

# THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, AUGUST 13th, 1880.

No. 41.

## NOTES OF THE WEEK.

THE controversy over the temperance question still goes on—the friends of the tavern-keeper becoming always more obstreperous and occasionally even threatening personal violence. Even Mr. Goldwin Smith comes out in the "Bystander" on the subject, and, as usual, proposes to settle the whole controversy with a magnificent wave of his hand and a few solemnly decisive sentences as to what is the right and proper and becoming attitude to be assumed in this case by every right-thinking and properly cultured person. All this is encouraging, for it shews that the good cause is sensibly gaining ground.

THE Egyptian Obelisk has arrived in New York, and is to be placed in the Central Park. It was successfully conveyed from its starting point to its destination, and it is to be hoped no untoward accident will interfere with its establishment in the place selected as its site. It may be very foolish for the Egyptian people to give up a monolith so rare in its character and associated with the history of their country. But it is not remarkable that Americans are glad to get it, or that they take an interest in it when it comes. It is possible, perhaps, to rightly imagine even the time when through the decay of that country the famous needle shall be bartered off and conveyed to some land where, in the turn of Providence, prosperity will be smiling in contrast to its decline; and yet such a time may come—it will come, if God be forgotten there as He has been by other nations.

It is not surprising that the severe illness of Mr. Gladstone should have caused deep anxiety the world over. While no one, even the greatest, is indispensable and while the affairs of the world would be managed some how or other, even though Wm. Ewart Gladstone were not merely sick but actually dead, yet in the present state of the world's affairs both friends and enemies feel that the guiding hand and the busy brain of the Premier are to all appearance specially necessary. Let us hope that there are still some years of work in store for him who has already done so much and done it so well. The land owners and unjustly privileged classes of Great Britain generally, may discover, perhaps when it is too late, that though they regarded Mr. Gladstone as their greatest enemy, and hated him accordingly, he was actually their best and wisest friend.

THE proposal to erect a monument to the memory of the late Prince Imperial of France, in Westminster Abbey, has finally been abandoned. Popular feeling in England was against it; however political considerations might draw the Government towards the exiles, they had never found a place in the heart of England. There was a loathing of Napoleon III.; he was looked upon as a perjured, blood-stained usurper; and however much of sympathy might be shewn to his family in their misfortunes, he was detested, and the idea of perpetuating the memory of such a man, even though it were by a monument to his son, was most repugnant. Westminster Abbey is sacred to the memory of great Englishmen, and it was felt to be little short of sacrilege to place in it a statue of a Buonaparte. Dean Stanley persisted in the determination to admit it notwithstanding many and strong remonstrances; but a debate on the subject and an adverse vote in the House of Commons finally decided the matter, and the Dean, not very gracefully, consented to disallow the project.

LAST month a small number of Catholics in Spain celebrated with some solemnity the four hundredth anniversary of the Holy Inquisition's birthday. On the 1st of June, 1480, the Spanish Cortes, then assembled at Toledo, adopted a proposition submitted to it by Cardinal Pedro Gonzales de Mendoza, with the approbation of King Ferdinand and Isabella the Catholic, to constitute a Tribunal of Faith, which

should be empowered to punish heretics, and passed a law to that effect by a majority of their numbers. Their coregnant majesties forthwith appointed two chief inquisitors, who were, however, superseded shortly afterwards by reason of their leniency toward unbelievers. Thomas de Torquemada, who never laid himself open to the reproach of over-mercifulness, was nominated grand inquisitor in their stead. During this functionary's tenure of office he caused 8,800 heretics to be burned in different parts of Spain. His successors did their best to emulate his activity, the gross result of their endeavours being that, down to the year 1808, when the holy office was finally abolished in the Iberian Peninsula, 31,912 men and women had been burned alive by its officers.

ATTENTION is rightly called to the cruelty practised by business men, in Canada as well as elsewhere, in refusing to allow their clerks to sit down during the hours of business. Many of the clerks in these days are women, among whom there is a large proportion of young girls, and the strain that is put upon them by this exaction is sure to seriously interfere with their health. As to the men, they can probably endure it, though even with them there is the wearing out of the weakest, and the survival, not of the fittest, but of those who have the largest bones and strongest limbs. It so happens in many of the business houses that at certain times there may be but little business, when the clerks might be resting, in preparation for the more active times to come; but the rules of the house, perhaps, will not permit this, and in pain and weariness and probable permanent injury, they must keep on their feet. It is true that in many of the stores no such rule is in force; and yet in nearly all of them, in the cities and larger towns, there is an exaction nearly equalling it in strictness. If women are to succeed in stores and shops, the business must be conducted somewhat in deference to their strength and constitutions.

