

Dominion Presbyterian

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Note and Comment

The number of homestead entries in Manitoba and the Northwest Territories last year was 4,426, against 2,383 in 1897. The number of immigrants is placed at 27,171.

Le Soleil, of Quebec, asks that all trials for libel in the Superior Court should be by jury, and suggests that Article 422 of the Code should be amended in this sense.

Mr. Carmichael, of New Glasgow, who accepted a senatorship the other day, is the sort of man the Senate wants: an able, sensible and conscientious man, with a deliberative mind. He takes the place of the late Senator McFarlane; is a staunch Presbyterian, and will be a decided acquisition to the Upper Chamber.

The Cumberland Presbyterian concludes an editorial on the present status of the Mormon church with these words: "Nobody who knows anything about the purposes and spirit of the Mormon church particularly no man who has seen Mormonism as it is in Utah, believes that our troubles with polygamy and its kindred evils in Mormonism are over."

There are other battles in France besides that over the sad Dreyfus business. Just now there is a great conflict as to which is the most serviceable form of education, one that is classical or one that is scientific and modern. It is a big battle, as Messrs. Ribot, Lemaitre, Faguet, and a host of front rank literary men are engaged in it. Probably Mr. Grant Allen would settle it for them in a few minutes.

The returns of the Presbyterian Church of England show an increase in the number both of congregations and of members. There are 327 churches and preaching stations, as compared with 271 in 1876, affording accommodation for 162,044 persons. The number of communicants has increased to 71,444, and the value of the church property to £1,801,215, on which there are debts amounting to £81,073. There are 323 Presbyterian ministers in England. In the Presbyterian Alliance, of which the next council will be held in Washington in September, there are now 26,578 affiliated congregations, with a membership of 4,059,751.

The Rev. Dr. Chiniquy died at the residence of his son-in-law, the Rev. J. L. Morin, 65 Hutchinson street, Montreal, at 9.55 o'clock Monday morning. The venerable divine passed away peacefully, at his bedside being his wife, two daughters, his son-in-law, and the Rev. R. P. Duclos, the latter of whom held the hand of the dying man until the end. Although he had suffered much during the last days of his illness, he appeared to be quite free from pain when death came.

Death has claimed a great personality, says the Witness, in the Rev. Charles Paschal Telesphore Chiniquy. His name has been interwoven with Canadian and universal religious history during the past forty years, and will go down to posterity representing one of the leading aggressive controversialists of the age. Dr. Chiniquy was born in the same year as Mr. Gladstone. His father, the late Charles Chiniquy, lived in the quiet little village of Kamouraska, Que., and it was in this place on July 30 1809 that the future divine first saw the light. Nurtured under the religious influences of earnest Roman Catholic parents, and possessed of a refined sensibility to sacred things, the boy grew up, as if born for the ministry. He was educated at the Quebec Seminary, and was ordained to the Catholic priesthood in 1833, at a comparatively early age.

His breaking from the Church of Rome is told as follows:—Dr. Chiniquy possessed a strong nature and his faith in the infallibility of his 'Mother Church' was seriously undermined. He had hoped to accomplish a reform in the temporal government of the Church. This was the ruling idea in the priest's mind when Bishop Smith sent his Vicar-General to Kankakee to inform Dr. Chiniquy that they were all very glad that he had fought down the bad bishop, O'Reagan; but, since he had handled that functionary rather roughly, some of the Catholics at a distance were afraid that he was about to turn Protestant, though they (The Bishop and the Cabinet) knew better; but for the peace of the Church and the assurance of those whose minds were unsettled, he intimated gently that Dr. Chiniquy had better sign a paper which could be made public, if occasion

required, acknowledging his loyalty to the Church, and his submission to her authority. To this he assented, and accordingly wrote to the Bishop as follows:

My Lord, we wish to live and die in the Holy Catholic Apostolic Roman Church; and to prove this, we promise to obey your authority according to the Word of God, and the Gospel of Jesus Christ.

But this paper did not meet the requirements of the Bishop, who said, "You must cancel the words 'according to the word of God and the Gospel of Jesus Christ' and insert in lieu thereof, 'and I promise to obey you in all things, without condition.'" To which Father Chiniquy replied, "What you require of me is not an act of submission, but an act of adoration; and I absolutely refuse it to you." To this the Bishop answered, "Then you can be no longer a Catholic priest." Whereupon Father Chiniquy raised his hands and eyes to heaven and said, "May Almighty God be forever blessed," took his hat and left.

Liberty was dear to him, and in September, 1858 he bade good-bye to Rome, and took a congregation numbering over a thousand worshippers, away from the faith also. He had long been studying the Presbyterian forms of worship and was shortly afterwards ordained as one of its ministry.

Curious creeds are not confined to the lower classes of society. The Evangelical Churchman mentions vagaries in this line among the upper classes of England, where we would expect better things. It says: "Lord Pollington, eldest son of Lord Mexborough, is a self-confessed Buddhist. The Duke of Northumberland and his family, including Lord and Lady Percy, are Irvingites, as are Sir Herbert Maxwell and Lady Frances Balfour, a daughter of the Duke of Argyll. Lord and Lady Radnor are credited with being ardent spiritualists. The late Lady Charlemont was a Jewess, not by birth, but by conviction, and Lord Stanley of Alderly is said to favor the principles of Mohammed." There is no accounting for tastes, inclinations, predilections and beliefs among men, whatever their station in life. He who keeps not in the Bible track is sure to get out of the right way. Error is multifarious, and takes root in divers forms where divine and saving truth is ignored.