

# THE SEMI-WEEKLY TELEGRAPH

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## THE HEATHEN

The assembling of the Pan-Anglican Congress is the occasion for an editorial declaration concerning missionary work by the London Standard which is calculated to make the narrower Christian explorers of the heathen soul feel a sense of outrage. If the Standard speaks with authority the Church of England has assumed an attitude toward missionary work in the dark places which is most creditable to the leaders of the church and which will tend to relieve missionary enterprises of some of its doubtful features and emphasize those which are of proven soundness from the ethical and some other important standpoints. The Standard says in part:

"On Monday we printed a list—necessarily not quite complete—of the bishops who will spend an eventful period in the metropolitan city of their Church. Some represent small British communities almost homogeneous in faith; others come from progressive regions which support almost as many denominations as our own country; some, again, are traveling from lands where a small group of Christians worshipping seem but as a drop in the great human sea of pagan observance. These men, perhaps, will have most to tell us that we stand in need of learning. For the more skillful and earnest they are in their mission work the more willing they are to acknowledge the elements of truth and permanent religious values which, however situated in their development or perverted from the original purity of their objects. The breadth and tolerance acquired by intercourse with alien modes of thought, a diverse code of ethics, and a traditional outlook upon life and its purpose by no means checked their zeal in the propagation of a higher creed. Yet, as a rule, they will be found ranged on the side of those lay statesmen who deprecate any attempt to destroy the ancient beliefs and sanctions of morality before the native mind has been prepared to accept a new dispensation. It is the duty of the British government as an Imperial authority, and of the Church of England as an Imperial Church, to avoid and discourage any policy of interference with the religious tenets or non-interference customs of any race within the Empire—all ways provided that these are not hostile to good order and elementary morals. The bloodshed and destruction wrought by the religious wars in the mission field have been deplored, in unmeasured terms, by statesmen so sincerely Christian as was Mr. Gladstone. It is not, we think, a trouble likely to be repeated, because the most enthusiastic propagandists have now come to realize how grave a setback may be given to the cause which they have at heart. The Mussulmans and Buddhists look to the Imperial government for protection in their ancient faith, and are as fully entitled to claim the enjoyment of spiritual liberty as are the innumerable sects in Great Britain. This principle, we rejoice to think, is generally recognized and faithfully observed by the English clergy who are laboring in foreign lands. The obligation, no doubt, is equally incumbent upon Christians of every denomination, but the sense of it should be, as, indeed, it generally is, amongst those who aspire to cover half the globe with a network of Anglican dioceses."

A Canadian reviewer, commenting on the Standard's noteworthy statement, says "The old notion that missionaries were in duty bound to present the Gospel to the heathen, so as to give them an opportunity to embrace it and thus justify their final punishment for refusing to do so, has been abandoned by all except a very narrow-minded minority. There is much good in all religions, and missionaries should be successful in making us think, recognize this great fact and seek to improve upon it. The policy of denunciation has been a failure; but wherever it has been tried the policy of good works has been a success. It is refreshing to learn that the majority of the Anglican bishops appreciate this view of the case."

Not many years ago such comment would have offended a great many earnest persons. Today while no one hesitates to give due credit to the missionaries for the shining faith and courage they have displayed in the far corners of the earth, while no one can recall the lives of the greater missionaries without a sense of admiration and uplift, more and more thoughtful people believe we should approach nearer perfection at home before attempting to turn perfection upon the heathen.

## IT DEPENDS

A man down in Charlottetown who dared to run his automobile on Sunday thereby violating a provincial law has been fined \$500 and costs. He has appealed on the ground that the law is unconstitutional. Whether it is or not, there is no doubt about its being a fool law. The Prince Edward Islander may drive his home on a Sunday and he may also ride a bicycle. The mere fact that he does not like automobiles is a poor justification for the new law.—Montreal Gazette.

It depends. The Islanders own their roads, and they may do with them what they please. The case to which the Gazette refers is a test case, a friendly suit brought by arrangement to decide whether or not the law is constitutional. The law, at all events, represents the sentiment of more than nine-tenths of the voting population of the island, and it should not, therefore, be hurriedly described as a "fool" law in a country where the majority rules. The statement is often made

that because one man can drive a horse along a public road another can operate a motor car on the same road, one man having as much right as another. But the statement is not sound. If it were, much confusion and discomfort would arise. The Island is not bound to permit automobiles on its roads unless its people deem it wise to do so, and they may not desire to do so while the number of Islanders owning motor cars is so insignificant in comparison with the number who do not and who believe that the country roads are made dangerous by the automobiles. The question is by the nature of it one to be settled by the judgment of the Islanders as expressed by the provincial legislature and not by outside opinion. The new law may be declared unconstitutional. If so, the Island Legislature may so regulate the operation of automobiles as to render their use extremely limited. To the greater good of the greatest number—on the Island, not in all Canada—should be consulted in a matter like this. And there will be no general regret if, in permitting the operation of motor cars, the Islanders make rules such as will restrain or punish men of that sort who race madly along country roads. Most men who drive motor cars have common sense. The few who lack it make a lot of trouble for their fellows. It is not strange that they have created a serious prejudice against the automobile in the country districts.