THE first edition, as it may be called, of the revised translation of the New Testament, may be expected in the autumn, and along with the English translation two recensions of the Greek text will be issued simultaneously; the one will proceed from the Clarendon, the other from the Pitt Press. The two texts will exhibit a notable and rather suggestive contrast in the different methods pursued in their construction. The Oxford text will represent the critical spirit of the nineteenth century, which is somewhat prone to seek new departures and to break with the past. Accordingly, the Clarendon will publish the text which the revisionists have found it necessary to frame for themselves, after careful weighing and mature consideration of all available evidence for and against the readings adopted. For the behoof, however, of those weaker vessels who continue to have a superstitious veneration for the name of Robert Stephens and the Greek used only by the translators of 1611, all passages in which the Oxford text departs from the received text will be indicated by foot-notes, and in these notes the reading of the *Textus Receptus* will be given. The Cambridge text will, on the contrary, be neither more nor less than a reprint of the *Textus Receptus*, with foot-notes giving the reading adopted by the revolutionists. Professor Palmer is responsible for the Clarendon text; Dr. Scrivener for the other.—*London Athenaeum*.

A FEW of our weaker and more sycophantish contemporaries affect to be awfully shocked at our having said that some Canadian public men are no better than they should be—nay, are of such a character that if not quite so bad as that wretched fellow Clarke, they are not much better. We are always pleased when any one, whether editor or more or less distinguished private citizen, poses in the character of one swayed by magnificent indignation or annihilating contempt. It needs to be well done though, and not too frequently attempted. The grand wave of the hand, the corrugated brow and the unutterable scorn, combined with such expletives as "slanderer," "libeller," and other similar prettinesses, are all very nice. The

danger is that except in the hand of a master they are apt to become ridiculous. The idea of any one who has known anything of Canadian public men any time during the last quarter of a century affecting to get up a piece of poor theatrical indignation at the hardihood implied in associating "drunkard and debauchee," with any of their names is quite too deliciously absurd. No, gentlemen, you know right well that we were quite sure of the ground we stood on when we made the assertion, and it is as well to remember that it does not become any who have the dignity of the Fourth Estate at heart to be either the parasites or the apologists of high-handed sinners—be their social position or their party politics what they may.

THE Philadelphia "Presbyterian" complains of the departure from the Confession of Faith of such men as Drs. Story and Tulloch and Caird. Dr. Caird's new book, on the Philosophy of Religion, the "Presbyterian" charges with being Pantheistic. Principal Caird says: "What the knowledge and love of God means is the giving up of all thoughts and feelings that belong to me as a mere individual self, and the identification of my thought and being with that which is above me, yet in me—the universal or absolute self, which is not yet mine or yours, but in which all intelligent beings alike find the realization and perfection of their nature." "Whether we view religion from the human side or divine—as the surrender of the soul to God, or as the life of God in the soul—as the elevation of the finite to the infinite, or as the realization of the infinite in the finite—in either aspect it is of its very essence that the infinite has ceased to be merely a far-off vision of spiritual attainment, an ideal of indefinite future perfection, and has become a present reality. God does not hover before the religious mind as a transcendental object which it may conceive or contemplate, but which, wind itself ever so high, it must feel to be forever inaccessible. The very first pulsation of the spiritual life, when we rightly apprehend its significance, is the indication that the division between the spirit and object has vanished, that the ideal has become real, that the finite has reached its goal and become suffused with the presence and life of the Infinite."

THE expulsion of the Jesuits from France has been conducted with firmness and yet great prudence and moderation, and the expatriated priests are not to be permitted to reside just over the borders, and thus be in a position to make incursions upon their old camping grounds almost at will. At least this is not to be countenanced by Spain. A circular of the Spanish Minister of Justice sets forth that the Government has resolved that in the provinces bordering on the territory of the French Republic, no convent, college, or seminary, belonging to religious orders expelled from France by the Ferry decrees shall be tolerated. And as regards other provinces, a residence will only be granted to them "in very special cases." The Jesuits possess a few schools in the southern provinces of Spain, and are allowed to reside in their founder's house at Loyola, in Guipuzcoa, by exception. Convents of women are pretty numerous, but the laws that abolished the religious orders in 1833 were never repealed. But these expelled meddlers are obliged to go somewhere, and we hear of them as about to establish novitiates in England and in Jersey. The Dominicans and a portion of the Franciscans are going to settle in the Tyrol; the Carthusians and Trappists proceed to England; the Recollets and Franciscans of the Observance, who devote themselves chiefly to missionary work in the Holy Land, intend to seek a refuge in the Levant, transferring their novitiates to the Tyrol. Many of them have been offered a temporary home by the bishops and secular clergy. A few, the Oratorians, for instance, assume lay attire, and it is probable some of these, and other orders as well will, seek asylum in the United States. A good many, it is said, are coming to Canada, and no doubt they will, as far as they can, go on in their old meddlesome way, but we don't fear their operations very much.