

and other grounds the Church ought to be essentially the Church of the lower classes, and then of all the classes put together. The Nonconformists were obliged to allow that, with all their energy and zeal, they had not won the working classes. They ought to belong to the Church, not only because she is the National Church, but also because she is a true branch of the Church of Christ. He claimed that England owed its liberties to the Church. He condemned pew-rents, and spoke in favour of the offertory system, finally remarking that "it was reality only that could win the working classes." Music and addresses were afterwards given and were much enjoyed.

THE JEWS IN RUSSIA.

THE civilized world has scarcely recovered from the intense indignation it experienced from the wanton and cruel outrages perpetrated upon Christians by the Turks—outrages absolutely unparalleled in these later years. In this indignation Russia professed to join; but whether the remonstrances uttered by the Government and people of that country had even a spark of sincerity or genuine humanity about them, may be judged of by events that are now taking place in the lands of the pretended champions of Christian freedom. As far as Russia and Turkey are concerned we recognize only two points of difference between them—the atrocities perpetrated by the Turks were, almost to a certainty, instigated by the authorities of the Turkish Government; while the barbarities now inflicted by the Russians upon the Jews, are at least connived at, not only by subordinates, but by the highest officials of the Russian Government. And the victims in Russia are not so numerous as those in Bulgaria. As far as the British nation is concerned there is also this difference: it cannot be said that England is in any way directly responsible for the horrible slaughter, pillage, torture, and violation which can now be brought against Russia; but England was in some measure directly responsible for what took place in Turkey—because it was nothing but English interference, English money, and English support that kept the tottering Ottoman power in existence at all.

The occasion of the outbreaks in Russia has been the repetition of the rooted antipathy to the Jewish people, which had recently appeared in Germany, and which we used to read of as having taken place in the middle ages to a large extent. The German agitation, however, did not much overstep the limits permitted by the law. On Christmas-day the notes at Warsaw gave the first intimation to Western nations of the feeling behind the Russian barriers. A cry of fire raised in two Warsaw churches produced a panic, in which several persons lost their lives. Without the smallest reason, the Jews were accused of having raised the cry, and an infuriated mob rushed at once upon the houses and persons of the unhappy race, committing all kinds of cruelty and mischief. There were twenty thousand Russian soldiers there, but they did not interfere till the mob had done their work. The details of this riot occurring so near to Prussia, found their way into the Western papers, and then the attention of Europe was called to what had been going on for some months as anti-Jewish riots, and which had attracted but little notice. The first outbreak occurred April 27th in a small town on the Black Sea, when thirty Jewesses were violated. The flames spread and scarcely a day passed without an anti-Jewish

riot, until all the region extending from the Baltic to the north-west corner of the Black Sea, was visited with this blind fury. The Jews have appealed in vain to the authorities for protection, and with scarce an exception, it was not till the mischief was done that there was any interference on the part of the police or soldiers, whose work even then was often directed quite as much to complete the misery of the Jews, as to curb the excited populace. A correspondent of the *Times* professes to have collected information from about forty-five towns and villages in Southern Russia, and he says that in these alone are reported twenty-three murders, seventeen deaths from violation, and 225 cases of outrage on Jewesses. "It is a terrible catalogue, but one that by no means exhausts the sad picture of wretchedness; for to it must be added an enormous destruction of property, reducing many thriving families to poverty, and the expulsion of many thousand individuals of every age and sex from their ruined houses, to face, as best they may, the rigors of a Russian winter, homeless and unprovided."

The atrocities perpetrated upon the Jews in Russia, have led their brethren in other parts of Europe to consider what can be done to ameliorate their condition. In England, Sir N. M. de Rothschild, M.P., and others, have drawn up a memorial for presentation to the Czar, in which they refer to the great sufferings of the Jews in Russia, attributing their exceptional social position and whatever failings may be charged to them, mainly to the exceptional laws to which they have so long been subjected. Referring to the very different state of things in England, the memorialists say: "And so Sire, may it be in the mighty empire whose destinies you wield with wisdom and enlightenment. For, as the late emperor, your father, of sainted memory, rendered his name immortal as emancipator of millions of serfs, even so it may be your Majesty's high destiny to give life and protection to those now trembling on the verge of destruction, to give equal rights to the millions of your loyal Jewish subjects, who in their dread emergency, look up to you, Sire, Emperor and Father of your people, only for leave to live with home and hearth secure from violence." Strange to say, the Russian ambassador, Prince Lobanoff, acting under instructions from his Government, has refused to transmit the memorial to Russia.

