

Dominion Presbyterian

1.50 Per Annum.

OTTAWA

Single Copies 5 Cents

NOTE AND COMMENT

Fire in Paris which destroyed the Central telephone building and the postoffice near the Place des Victoires caused a loss of \$5,000,000 and tied up the mercantile and foreign service.

The Belgian parliament has almost unanimously approved the law forbidding the sale and manufacture of absinthe in Belgium. A movement has also been started in France to introduce a similar law there.

French experimenters have succeeded in telephoning three hundred miles without wire. The principle is the same as that of wireless telegraphy. One hears the words through a receiver attached to a very delicate apparatus.

Cholera is decreasing in St. Petersburg and the authorities are making greater efforts to clean the city; according to official reports, there have been fifty thousand cases in Russia since the outbreak of the disease.

Jerusalem is becoming again a Jewish city. The Palestine Year Book for 1900 gives the population as 45,536, of which 29,200 are Jews. Rev. A. H. Kerk, of Jerusalem, says: "When I went there (1881) there were at the outside 8,000 Jews in Jerusalem." Some 65,000 Jews have come to Palestine in the last ten years.

In Africa, 438 languages and 153 dialects are found; into only about 70 of these has any portion of the Bible been translated. Five hundred of them have not even been reduced to writing. The Soudan, with its 60,000,000 people, is still without a single Protestant missionary who can speak the language, though three societies are now endeavoring to begin work there.

On the day when the world was sending its messages to the one very noble Russia, the government in St. Petersburg arrested one thousand persons who were seeking to honor their compatriot. The one thing Russia does not want is independent brain. Probably Veretchnin died timely in the Bay of Port Arthur. He might have lived to have painted the truth too plainly.

It is stated that two young English missionaries leased an abandoned Jesuit monastery in Cuzco, Peru, some of whose walls were part of an Inca temple. They photographed this inscription that stood over the door: "Come unto Mary, all ye that labor and are heavy laden, and she will give you rest." This is a familiar Roman Catholic doctrine, but it is not often so plainly stated.

Julia Ward Howe is now in her nineteenth year, and retains all her faculties in a remarkable degree. She is often sought to preside over notable meetings in Boston, and can still lend her aid to all good causes by her graceful, witty speeches. For many years she has been counted among America's great reformers, having been active in the anti-slavery movement, and the struggles for woman's suffrage, prison reform, and international peace. She has written volumes of poetry, travel, essays and biography. The one thing that will make her famous is the 'Battle Hymn of the Republic,' which fired the Union heroes during the Civil War. Our soldiers sang it in camp and field to the tune of 'John Brown's Body,' and it will always have a warm place in their hearts.

The aged count whom the Tsar of Russia calls a pagan received twenty-five hundred telegrams from all parts of the world congratulating him on his eightieth birthday. The Romanoff dynasty cannot learn. The Tsarlet will be forgotten in a half century. Tolstoy has earned and will receive immortality in an appreciating world.

An instance of heroic devotion to duty is the decision of Bishop Brent, of the Protestant Episcopal Church, now a missionary in the Philippines, to decline the attractive bishopric of Washington, to which he was elected. His reason is that God has bid him stay where he is. The Washington bishopric is the great goal of ambition for aspiring churchmen. But he pushes it aside for the higher honor of doing a heaven-sent duty. There is much more of heroism in the world than the usual carping critic will grant, until some instance like this becomes known.

To one familiar with Presbyterian missions the term "self-support" readily suggests Korea, Japan, parts of China; perhaps no one would expect to find poor Africans in the front row with the best. There has been great advance since three years ago when in Africa Mission there were seven village schools supported from American; now there are twenty-eight sustained by the people themselves; station schools have also advanced tuition fees. Of fifteen churches, eleven support their own preaching this year and eight of them also care for evangelistic work.