## THE HUMOR OF IT

Mr. Taft is referred to universally as Mr. Roosevelt's political heir; but events are making it clear that Mr. Roosevelt could not have had Mr. Taft nominated had not a big section of the party believed the big war secretary will be very unlike his sponsor, if he becomes president. Some of the reviewers are poking a little quiet fun at Mr. Roosevelt in connection with the matter. One has this to say:

"Mr. Taft is receiving an extraordinary amount of praise for being unlike somebody else—not mentioned. At the Yale Law School yesterday, Senator Spooner thanked Heaven that the Secretary was a lawyer, who would, if elected President, know how to observe the Constitutional limitations of his office. When the three branches have become undominated to the will of the Executive, popular government has ceased to exist. Then the Senator added solemnly: 'I speak of this in an impersonal way.'"

Certainly, we name no names, but a robust man with eye-glasses will please take notice. Similarly, at the Republican Club ratification in New York last night, the speakers seemed unable to keep off the subject of Mr. Taft's judicial mindlessness. They applauded loudly, and then looked around to see if any distinguished person, not distinguished for having a judicial mind, was taking offence. And when ex-Secretary Shaw told his little story of the man who kept school with a revolver, rawhide, and bowie knife, and wound up in Orphic phrase: "Punish-ment is not the object of education, nor is criminal prosecution the aim of government," there was a silence that could almost have been heard at Oyster Bay."

A Washington despatch to the New York Herald says Mr. Roosevelt will be a candidate in 1912. He may if Mr. Bryan is elected in November next. If Mr. Taft wins he will be likely to desire another term.

## AN EXPLOSION

In the United States there is always present the fear that some day political and social conditions will bring about the Mexicanization of the government; that a period of upheaval synchronizing with the appearance of a strong man will produce a dictatorship. The unwritten law of a third presidential term grew out of some such uneasiness. The New York Sun has been making clever but unscrupulous use of the popular distrust of any approach to centralization of power by citing as dangerous and destructive of popular government Mr. Roosevelt's power over the Chicago convention. Some of its bitter sentences are the subject of widespread comment at this writing. "Roosevelt," says the Sun, "does not need regiments of soldiers and machine guns to overthrow the American Government. He effects it with the disciplined menials whom he sent as delegates to the Chicago mockery." "What," it asks, "is there in store for a people which sees its heritage violated and its shrines polluted and is content?" Answering its own question by another it says: "Is that people likely to get its deserts?" This is the lurid picture of the convention that nominated Taft. "The Roosevelt trained eagle, fattened on the federal trough, are turned loose and the vineyard of our fathers is ravished and defiled."

As a matter of fact the Sun's rage and lamentation are artificial. It objects to Roosevelt because it represents Wall Street, and it denounces the Chicago nomination chiefly because the ascendancy of Roosevelt there represented the defeat of the old machine which nominated McKinley and which desired to name him Kinley and which desired to name him Kinley. The murder of McKinley made President Roosevelt, to the consternation of the Hannas and the Piggis and all that they stood for. The Sun's explosion betrays its recognition of the fact that the old machine is unable to regain control of the party machinery now that Roosevelt is retiring. The Sun does not really suspect that Roosevelt or the machine now in sight will attempt to make himself dictator, but its editorial serves to emphasize an abiding weakness in the political system of our neighbors. For, as a Canadian, contemporary observer, there is a tinge of Pretorianism in Roosevelt's relation to the convention and its outcome. The Canadian reviewer says:

"On this aspect of the situation a parallel is drawn between Mr. Roosevelt and the Roman Emperor Diocletian, who took good care to see successors selected by himself securely invested with the purple before he retired to Nicomedia and the cultivation of cabbages. Mr. Roosevelt does not propose to engage in bucolic pursuits. He prefers to hunt big game in Africa. Does he count on being urged, like his Roman exemplar, to resume

power four years hence. Another precedent from Roman history shows first, mob rule, next a despot chosen by the mob. Julius Caesar had his Octavius, who became Augustus; Roosevelt has his Taft, and Taft will be followed by Tiberius, Claudius, and the rest of them. Roman despotism long preserved the form of the constitution, the Senate, the titles of all the offices. The charge is that Mr. Roosevelt is an Emperor of the army and navy, has made himself Caesar of morals and manners, Tribune of the people, lawbreaker, judge, and, in the Brownsville case, acted as executioner. This is all a wild nightmare. The people of the United States are very different from the Roman mob in ancient times. They have, moreover, due terror of the constitution, the Senate, the titles of all the offices. 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