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BEGIN the canvass early; make use of sample copies; let the people know what THE PRESBYTERIAN is, and the work it is doing; invite them to subscribe without delay. Balance of year free to new subscribers for 1880.

NOTES OF THE WEEK.

THE Students of Queen's University, Kingston, have formed a Y.M.C.A. in their hall. A large number have joined.

PETER COOPER will donate \$30,000 to Cooper Union, New York, for the purpose of furnishing free instruction in the use of tools and machinery.

CARDINAL NINA, Papal Secretary of State, has sent a despatch to the Papal Nuncio at Brussels authorizing him to declare that the Vatican has used no other language in regard to the Belgian education law than that indicated by its diplomatic correspondence with the Belgian Government.

THE Rev. Dr. Porter, who was previously Assistant Commissioner of Intermediate Education, has been appointed President of Queen's College, Belfast. The office which Dr. Porter vacates has a good salary attached and there is likely to be a sharp contest over it, enlivened by denominational reveries and aspirations.

IT appears that arrangements have been so far completed for the publication of a "Presbyterian Quarterly Review," that the first number will appear on the 1st of January next. The managing editors are to be Drs. A. A. Hodge, of Princeton, and C. A. Briggs, of New York,—Drs. Herrick Johnson, Samuel Wilson, F. L. Patton and others to be co-operating editors. The sanction of both editors is to be necessary in order to the publication of any article.

JOHN DUNN has written a letter to the effect that he does not intend permanently to exclude the missionaries from his territory, but wishes to have more control over their actions. This letter has not allayed the very strong feeling existing against the exclusion of Europeans from Zululand, and it is stated that some of the missionaries intend to attempt to regain possession of their stations on the ground that their sites were given to them by Panda and Cetewayo.

RECENT official inquiries show that Alsace-Lorraine contains 1,272,000 civilians who speak German, and 259,000 who speak French. In 1865 the French Government found that of 1,026 conscripts in the Wissembourg district 472 were entirely ignorant of French, the whole Lower Rhine presenting about the same proportion, whereas in the Upper Rhine the result was more favourable for French, but in German Lorraine ninety per cent. were unacquainted with that language, although it had been taught in the schools since 1850.

THE translation of the New Testament into the English language by John Wycliffe was finished in A.D. 1380. The semi-millennial of this important occurrence is accordingly near at hand, and ought to be an occasion of profoundest interest throughout the English-speaking world. A movement to arrange for its becoming celebration has been already begun, and we have no doubt will be taken up with the earnestness and universality which it deserves. The Essex County (N.J.) Bible Society at its recent annual meeting was the first to lead the way in this work, and to invite all Protestants, especially all of the English-speaking race, to signalize by devout thanksgiving and praise to Almighty God and with other appropriate exercises an occasion of such singular historic interest.

THE Evangelical Alliance, has, we understand, adopted the following programme for the usual week of prayer, January 4-10, 1880: Sunday, January 4th: Sermons on the "Fulness of Christ's Salvation."—Monday, January 5th: Thanksgiving for the bless-

ings of the past year, and prayer for their continuance. —Tuesday, January 6th: Confession of sin, and humiliation before God.—Wednesday, January 7th: Prayer for the Church of Christ, its ministers, its growth in grace, and its enlargement; and for revivals of religion throughout our country.—Thursday, January 8th: Prayer for Christian education; for the family, and institutions of learning; for Sunday schools and Christian Associations.—Friday, January 9th: Prayer for nations, rulers and people, for peace and religious liberty.—Saturday, January 10th: Prayer for Home and Foreign Missions, for the outpouring of the Spirit upon all flesh, and the conversion of the world.

THERE is in the Royal Library at Stockholm an immense manuscript which when open, covers about a square yard of surface, and requires two or three men to lift it. It consists of 309 leaves of thick parchment, and probably of asses' skin, and contains the Old Testament, the Antiquities and Jewish Wars of Josephus, the Origines of Isidore, a medical work of Johannicus Johannes Alexandrinus, the New Testament, a curious picture of the devil, and other miscellaneous matter. It belonged to a small Benedictine monastery at Podlazier, in Bohemia, and tradition asserts that it was written in one night, with the devil's help, by an imprisoned monk. The date of its transcription may be ascribed to the period between 1224 and 1239. Late in the sixteenth century it was taken to Prague, whence it was carried off by the Swedes in the last year of the thirty years' war (1648). Since then it has been in its present home.

DR. MOORHOUSE, the Bishop of Melbourne, would appear to enjoy an extraordinary popularity among the laymen of his diocese, if we may judge by the cordial terms of praise in which he is spoken of by our Antipodean contemporaries. His lordship, so the "South Australian Register" affirms, is a confirmed smoker, and scorns to cloak or hide his partiality for the fragrant weed before the face of anybody whomsoever. A writer in the above named entertaining periodical breaks out into a very rapture of laudation as he describes the bold Doctor "puffing a short black clay." "The Bishop," he writes, "good luck to him! likes his pipe, and knows full well that by stepping off an artificial pedestal and taking his manly stand shoulder to shoulder with his fellows he has achieved a sympathetic influence beyond that of any priest or prelate in the colonies. Who would not like to smoke with this pleasant and worthy gentleman?" It would be interesting to learn who are a bishop's fellows, from a colonial point of view. There is something magnificently democratic in the notion of a reverend prelate standing in a row with all the great official personages of Australia and blowing his cloud with unassuming vivacity.

