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NOTES OF THE WEEK.

THE Rev. Canon Ryle, so well known for his many popular and evangelical writings has been appointed to the new bishopric of Liverpool, England.

THE report went in the early part of the week that all the foreign born Jews had been ordered to quit St. Petersburg within six hours. This, however, has been emphatically and officially denied.

IT is satisfactory to learn that the worst is thought to be over in Ireland. The spring has been seasonable and the promise of summer is excellent. If there is a good harvest, quite a new face will be put on things.

THE May meetings of the different religious and benevolent societies will be held as usual in the course of next week in this city. Several popular speakers from a distance are expected to be present on the occasion.

THE Rev. Dr. W. M. Taylor, New York, has from impaired health been obliged to retire from the editorship of the "Christian at Work." It is to be hoped that this retirement is only temporary, though the wonder is not that the doctor has been obliged to curtail the amount of labour he performs but that he has been able for so long a time to do so much and to do it so well.

PRINCESSES are getting cheap. A Hanoverian Princess has just married her father's secretary, who is only a baron, with the hearty approval of the Queen of England, while the King of Wurtemberg has given his consent to the marriage of his daughter, the Princess Pauline, to a young physician of Breslau. And why not? The chances are all that the men were as good as the women; perhaps better.

THE Moderator of the approaching Synod of the Presbyterian Church of England will be the Rev. Donald Fraser, D.D., of Marylebone; of the General Assembly of the Church of Scotland, Rev. Dr. Watson, of Dundee; of the General Assembly of the Free Church of Scotland, Rev. Thomas Main, of St. Mary's, Edinburgh; of the Synod of the United Presbyterian Church, Rev. Professor D. Duff, D.D.

THE Presbyteries among the Freedmen in the Southern States have the gift of outspokenness in their reports, which is strongly in contrast with the veiled and polite utterances of their brethren of the white race. Thus in the report of one Presbytery in the South it is stated with regret that one of the churches under its care must apply to the Committee on Freedmen for a larger appropriation this year than last, and given as a reason that a distillery has been erected near the church, that the temptation has been too strong for the virtue of many of the members, and that the church has had to expel one-fourth of them, all the work of one distillery.

THE Catholic Archbishop of Dublin in a pastoral just issued says: "Doctrines destructive of mutual confidence are laid down by some public speakers as the first principles of morals. Patriotism is invoked as a spirit of disunion between priests and people. The evil genius of Communism which brought such fearful woes on other lands is only watching the opportunity which that disunion may give it, to try to establish its hideous throne among us. Our people have yet many wrongs. Our educational system is imperfect. Our land laws, though reformed, can still be employed as instruments of great injustice, and we must use every means on which God's blessing can be invoked to redress these wrongs."

A NEW ENGLAND contemporary has the following statement of fact. He does not give the reason, but it is not far to seek nor difficult to find: "A depreciation in the value of the farms has marked the advance of Romanism in New England, and especially Mas-

sachusetts. Where the Irish Roman Catholics have supplanted the thrifty and industrious "Yankee"—as in Berkshire and other counties in Massachusetts—tidiness has given place to slovenliness, and thrift to squalor. Not only so, but farms there which thirty years ago easily brought from \$50 to \$200 an acre, can be had for from \$20 to \$100. Wherever the farmers are Irish Roman Catholics, as a rule the land is cheap, the farms have deteriorated in quality, and society has travelled backward.

ERNEST RENAN has been delivering a series of lectures in London. He was introduced to his audience by Lord Houghton. The influence of Rome upon Christianity was his general topic. He was patronizing somewhat in his references to religion, saying of it, "All religion, perhaps, is defective and partial, but it has none the less in it something of the divine." He placed Christianity and Islam together, as "universal religions." But even Renan, with all his sceptical and Jewish prejudices, could not be indifferent to the unrivalled excellence of the true faith, and had to confess that "the origin of Christianity was the most heroic episode in the history of humanity, and the world has never seen more devotedness, more love of the ideal, than were exhibited in the one hundred and fifty years from the time of the sweet vision of Galilee under Tiberius to the death of Marcus Aurelius."

THE Vienna correspondent of the "Times" says: "The change in the British Parliament and Cabinet has brought an element of uncertainty into European politics. The sending of an Austrian and German military deputation to St. Petersburg to congratulate the Czar on his birthday is now connected by conjecture with the reconstitution of the Triple Alliance. The Prince of Bulgaria is expected at Belgrave to pay a long promised visit, and in view of the fresh impulse given to the aspirations of the Balkan populations by the change in the British Ministry, this visit is now regarded as the first step towards the alliance of the Balkan principalities. The union of the three advanced Liberal leaders in the Italian Chamber of Deputies with the regular Opposition for the overthrow of the Cairoli Ministry is brought into connection with the change of Government in England, which is supposed to have broken the spell which has forced Italy to keep on good terms with Austria."

