

THE CANADA PRESBYTERIAN.

VOL 17.

TORONTO, WEDNESDAY, DECEMBER 28th, 1887.

No. 1.

Notes of the Week.

THE Presbyterian ministers of Pittsburg have adopted a resolution declaring their disapprobation of Sunday newspapers. The resolution calls upon all lovers of law and order and of a religious Sabbath to withdraw their patronage from papers that publish Sunday editions. The ministers of other denominations have been asked to take the matter up and to sign the same resolution.

POPE LEO XIII. in an allocution on the approaching jubilee of his priesthood, speaks of the "new and cruel sorrows" which the enemies of the Church in Italy have brought on the Apostolic See, and says that new laws are in process of preparation which will hand over the care of the property of the Church to persons elected by the people. Thus, he says, the discipline of the Church will be thrown into confusion and a heavy blow will be struck at her independence and authority.

THE closing exercises at the Normal School were held last Thursday evening. The place was crowded to its utmost capacity and numbers failed to gain an entrance to the theatre. The Principal, Thomas Kirkland, LL.D., presided, and the excellent programme of music and readings was varied by interesting and instructive addresses by Professor Clark, of Trinity College, and the Hon. G. W. Ross, Minister of Education. The fame and usefulness of the Normal are maintained unabated.

THE *Empire*, the new exponent of Liberal-Conservative politics, has made its appearance. It makes a vigorous start, and as it has been successful in securing the services of able and experienced newspaper men in its various departments, it is expected to take a front place in the ranks of Canadian journalism. The *Globe*, the time-honoured and uncompromising organ of a broad liberalism, with its special adaptation to the requirements of the time, and its recognized enterprise, will doubtless have in the *Empire* a foeman worthy of its steel. Among recent changes in the *Globe* staff it is understood that the Hon. T. W. Anglin has severed his connection with that journal.

DR. FULTON, who recently resolved to devote his time and energies to the denunciation of the errors and corruptions of Popery, delivered a sermon recently in Boston, for which he announced the topic "The Priests' Substitute for Marriage." It was crammed full of charges and stories of licentiousness and punctuated with loud laughter from the boys and young men present. The *Boston Advertiser* says it was slanderous and so indecent as to be unfit to print. That may be, for his book on that subject was just being printed at one of the very best press-rooms about Boston, when the women employed as printers refused to proceed with the work, declaring that the copy was unfit for them to handle. The managers then examined the manuscript, and declared the printers to be right and broke their contract with Dr. Fulton.

THE admirable course of readings by Professor Bell, formerly of Brantford, now of Washington, in Upper Canada College have terminated. They were largely attended and very highly appreciated. Professor Bell is a brother of Melville Bell, whose elocutionary fame is widely known. The talented family has earned distinction in scientific as well as in literary fields. A nephew of the gentleman who gave the readings in Upper Canada College is the inventor of the telephone. The versatility of the elocutionist was finely brought out in the variety that characterized his readings. From the greatest of Shakespearean tragedy to the light and airy creations of the poets, the transition was great. He interprets with force, beauty and admirable taste, the best thought in English literature. The enterprise of

Upper Canada College in securing the services of Professor Bell deserves recognition.

IT is proposed, in view of the meeting of the Council of the Presbyterian Alliance, to be held in London in June, 1888, to re-publish, by subscription, four volumes connected with the English Presbyterian history. Three of them may be considered "official documents" of old Presbytery of London, which existed from 1646 to 1654, and are books that have become exceedingly rare. They are "The Divine Right of Church Government," 1647, and "The Divine Right of the Gospel Ministry," 1654. The fourth volume will consist of the Westminster Assembly's documents, and will include a little-known "Directory of Church Government." The books will be edited by Mr. William Carruthers, F.R.S., who takes a deep interest in such subjects, and is the originator of the proposal, assisted by Mr. J. G. Smieton, M.A. It is intended to present copies of the volumes to the delegates attending the meeting of the Alliance.

AT a recent meeting of the French Academy, Department of Moral and Political Sciences, the Eminent historian, M. Geffroy, made a full report on the historical works of Francis Parkman. Notices of his remarks have appeared in all the leading French journals, and *Le Temps*, in summarizing them, says; The titles alone show the vast extent and vast interest of these studies. To a knowledge of the country, Mr. Parkman adds the patient study of historical documents, of which he has formed a collection of unique richness, famous even in Europe. His work is at once that of observer, historian and artist; and the notes at the foot of the pages add a flavour of exactness to his vivid descriptions. His narrative is always accompanied with proofs. He leans neither to the side of England nor of France. He is, above all, American. Very laudatory references to Mr. Parkman's historical studies have also appeared in *Le Soleil* and the *Journal des Debats*.