THE Bishop of Niagara has been collecting, and intends to publish, in a short time, racy anecdotes current about the late Bishop Strachan. A good many of these are floating round, illustrative of the worthy Bishop's dry humour, strong common sense, indomitable energy, commanding will, and, at the same time genuine kind-heartedness. No friend of civil and ecclesiastical liberty can approve of many things said and done by Bishop Strachan in the course of his long and chequered career. At the same time it is impossible not to respect the singleness of purpose, the untiring energy, and the combined ability and prudence which were conspicuous in the proceedings of this very High Churchman, but at the same time very estimable man. The controversies, stirrings and heartburnings in which he lived, which he not seldom caused, and it may be added, in carrying on which he almost uniformly in the end failed, have passed away, and all can combine with something like respect and affection for the sturdy, vigorous prelate, in giving assistance to the compiler of the proposed collection of incidents and sayings, which may bring out in strong relief the peculiar characteristics of one who has undoubtedly left his mark on Canada and in many respects for good.

QUITE a little stir has been going on for some time past in Roman Catholic circles at Ottawa. The Roman Catholic Bishop of that city some time ago brought from Rome the relics of a certain juvenile saint in the shape of some bones more or less decayed. They were exhibited for the admiration, if not the adoration, of the faithful. This was all very well, but just at this point the editor of the Ottawa "Herald," who is a Roman Catholic, put in his oar, and that in quite an unexpected fashion. He ridiculed the whole proceeding of the Bishop and called it little better than humbug. This was promptly followed up by the Bishop repudiating all connection with the offending newspaper and putting it under the ban. But the "Herald" was not to be so put down. It spoke out in the very plainest Saxon, not only about the relic business, but also about the school question in the States. All this has made quite a stir. Leading Roman Catholics have written letters in condemnation of the course taken by the "Herald," and in support of the proposition that the lady has no business to meddle with Church affairs. But the editor of the naughty sheet will not take his punishment quietly. He says: "We thank heaven that we live in an age of freedom where no man, in civilized countries at all events, is at the mercy of prejudice, superstition and brutal ignorance, and if the men who are now spitting their wrath at the 'Herald' were honest, generous and manly, they would greet us with an ovation of praise for our independence on this occasion as well as on a previous one, when they were remarkable for their absence from every place where their presence might be expected, or where danger might be encountered. Then we ventured our life into the jaws of popular excitement and denominational rancour, that we might perform what we considered to be our duty, but the gentlemen who are now foremost in making a cowardly attempt to injure our business, enjoyed the delicious quiet and safety that a parlour grants, during the raging of the storm outside. . . . As for the 'Herald,' it will stand true to its principles and its colours no matter what decrees may thunder at it from behind the pulpit or from any other source. We have sought to do good, and we have met with rebuke; we continue our efforts in behalf of the people and we are told we must die. We may die, but if we do, we shall fall 'fighting in the last ditch' for that glorious liberty which is every man's heirloom." We are afraid the editor of the "Herald" will not get along as a good son of the Church. We commend his independence and admire his courage, but when it sneers at relics, and handles bishops and priests with scant courtesy and decidedly without gloves, what has it to expect? If it succeed we shall be glad, but if it go down we shall not be surprised. The last phase of the struggle comes in the shape of a set to between the "Herald" and the Rev. Father Hunt. It seems that this Rev. Father has been lecturing in Ottawa against England and all her belongings,—showing that not only the Irish nation at home, but also her descendants abroad are and have always been implacable enemies of Britain. For doing this the editor called him to account, if not in good Celtic, at least in very plain Saxon. The Rev. Father no'ing loath rushed into the fray and in a letter to the "Citizen" gives Mr. Nagle, the offending newspaper man, a large bit of his mind. He accused him of blaspheming against the religion of the Church, and then turning round and working to play the penitent to the Bishop. The concluding sentence which may be regarded in the hackman's phrase "the trot for the avenue," we give entire as a curious specimen of what a priest thinks decent language, and what a presumably educated man is willing to endorse as respectable English: "I shall not even pretend to find in you the embodiment of the virtues of these gentlemen, namesakes of yours, Messrs. Nagles, one of whom was a religious and the other a political cattle brack apostle. I shall not pretend to look on you who abused the Holy Church for an intelligent love for Ireland, neither Fenian nor destructive of your duty to Canada. I shall not call you a rogue, for that would imply mind, but I will call you an 'Omadun,' and to reward your great spirit of charity for this your latest weakness."