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TORONTO, WEDNESDAY, AUGUST 10, 1887.

ON another page will be found a graphic and interesting sketch of Scottish Character by a writer who has had excellent opportunities for observation, and possesses in good degree the faculty of vividly portraying what he sees. The "Minister's Factum" appears in the last issue of the *New Princeton Review*.

THE rumour, generally discredited at the time, that Henry M. Stanley, the explorer, had died in Africa is now authoritatively contradicted. Letters have been received from Mr. Stanley himself who announces his safe arrival at Aruwimi Falls on June 18. At the time these letters were despatched preparations for the overland journey were being completed. The news of Stanley's safety will be received with general satisfaction. The only awkward thing about the affair is the premature publication of elaborate obituary notices, and what were supposed to be *post mortem* critiques of the great explorer's career. If some of them should fall into his hands they will help to vary the incidents of African travel, by affording him the grim satisfaction that Lord Brougham enjoyed of reading the judgment of contemporary history on his unfinished life-work. The versatile ex-Lord Chancellor lived five years after the *Times* published what it supposed was the final verdict on a brilliant but somewhat erratic course. Mr. Stanley, it is hoped, may live long, and be able still further to advance the civilization of the Dark Continent.

THERE is a certain class of public officials who seem to entertain the belief that public funds are partially kept up for the purpose of their own personal advantage. A raid on the treasury is supposed to be fair game if the plunder can only be successfully concealed. It has been proved beyond doubt that New York City and Chicago have had border officials. Several of these have been convicted; some of them are in prison, and others have the prospect, after the law's delay, of finding their way into deserved confinement. Some of the more cunning rascals have sought safety in flight, and Canada presents great attractions to men whose crimes have been discovered. McGarigle, the Chicago boddler, has fled to Canada for refuge, and, thanks to the law's laxity, or perhaps scrupulosity, he can laugh at his pursuers. Every time that some noted criminal escapes from Canada, or finds an asylum here, the wonder is expressed why the extradition laws are allowed to remain in such a defective state, and there the matter ends. It would not unduly tax the ability either of American or Canadian legislators to devise satisfactory extradition laws that would cut short the adventurous career of fugitives from justice. Secretary Smith's advice concerning a wooden pavement for St. Paul's might be acted upon.

WITH or without good reason, there is a disposition to doubt intelligence that comes from Ottawa. This is perhaps due to the fact that at a short time ago it was discovered that certain press agents, when they lacked sufficiently sensational matter to dispatch, supplied the lack by ingenious inventions. For this reason it is hardly considered safe to accept a story on the sole authority of an Ottawa correspondent. From the

Dominion Capital it has been telegraphed to journals in the United States that immorality in its basest forms has of late been prevalent in the city where our laws are made. The same statements have also appeared in the Ottawa journals. If what is asserted has any foundation in fact, it is a lamentable evidence that the Minotaur stories of London have their parallels elsewhere. It is asserted that so-called reputable citizens have been decoying young girls to infamy. The charge is a terrible one, and calls for thorough and fearless investigation. If there is truth in the charge, the guilty parties ought to be exposed and punished; if the accusation is groundless, those who give currency to reports of such a nature should be held to a strict responsibility. The guilt of senselessly publishing infamous rumours is only second in degree to the wicked deeds charged on certain denizens of Ottawa. If such things do exist they should be at once and effectively wiped out.

**SYSTEMATIC CHARITIES.**

IT is a mere commonplace to say that systematic charities are the outcome of Christianity. The great heathen civilizations that have passed away did little for the poor and distressed. Individual effort indeed must have been common; to imagine otherwise would be inhuman, but while there are gigantic ruins of baths, amphitheatres and triumphal arches, there are no ruined piles to mark the places where the disease-stricken were cared for. The people who delighted in the fierce contests of the arena were no of fine sensibilities. The State and wealthy patricians might lavishly provide bread and games for the people, to allay their discontent, but no large benefactions for benevolent purposes are on record. With the development of kinder feelings which Christianity inculcates, we find many instances of humane effort in behalf of the distressed, that vindicate and commend the religion that has for one of its fundamental precepts the command, "Thou shalt love thy neighbour as thyself."

Whether the dreams of the Anti-Poverty Society are capable, in another condition of social existence, of realization or not, it is certain that for a long time to come dreams they will remain. Meanwhile the poor are with us, and there is the best authority for saying that the poor will always be with us. Neither Christianity nor humanity, however, counsel the mere acceptance of the fact, and that beyond its recognition there should only be stolid indifference. It would be both unchristian and inhuman to act as if the condition of the multitudes who struggle with a hopeless poverty was no concern of ours. They will make their existence and their kinship felt in ways far from agreeable if they are left to perish unheeded. Self-interest, not to speak of higher reasons, make the condition of the poor a practical question.