A CHAPTER in Mr. Ruskin's "Præterita" is entitled "Otterburn," but contains this word only once, and has not a syllable of reference to the fierce struggle between Percy and Douglas, of which Froissart was the chronicler. Mr. Ruskin speaks with much admiration and affection of the late Dr. John Brown, of Edinburgh, as the "best and truest friend" of his life, and quotes a touching passage in which Dr. Brown describes the occasion of his mother's death. From Dr. Brown, Mr. Ruskin passes to Carlyle, giving some notes of an interview at which the latter referred to his first teacher in Latin, an old clergyman, who had two sons and six daughters, one of whom, named Margaret, was, said Carlyle, "the flower of all the flock to me." She lived to be twenty-seven, and "the last time," added Carlyle, "that I wept aloud in the world, I think, was at her death." May we infer that this Margaret was the original of Blumine in "Sartor Resartus"—the lady who preceded Miss Welsh in the occupancy of Carlyle's heart? Mr. Ruskin's love for Scotland and the Scotch does not diminish. He says that there is nothing "among other beautiful nations to approach the dignity of a true Scotchwoman's face in the tried perfectness of her old age."

ON the question of abolishing Santa Claus from our Christmas festival, Dr. John Hall, of New York, says: I do not think there is any need for a long statement as to the wisdom of telling little children lies about Santa Claus or any other saint. Lies never do good. The danger is that when the little children find out the lies, as of course they do in time, they will be tempted to class with them the religious truths which they are taught. True, the lies about Santa Claus and the like may give them temporary pleasure; but enjoyment brought through lies is gold bought too dear, if, indeed, it can be called gold. Dr. William M. Taylor, of New York, on the other hand, says: I cannot see that any harm is done by the references to and the representation of Santa Claus at Christmas. . . . Santa Claus is a fiction; but the

truth beneath that fiction, which sooner or later comes to the surface, is love—the love of parents for children, teachers for scholars, and Christians for each other; and probably in the end that truth is more effectively taught because of the impression made by Santa Claus in the beginning.

THE *New York Evangelist* says: Mr. William H. Howland, the Mayor of Toronto, has left an excellent impression on all who made his personal acquaintance during his stay in New York last week—the guest of Mr. Elliott F. Shephard—and especially so on the large meeting which he addressed at Steinway Hall on Tuesday evening, December 13. As the head of the best governed city in Canada, if not in America, he is a man of prime importance, to be esteemed very highly for his work's sake. And when it is said that this, his official record, is supplemented by admirable personal qualities, which might well make him a leader in Christian and social circles, "it goes without saying" that we have had a model mayor among us, whom it is well to confer with, and take knowledge of, in order to still better things among ourselves. There is a good time coming, doubtless, when the chief watchmen of the cities will hail each other, even across the borders, and ask after each other's welfare. Thanks to Col. Shephard, who presided at this meeting, and introduced Mr. Howland, the interchange may be said to be well initiated already.

THE *Christian Union* says: The papers report a movement within the Catholic Church for improving the condition of the labouring classes, favoured, if not headed, by Cardinal Gibbons. The plan of the organization, as reported, includes local guilds analogous to the local assemblies of the Knights of Labour, each with power over its own laws and regulations, and yet all united in one central body, at the nominal, if not actual, head of which will be some distinguished Roman Catholic ecclesiastic. The objects to be aimed at in this organization include the following: The promotion of temperance among workingmen. Help for the unemployed by means of employment bureaux. Funds for life insurance and for the care of the sick. Night schools and lecture lyceums for educational purposes. Circulating libraries, free to members, and regular debating societies. The establishment of a travelling card system by which members will be recognized and assisted in any locality. We do not vouch for the accuracy of this report. There are indications of a decided and very positive interest in the labour movement among the Roman Catholic hierarchy, and we are inclined to believe that, whether the report is true in detail or not, it indicates a real tendency in a definite purpose.

THE *Belfast Witness* says: The Lord-Lieutenant has refused to appoint a Presbyterian chaplain for the Presbyterian inmates of the Cork Lunatic Asylum. He thinks that "the spiritual ministrations of the Protestant chaplain should suffice for the Presbyterian inmates therein, supplemented occasionally, as it ought to be as a matter of parochial duty, by the local Presbyterian minister." This is his Excellency's reply to the unanimous application of the Cork Board of Governors. We confess to a feeling of disappointment that, notwithstanding all that has been written and said on this subject, the Lord-Lieutenant should have come to such a conclusion. There are six Presbyterian patients in the Cork Lunatic Asylum. There is only one Presbyterian patient, we believe, at present in the Richmond Asylum, Dublin. There are seldom as many as six. Yet there is a Presbyterian chaplain appointed in the one case. Why not in the other? We hope the Government Committee will take the matter up, and impress upon the Government the desirability of doing justice in this case. Let us once more mention that the recommendation to appoint a Presbyterian chaplain has been already unanimously and repeatedly made by the Cork Board of Governors, which embraces men of every creed and of every shade of politics.