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## Notes of the Week.

ALL the powers represented at the Samoan Conference, have virtually agreed in regard to the restrictions to be imposed on the importation of firearms and the sale of intoxicating liquors in the Samoan Islands. The selection of the king is to be left to the Samoans themselves, who, it is to be hoped, may choose Malietoa; but there is likely to be debate regarding the form of this monarch's control by the conferring Powers.

ACCORDING to the *Archives Judaiques*, of Paris, there are in the world altogether 6,300,000 Jews; 5,400,000 of these are in Europe, the rest being distributed thus: Asia, 300,000; Africa, 350,000; and America 250,000. Of those in Europe nearly 3,000,000 are in Russia; Austria has 1,644,000; Germany has 562,000; Roumania, 263,000; Turkey, 105,000; Netherlands, 82,000; France, 63,000; and Italy, 40,000. Their original home, Palestine, has only 25,000.

THE ancient Solons of government, says the *New York Independent*, would doubtless be mightily amazed could they step into Kansas to-day. Five cities of this State are under the government of women. Five women are serving as mayors, and twenty-five on city councils. Three are performing the duties of police judge. A dozen women are county superintendents of public instruction, and several are acting as city clerk or treasurer. In addition to these a large number, probably 200, are acceptably serving on school boards.

THE English Presbyterian Synod held its meetings in Regent Square Church, London. The retiring Moderator, Principal Oswald Dykes, preached a thoughtful and suggestive opening sermon on 1 Timothy vi. 20. He was succeeded in the Moderator's chair by Dr. Alexander McLeod, of Birkenhead whose opening address was worthy of the man and the occasion. The various reports relating to the practical Christian work of the Church were encouraging, and in the debates a new force has been introduced by the presence of Rev. John McNeill, who speaks tersely and tellingly on whatever subject engrosses his attention. The Synod at one of its sessions observed the communion of the Lord's Supper, and several appropriate addresses were delivered.

THE world's Sunday school Convention is to be held in London, July 2-5. The Cunard steamer *Bohnia* has been chartered for the exclusive use of American and Canadian delegates and is advertised to sail June 19. On the 1st July the Lord Mayor of London is to give a reception to the delegates in the Mansion House. An interesting and comprehensive programme has been prepared, embracing a report of organized Sunday school work throughout the world, the work examined, the work improved, and the work extended. The proceedings are to close with a gathering of the delegates in the grounds of Dollis Hill, Willesden, by invitation of Lord and Lady Aberdeen.

DR. PRESSENSE, of Paris, is a firm and consistent opponent of Boulangism. In a recent letter he says: Last week a new journal, called *Le Boulangiste Catholique*, has been sold at the doors of all the Catholic Churches. It contains such statements as the following: "We have unparalleled chances of success with General Boulanger as leader, and for our army all the intelligent Catholics of France." There can be no doubt that the Clerical party is rallying more and more round the man who personifies all that is immoral and false. One of the things which I find it hardest to understand is the amount of sympathy with which Boulangism is regarded by Liberals in other countries. They must altogether fail to realize that its triumph would mean the loss of all liberty, and such disgrace to France as I blush even to think of. I am not afraid from time to time to touch on this question, because it is far more than one of mere politics, and involves the

deepest interests and the cherished honour of France.

IN an editorial commenting on the recent Union Conference held in Toronto, the *Belfast Witness* says: If Protestantism is to hold its own, and to make progress in bringing the world to the feet of the Redeemer, it is clear that Protestants must cease to spend their strength and vigour in denouncing one another, and magnifying, as matters of indispensable moment, things unknown to the Church in the days of the apostles. Ephraim must cease to vex Judah, and Judah cease to vex Ephraim. We hope and trust that here, as in Canada, there will soon be a drawing together of all that is living and sound and true in British Protestantism. The time is ripe for it, and the circumstances demand it. There should be great searchings of heart for the present divisions, and all those who love and believe the truths of Evangelical Protestantism should not only keep the unity of the Spirit in the bond of peace, but should promptly and wisely consider, as the Canadian Protestants are doing, what steps should be taken to gather into one the scattered forces of our common Protestantism.

THE *New York Herald* says: He was a railway switchman in greasy overalls. There was nothing remarkable about him as he stood at his post in the Pennsylvania depot in Jersey City yesterday—an ordinary, grimy workman, the bread-winner of a wife and seven children. A ten-year-old child stood in the track. Within a few feet of him was a moving train. Death was certain unless some hand snatched the child away. Without a moment's hesitation, Patrick McAtamney leaped forward and pushed the little one out of danger. Then the train rolled on, and the headless corpse of the brave switchman was found. There is no heroism nobler than this, no higher type of manhood or martyrdom. Probably the switchman never had any idea that he was a hero. It was a plain duty he saw before him. His mind was made up at once. One fierce bound, a quick thrust at the child, a sudden thought of home, wife, and the babies. Then the sound of crunching bones, a dying shriek, a spray of blood, and it was all over. The rarest marbles of Carrara are not too pure for the monument of this heroic man.

