rollins reported in regard to Egerton Street and Hamilton Road Missions that they are being supplied by a student from Queen's University, who also looks after Chelsea Green. The work is progressing most favorably.

Rev. Thomas Mitchell, of the New St. James' church, asked permission to build a new mission on the corner of Quebec and Oxford streets. This was sanctioned by the Presbytery, and a committee consisting of Mr. Walter Bell, Dr. Merchant and W. T. Brown, were appointed as trustees to hold the property for the Presbyterian church.

Rev. J. G. Stuart moved that in future one-third of the committee to the General Assembly be elected by ballot and that two-thirds be elected by rotation from the roll. In the past all have been elected by rotation. This motion did not carry.

It was reported that the Dorchester congregation had decided to increase the salary of their minister, Rev. J. G. Orr, by \$50 a year, and also that the congregation of Ivan would grant Rev. J. Argo an increase of \$50 a year.

On motion of Rev. James Rollins, it was decided to instruct the clerk to have prepared for the moderator a docket of business for the beginning of each session in the Presbytery. This motion carried.

It was decided to hold a special meeting of the Presbytery in the First Presbyterian church on May 27. The next regular meeting will be held in St. Andrew's church on the second Tuesday in July. Rev. Dr. McCrae was appointed convener of the home missions committee.

## CHINA AND CHRISTIAN EDUCATION.

In an editorial in the North China Herald of recent date it is stated that the Chinese mind is deeply saturated with "li" or reason. It is declared that all that is necessary to win proper approval of any action or course of action is to show that it is "li," and that ordinarily this is the end of the argument. This characteristic of the Chinese mind is fully appreciated by the rulers of the Empire. The several remarkable imperial edicts issued in September and October of 1907 are cited as examples of the way in which edicts are so promulgated as to win the approval of the Chinese mind. Preceding the promulgation of the edict, preliminary statements are made as to the object, the corrections to be made, and then what is necessary to be done to accomplish certain ends, closing the edict itself. An edict relating to local self-government for the people forcibly suggests the necessity of Christian education. This last edict went on to say there was to be an "Imperial Assembly" to discuss affairs of state. Attention is called to the fact that there is a vast chasm between the present ignorance of the people and the time when they shall be able to intelligently enter into public discussions. "The people must first be educated and taught that they must cultivate loyalty to Sovereign and love for country as the ground-work for knowledge; for without education, how can the people obtain knowledge, and without being given the opportunity for local self-government how can they obtain the requisite experience to govern the whole country? They must moreover, eschew all evil thoughts that may lead the country into trouble and unrest." Another decree of the same fruitful day was designed "to prepare for the Constitution."

It is almost unnecessary to call attention to the absolute necessity of providing facilities for immediate education for the Chinese that may, from a Christian standpoint, be compared, in time, to receive the right of self-government to such degree as the Imperial Government if we consider the present edict as issued in sincerity. It is true that all missionary agencies operating in China need a largely increased force of missionaries, but it is not less true that the great need of China is adequate equipment and well supported preparatory schools and a few institutions of higher learning.

It is estimated that as many as fifteen thousand selected young men of China will, in a very large majority, be either sent or go of their own accord to colleges or universities outside of China in the immediate future. A great missionary work can be done, in addition to the moral effect, if a very large number of these young men could be sent for education in institutions of learning in Canada, Britain and the United States under Christian management.

A public meeting in connection with Lindsay Presbytery will be held at Woodville next Monday evening, when two important addresses will be delivered covering two aspects of the present Missionary Movement. One by Rev. Dr. Mackay, covering the work as carried on in distant lands, and the other by Rev. Dr. Gandler, on the Missionary Movement in the church at home.