CHURCH THOUGHTS BY A LAYMAN.

No. 38.

SHAMEFUL HONOURS.

WE shall excite the wrath of Young Canada when we affirm as we now do, that there is not here the same honour paid to learning as obtains in the old land. We meet frequently with expressions in our newspapers, magazines, public speeches, sermons, in the talk amid social circles, which are inspired by national pride in the educational system of Canada. This pride, though honourable, too often leads to the depreciation of the educational status of other lands. When compared with Europe, the culture of the Dominion and its geographical features afford analogous contrasts. Here we have vast plains cultivated by wholesale, by elaborated machinery, but no mountains of famed altitude; across the ocean the levels are less broad, the depressions are deeper, the harvests are reaped in patches with more labour, but the hills rise up to heaven and their glories are world famous. So in education, there

is a broader acreage of general intelligence here, wide plains of level culture, but the lofty table lands and the mountain peaks of ripe scholarship are wanting. It is humbling, no doubt, and galling, to be compelled to send to England when a specially gifted, thoroughly accomplished man of learning is needed for our colleges, but those who feel the smart should not be greedy, they should allow their pride in the general diffusion of education in Canada to console them for the lack of the highest order of scholars. Our land is in this marked, and by no means honourable defect, suffering from the natural consequences of its own honourable zeal for education. It has with a free training implanted also the inevitable concomitant of such a gift, a sense of its being no great honour or distinguished privilege, to be well educated. England has three aristocracies, Birth, Money, Culture, the latter being the salt that keeps the others from corruption, and is such a power that it compels the homage of birth and money. Canada, without any true aristocracy, aims with senseless ambition to make mere wealth the substitute for the dignity of hereditary refinement and the nobility of heaven-born gifts and the splendour of intellectual culture. The spirit of the land is intellectual Communism, the basest form of democratic jealousy of superiors reigns triumphant here, there are no men to fill high educational offices because the people pay no honour to learning as learning, they give no encouragement, no help, no word of public praise equal to the necessity and the claims of those young students who if so borne up, so stimulated, would rise to rival in learning any of the scholars of the older lands. Even worse, worse in a moral sense, also, as betokening a rottenness at the root of our Christian life as a nation, those who stand high in the land, those who wield the power of the pulpit and rostrum are willing to do honour to titles which should indicate solid educational accomplishments but which are a false brand, the stamp of the golden coin of learning affixed upon the amalgam of pretentious ignorance and bombastic conceit. Honours which are shameful are worn here with revolting pride, and Christian men and so-called Christian churches recognize and respect dignities and degrees which they know are brazen falsehoods. A community which has become deadened to the shamefulness of this educational deceit oft gives voice to its annoyance when those who know their duty to Canada refuse to degrade its colleges by placing them in charge of the incompetent solely to pander to national prejudice. The time, however, draws near when the national conscience will be stirred, and a loftier national ambition be awakened in our students, when patriots will cast their wealth into our college treasuries to make them rival in educational power the great universities of Europe, and in that day the man who dares to assume the signs of tested scholarship, the titles which reward laborious years of systematized study, who has not honourably won the honour will be treated as a mendacious quack.

The darkest hour precedes the dawn: we look therefore to early reform in this matter, for the blackest shadow ever thrown across the educational reputation of a country has just been darkening Toronto. The attempt has been made to legalize, to erect into a system, to sanction by sacred names the founding of an institution for stamping base coin with "the guinea stamp" of the mint of honour. The promoters of the Protestant Episcopal Divinity School recently introduced a Bill into the Ontario Assembly to give them the power to confer the high degrees of B.D. and D.D. Con-

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