THE New York "Evangelist" says "good-bye" to Dr. John Gibson, of Chicago, in the following terms: "While greatly regretting, in common with his people, this decision, we are sure that no one who knows Dr. Gibson will ascribe to him any but the highest motives in determining his course. The church in St. John's Wood stands next in importance among the Presbyterian churches of London to Dr. Fraser's in Regent square. It has secured a pastor worthy of such a position. He may perhaps feel that he will be more at home in London, and that his usefulness will also be increased. It may be so. We can only say that he has made a capital American while he has been among us; that he has been equally loyal to his Church and his country; and that he goes from us with the high respect, as well as with the esteem and affection, of all his American brethren. We trust that his ministry in another field may be one of no less usefulness and happiness than it has been here."

THE Presbyterian "Record" of Philadelphia has the following item. We wish we could say that there are no Presbyterians in Canada similar to those spoken of: "A missionary of the Board in Minnesota, speaking of the difficulty he encounters in inducing Presbyterian people to supply their children with healthy and untainted spiritual food, writes as follows: 'When we see the amount of Sabbath literature with which the country is flooded, it is certainly the duty of Presbyterians carefully to scan every publication that comes before them for approval. But it is too true that, while our own 'helps' are as good as any, and are conducted by persons responsible to the Presbyterian

Church for the food they give its children, our own people will, to save a few cents, supply their Sabbath schools with papers published by irresponsible parties, of whose belief and teachings they know nothing.' Well, if this is true, it is a very uncomplimentary truth, and one that should not be allowed to exist to the discredit of the Presbyterian name."

THE folly of tying up charitable bequests with close restrictions, has had many illustrations. The London School Board has brought to light a number of charities in which the benevolence of the givers was certainly very short-sighted. One of the parishes in that city has an endowment left for the purpose of paying for sermons on England's Deliverance from the Spanish Armada, and the Gunpowder Plot, and in Commemoration of Queen Elizabeth's Accession to the Throne. The parish of St. Pancras has a fund provided for paying for "two lanterns and four candles in Soper Lane, and the keeping clean of the preaching-place at St. Paul's Cross." Of course in these days of gas and electric lights, such bequests are useless. A legacy was left to the parish of St. Dunstan, to provide the vicar, churchwardens, and as many ancient parishioners "as it could reasonably serve," with a dinner, of two courses only, once a year. The income from this trust amounted to one hundred and twenty-two pounds ten shillings last year, of which twenty pounds were expended for the dinner, and the rest was given to miscellaneous purposes. One Richard Budd left property valued at about £300 two hundred and fifty years ago, the income of which was to be spent in bribes of threepence each to such of the poor as would attend prayers on Friday mornings in the Church of St. Giles. The parish of St. Michael has a bequest of thirteen shillings and fourpence "to keep the parish pump in order." Thousands of pounds have been tied up in the hard knot of restrictions like these in that city, the object for which the original bequest was made being no longer desirable, if not obsolete. And at the same time the want and suffering in that great city continues to supplicate for the aid held in the clutch of these dead hands. There may be a charity, as well as a zeal, which is not according to knowledge.

THE West Point outrage is still exciting keen and angry discussion among our neighbours. No wonder. The theory now in favour with those who wish to screen the white cadets, who are in training at that National Institution for becoming military "gentlemen," is that Whittaker did it all himself—bound his own hands, slit his own ears, and otherwise outraged his own person—in order to excite indignation against his fellow-students and draw favourable attention to himself. This is too absurd. The cadets were all put upon their oath and all swore they knew nothing about the outrage and had no hand in it. This, the military authorities declared, was all that could be asked, for "gentlemen could not lie." The New York "Independent" takes a different view, for it says:—"But it has become evident to the public that it is not simply Whittaker's case that is under investigation; but the Military Academy itself. Only one thing in favour of the Academy has been brought up. It is said that its students will not lie. They may do anything else that is bad; but they will under no circumstances lie. They may be drunken, brutal bullies, but they will not lie. But, if this is so, then Whittaker does not lie, unless the law is that white cadets will not lie. But we confess to no great faith in a claim that the discipline of a military academy will make its students better morally than other students. We know of no civil school and do not believe there is a military school on the planet in which the vicious boys do not lie." As far as we have seen, only one Canadian paper has sought to vindicate the colour hatred by which these young incorrigibles are animated, and it is one of no standing either in the way of ability or circulation. As a matter of fact however we have still among us far too much of the same unreasoning prejudice though it might not go the length of either mutilation or murder.