Twenty-five thousand post-offices in Great Britain have been this month besieged by aged men and women to secure forms on which to enter their claims to the government old age pension of \$1.25 per week. Very few have any record of their birth and numbers are reported amazed that the clerks refuse to take their mere word. Often little children have come alone to ask for 'granny's pension,' while in some of the very poorest districts the people look upon it as 'poor relief,' and reject the idea with scorn.

China's awakening, the latest chapter in the modern Acts of the Apostles, is an irresistible call to women's boards to provide Christian education for women and girls. Through the centuries not one in a thousand outside the mission school has learned to read; now in Peking alone there are ten schools for girls, and the leaders in this movement are princesses and wives of Chinese officials, but the teaching is said to be very superficial. It is pathetic to see ignorant, heathen women intent upon having their girls educated. Only mission schools provide Christian teaching.

One of the saddest things about Korea is the lot of the women. She was told that she had no soul and mind, and was denied even the elementary rights of woman's existence. In her life one sees what heathenism really produces. We hear a great deal at the present day of glorification of Eastern philosophy and Eastern life; we have a Buddhist missionary and mission center in our midst. But philosophers may say what they like. Let them go to the East and see how womankind has been kept down there by the creeds of the old peoples and the old nations, let them compare that with the freedom which results from the teaching of Christianity.—War Correspondent Mackenzie.

It is said that Serampore College, founded in a suburb of Calcutta, India, by William Carey and his contemporaries, is to be reorganized according to plans made by representatives of the Baptists and Disciples of England and America who met recently in a room of the old college building which has been used in recent years as a boarding school for Christian boys. A set of resolutions was adopted, the substance of which is that the college is reorganized as a Christian institution of higher learning in arts and theology. A deputation will visit England and America at once and endeavor to raise \$200,000 as an endowment.

There is severe depression in the larger cities, especially in Glasgow, Manchester, Liverpool, Coventry and Dundee. Distress prevails now in early autumn, more widespread it is said, than is usually felt in the dead of winter. Crowds of thousands parade the streets demanding work or food. There is but little ship-building, and all trades are slack. Socialists are agitating and demanding that there shall be not only work but work at high wages, but these demands so far from helping any one, serve to harden ordinary mortals and to scare capital. The Lord Provost and the civic authorities of Glasgow are doing all in their power to relieve distress and the churches are uniting their efforts. The sad feature is that the distress is so unusually wide-spread. Happily food is not dear and is abundant.

The opening of Tibet by the British expedition under Colonel Younghusband, about four years ago, and the penetrating of its mysteries by a venturesome explorer a year or two earlier, have been followed by a journey made by the Dalai Lama himself, who some months ago announced his purpose to visit Peking. The last similar journey was by the fifth lama in 1652, when he spent the winter in the capital during the reign of the first emperor of the present Chinese dynasty. The lama in the present journey is attended by an imposing retinue, as befits the present incarnation of Buddha, and for some weeks he has been staying at Wutaishan, a city five days' journey from Peking. Of course his temporary abode becomes a place of pilgrimage for thousands of the faithful, and while the public treasury is already reported to be burdened by the cost of his entertainment, the merchants and innkeepers will reap their harvest. Peking is to be reached in September.

Says Professor Goldwin Smith: The Catholic religion and the Papacy, it should always be borne in mind, are different things. The Catholic religion is a form of Christianity which, though it may not be our form, we are bound to respect. The Papacy, the work of the monk Hildebrand, in the eleventh century, is an assumption of temporal power based on a religious usurpation. A Pope in the time of Elizabeth carried his pretensions to political supremacy so far as to absolve the subjects of an English sovereign from their allegiance; and the power then asserted has never been renounced. The other day a member of the English royal family was not allowed to marry a Catholic King till she had before all the world repudiated in an offensive form her national religion. Let King Edward be as kind and courteous to Catholics as he can; but we do not want him to be paying homage to the Pope. He had much better, instead of making a pilgrimage to the Vatican, be revisiting Ireland, where his presence has the best effect.