EVERYTHING in Germany says a contemporary, is bound to the chariot of the State. Dr. Geffcken, who, a few months ago was imprisoned by Prince Bismarck, for his suspected share in the publication of the late Emperor's diary, writes a bitter article in *The Nineteenth Century* for May on the subjection of the Evangelical Church. For political reasons the dependence of the Church on the State was increased in 1876, so as to practically deprive it of all share in its own government, and though the special reasons then existing have passed away, the dependence still continues. The Ministry, placed between the King and the Synod, can pervert purely ecclesiastical measures merely for reasons of political opportunity. As an instance, Dr. Geffcken tells how the superintendents of the Evangelical Church were forbidden to issue pastoral letters for Sunday repose because the Chancellor is opposed to it. Dr. Geffcken tells that the independence of the Evangelical Church is the only counterpoise to that of the Catholic hierarchy. At present the friendly personal relations between Prince Bismarck and the Pope preserve a delusive truce, but the Vatican has abandoned none of its pretensions, and when either Chancellor or Pope passes away, hostilities will probably again break out.

REFERRING to the opening of a new building for the historic Barony Church, Glasgow, the *Belfast Witness* has the following kindly words: The opening of the new Barony Church in Glasgow is an event of interest to far more than Scotch people. Norman Macleod made the plain, dingy, old building which served the parish in his day famous the world over, and the great traditions of the place have been more than maintained by his distinguished successor. The new Church is one of the finest ecclesiastical structures not only in Glasgow, that

city of Churches, but in the world. We most sincerely hope that Dr. Marshall Lang may be long spared to minister in the magnificent new Church, which owes its erection to his zeal and abounding labours. The Barony has had its pulpit filled by many notable men during its long history—men like Zachary Boyd and Donald Cargill, in the olden days, and Norman Macleod and Marshall Lang in recent times. The last is certainly not the least eminent on the brilliant list. More than perhaps any other man north of the Tweed, he has drawn the Churches together by his large-hearted and living Christianity—the Churches of Scotland, and their Irish sister too. He is as much loved on our side the Channel as on his own, and many will say Amen! to the prayer of the Moderator of the Irish Presbyterian Church, that the glory of the latter house may far exceed that of the former. Men like Dr. Lang are the true strength of a Church.

A British contemporary says: The present Lord Advocate of Scotland, Mr. Robertson, like his political opponents, Mr. Balfour and Mr. Asher, is a son of the manse who has turned Episcopalian. But, unlike them, he is believed to have a strong leaning to High Church, and indeed sacerdotal episcopacy. Of course this does not come out when he goes down to his constituents in Bute. But it apparently comes out in the proposal in his new Education Bill to devote a part of the probate duty to paying the fees of those attending, not the public schools in Scotland, but all the State-aided schools. Our English readers ought to know that denominational schools in Scotland are few and small, and that the Liberal policy hitherto has been to encourage their dying out. The Education Board, on the other hand, and the Conservative Government, have been said, rightly or wrongly, to favour the Episcopalian schools outside the public system. In any case the present step is one of reaction, and the only excuse for it is that in the public schools of Scotland it is permitted—though by no means enjoined—to have Presbyterian teaching of religion. We have a strong impression that if the concurrent endowment of Protestant and other teaching thus proposed is to be pressed, Scotland will revise its present attitude on education. Looking to the position of the question all over Europe, there is much to be said for the policy of the State making itself responsible only for secular education—leaving religion for the church to teach outside, or, at the most, to teach inside, but at separate hours, and at their own expense and responsibility.

WE do not need, says the *Christian Leader*, to go far from our own doors to see that the priests of Rome would be content to let the poor of their flocks lie unrelieved in the direst poverty were they not provoked to aid them by the danger of losing their hold of the people through the benevolent institutions of the Protestant churches. The little that is done by Roman Catholicism for its own orphans and waifs in such a city as Glasgow, for example, would never have been done but for Mr. Quarrie's work. So, in the matter of popular education, in every country where the Roman clergy have everything their own way they do nothing whatever to provide schooling for the masses, but are quite content to let them remain in the densest ignorance. This is illustrated in the one or two petty states where they still hold undisputed sway. As soon, however, as a Roman Catholic country becomes politically free, as has been the case with Italy, and the "infidel" rulers begin to establish schools, the priests suddenly become interested in education, and clamour for the right of directing and controlling it. In short, their policy is this: as long as the people can be kept quiet in ignorance, let them so remain; but if they break their fetters and insist on education, they compel them to accept such an education as the priests please to provide for them. These are facts which Cardinal Manning must know as well as he knows that the religious freedom which he lauds in Britain is a thing which his own church never dreams of conceding in countries where it is invested with the power to do as it pleases. And yet there are some Protestants who would consider us bigots if we hinted a doubt as to the moral integrity of Dr. Manning or Dr. Newman.