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Note and Comment

The British House of Commons recently passed an act legalizing the election of women as councillors and members, but it was defeated in the House of Lords by a vote of 63 to 182.

The term "American" Sabbath, says the Christian Observer, used in the last General Assembly report of our northern brethren, is unfortunate. The Sabbath is a divine institution, and should always be called the Christian Sabbath.

Harvard is not a religious school, and yet the literary style of the Bible is so esteemed that one class of young men is requested to read King James' translation ten minutes every day. They are also required to present papers on it showing that they are acquainted with it.

The Westminster Gazette divides public opinion on the subject of the Church of England into three parties, i. e.: (1) Lord Hugh Cecil and the High Church party: "We will maintain to the end both our free and our established position." That is, the Church shall continue to derive its revenues from the State, but shall not be governed by it. (2) Sir William Harcourt: "A church established but disciplined, under the authority of Parliament and the crown, which, in the last resort, is superior to ecclesiastics." (3) The Liberatorists and probably the majority of the Liberals: "A Church free but disestablished, with the same liberty in regard to doctrine and practice as the nonconformist churches."

Four hundred Galicians arrived here, says the Halifax Witness, on Monday, on their way to the Northwest. What our minister who lives nearest to the Galician settlements says is that it will be extremely difficult to assimilate these people and uplift them if they are set down in large settlements. He thinks there are more than enough of them in the present location. He says that any Canadian settlers in the neighborhood sell out and move elsewhere as quickly as possible. They have no idea of truth or honesty. Of the Doukhobors we hear only good reports.

At the beginning of this century the Maoris of New Zealand were cannibals. British missionaries and British institutions have been slowly but steadily and surely influencing them since then, and many of them are well educated, accomplished, and successful in affairs, so that the Maori is as much a citizen of New Zealand as the European. At the present time the New Zealand Parliament contains four members of the native race.

The taste for long speeches, says the Canadian Baptist, is improving in the House of Commons at Ottawa. Last week Sir Charles Hibbert Tupper spoke on the administration of affairs in the Yukon for about ten hours, and a report of his speech in one of the daily papers occupies twenty-eight columns. Some way ought to be found to prevent such an infliction on Parliament. It cannot be effective speaking, and it is wasteful of the time of the House.

The offer of J. Pierpont Morgan, of New York, to light the interior of St. Paul's Cathedral, London, with electricity has been accepted. The cost will be in the neighborhood of \$25,000.

A society has been organized in New York composed of representative men in all communities opposed to the heretics of the so-called higher criticism.

An interesting monument was unveiled at Canterbury recently. It is a martyrs' memorial and is in memory of forty-one Kentish martyrs who were burnt at the stake on that spot in the years 1555-1558. Canon Mason, Lord George Hamilton and Dean Farrar spoke at the unveiling. The latter said that this monument was not raised simply in honor of the martyrs, but as a witness that Englishmen intend to hold firm to the faith of their fathers, and to banish forever the day when an attempt could be made to put down honest thought, and to force on people the acceptance of things which they believed to be superstitious and anti-Christian. In other words this monument is a contribution to the anti-ritualistic struggle now going on. Other speakers spoke in the same vein.

An English Roman Catholic, Mr. Richard Bagot, does not share the apprehensions of many Protestants of his fellow-countrymen on the Romeward tendency in England. Writing to a paper in Rome, he points out that insuperable obstacles to the triumph of Romanism lie in the strong dislike on the part of the masses of English Churchmen and Nonconformists to the practice of compulsory confession, which is a point on which the Roman Catholic Church cannot compromise. There is besides the traditional repugnance to Papal domination, repeatedly manifested during the last four centuries, as well as the object lesson furnished by the condition of Ireland under the dominion of the priests, and the robust Protestantism of the bulk of the English nation. On the other hand, however, are the influence and the practice of the ritualists of the State Church in England, which are slowly directing the current of English thought and feeling towards Rome.

The Transvaal difficulty is in a fair way of settlement by reason of certain concessions on the part of President Kruger. A franchise bill has been prepared which fairly well meets the demands of Uitlanders. Those who came into the republic before 1890 may have the franchise if they will; those who entered since 1890 may have it after seven years' residence, counting from date of entrance.

A case of post-mortem praise and success is that of E. N. Westcott, the author of the much-talked-of book, "David Harum." The author was a business man who, shortly before he reached his fiftieth year, broke down in health with consumption. The few years of his life he occupied in writing this, his first and only, book. When it was completed, he tried six different publishers before he found one willing to venture. Before it appeared, however, the author had been dead six months. The book is having a prodigious sale, and his family profits by it, but the author did not live to hear a word of the praise.

Henry Drummond as a lad was familiar with the Bible. At a Sunday-school service the church was so crowded that he and his class sat on the pulpit stairs. The minister began his sermon by saying that the Bible is like a tree, each book a branch, each chapter a twig, and each verse a leaf. "My text is on the thirteenth branch, the third twig, and seventeenth leaf. Try and find it for me." Henry arose at once and said: "Malachi, third chapter, seventeenth verse." Then he was called to the pulpit to read the words: "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

In the Herald and Presbyter we find the statement from an active Presbyterian elder: "I have regularly listened to Presbyterian preaching for fifty years, and I never heard a sermon on baptism." This represents an unfortunate neglect on the part of some preachers.

The difficulties in the way of the Jewish occupation of Palestine, Zionism, as it is called, are being constantly stated; nevertheless, the Israelites seem to have a way of overcoming them. That the Jews are really turning Zionward is shown by the following statement from the report of the United States Consul at Beirut. According to this statement, out of a total population in Palestine of 280,000 souls about 46,000 are Jews, as against 14,000 twenty years ago. In Jerusalem there are 22,000 Jews, half of whom have emigrated from Europe and America, and are called Ashkenazim to distinguish them from the Oriental Israelites, the Sephardites. We hope the Ashkenazim will multiply and increase and replenish the hills and fertile valleys of Palestine.

The Chinese Christians in America are doing nobly in the way of sending money to their villages for the erection of chapels or the support of native preachers, and the consequence is that new churches are being built and work supported by the Chinese themselves. One building thus erected cost \$3,000. In Canton a number of wealthy and influential men have lately united with the church.

One of the most thoughtful contributions to the discussion of the questions of propriety involved in the publication of the Browning Love Letters is the article in the Edinburgh Review on Discretion and publicity, reprinted in The Living Age for June 24.

The Cosmopolitan opens with a profusely illustrated article by Frances de Forest, on "Some Americans who have Married Titles." "Balzac and His Work" is the subject of a paper by Harry Thurston Peck. William Churchill shows some "Samoa Types of Beauty." Charlotte Perkins Stetson speaks with conviction of "Woman's Economic Place." Short stories by Herbert D. Ward, Lloyd Osborne and John Luther Long and the serial by Count Leo Tolstoy furnish a sufficient amount of good fiction. John Fletcher tells "What One Should Know About Swimming," and H. S. Watson illustrates his directions. In the "Romance and Reality in a Single Life," Charles S. Gleece gives a most interesting account of General Frederick Funston, as explorer and soldier.