The fact that it is a question surrounded with difficulty does not lessen responsibility in relation to it. It eagerly presses for solution, not only in the congested slums of European cities and overcrowded rural districts, but the same questions are forcing themselves on the thoughtful attention of people on this continent. There are large territories yet unsubdued by man's labour. These will no doubt be able in future years to support in comfort vast populations, but there are thousands pouring into every large city which must inevitably at no distant date, swell the mass of pauperism that is to be found more or less in every one of them. Under modern systems of government there are two opposing tendencies. There is a deep feeling of respect for individual liberty, while on the other hand there is a hankering after paternal legislation which would do much to destroy personal freedom and the sense of individual effort and responsibility. Both these tendencies are manifest in the methods of dealing with the necessities of the poor; both have advantages, and both have weaknesses. It is unquestionably a real benefit when giver and receiver are brought into personal relations. It is here that charity verifies the Shakespearian axiom that it is twice-blessed. Each is the better of coming into contact with the other. But it leads to indiscriminate almsgiving and the terrible impositions that the professional beggar is sure to practise. The mendicant fraternity out of which has evolved the modern tramp may or may not be as picturesque as the mediæval troubador; he is cer-

tainly as great a romancist, and he always finds some credulous listeners to his doleful tale. Handing over indiscriminately all sorts and conditions of professional beggars, the victims of vice, and the honest poor whose necessities are occasioned by inevitable misfortune, to the official care of poor law guardians and boards of management does not work well. The management of charities as a branch of civic government has not been such a brilliant success that it can be accepted as the solution of the problem. Recent inquiries into the state of some of the New York institutions for the care of the poor and the insane have shown not only how careless the public, but how neglectful of their duties the officers specially appointed can become. More than fifty years since, Dr. Chalmers vigorously attacked poor-law systems, with their compulsory provision for the poor, and declared that "by a sort of festering and spreading operation the sphere of destitution is constantly widening in every parish, where the benevolence of love has been superseded by the benevolence of law."

Of late years, in several of the large centres of population, Christian men and women, whose philanthropy is not so much sentimental, but a deep settled conviction that duty calls to the work, have endeavoured to combine personal effort with systematic organization for the relief of distress. This brings helper and helped into actual contact, and does much to repress imposition and needless waste. It is not the clamorous applicant that is always the most necessitous. The modest and retiring will often suffer the greatest hardships before they make their cases known. To make help most effective and to prevent its misapplication, personal knowledge is necessary, and such organization of charitable effort seems to be the best method yet devised. In the city of Toronto, as in many other large cities, such organization exists, and for several years has done excellent work. It is but in its infancy yet. The plan can be much more widely extended. One of the best means of helping others is to put them in the way of helping themselves. There are many procuring causes of poverty, many of them preventible, not to specify these, it cannot be denied that numbers become dispirited and then they become lazy. They will not work. Work as far as possible, however, ought to be provided for such, and they should be told, firmly and without passion, that if a man will not work neither shall he eat.

Herbert B. Adams, of Johns Hopkins University, has issued a little pamphlet, in which he gives a few "Notes on the Literature of Charities." It is suggestive to note how extensive and how varied such literature has become. It is no less suggestive and hopeful to note how much of that literature has been contributed by earnest-minded Christian ministers and laymen. It is a literature that should be carefully studied, not from motives of curiosity merely, but because it will prompt to more extended and intelligent Christian effort on behalf of those who have been sorely wounded in the stern battle of life.

**A NEW MORMON MARTYR.**

LONG after the Mormon delusion has passed away its origin and progress will puzzle students of history. Taking its rise in the nineteenth century, and attaining somewhat remarkable proportions, it will be difficult to account for the sway it obtained for a time over such large numbers of adherents. Mahomet may, to some extent, have been an impostor, but he was animated by an enthusiastic zeal that could not fail to be contagious. Peter the Hermit believed that he was divinely commissioned to rescue the holy places from the profane hands of the sacrilegious Turk, and he was able, by his consuming fervour, to inspire almost universal belief in his great enterprise. With Joseph Smith and his confederates it was different. It would seem that the founder of the Latter Day Saints had sought to follow in the wake of the Arabian Prophet. The material delights which Mahomet promised his followers were not dangled before their eyes in vain. The Koran had proved a powerful instrument in extending the faith of Islam, so Joseph Smith, Sidney Rigdon and the rest, coming into accidental possession of a clumsy romance, said to have been written as a diversion by an invalid clergyman, invented the story of the gold plates with their mysterious hieroglyphs, and palmed the Book of Mormon on a too credulous people. Polygamy is