

bath schools and the Churches respectively. We are in the same sense Christian theists. We believe in God the Father, Son and Holy Ghost, in His fatherly providence and love. We believe in the same divine-human Saviour, and place alike all our hope of salvation on His office and work as Mediator. We believe in the infallibility and authority of the inspired Word of God, and we nearly approximate agreement on all questions touching the Sabbath, the oaths, the rights of property, marriage and divorce, etc., and with regard to the religious elements of science, physical and moral, and on all questions in which the State, or the schools of the State, have jurisdiction. Let us mutually agree as citizens, not as ecclesiastics, upon a large, fair, common basis of religious faith, for the common needs of the State and her schools, leaving all differences to the Churches, and, thus united, we will carry the country before us.—*Dr. A. A. Hodge, in January New Princeton Review*

#### THE CLEVELAND FAMILY.

The Cleveland family is in its best sense a clannish one, tenacious in fraternal affection and beautifully loyal to home ties. The father died in 1853, when the President was only sixteen and his sister Rose Elizabeth was seven years of age. The mother was a singularly strong character—the possessor of intellectual and moral force and great dignity. She reared her children to honour her and to love one another; and in their maturer years they have not departed from her precepts. Though the brothers and sisters have lived apart, they have experienced a closer kinship than is generally the case in united households.

The love and variation shared by all the group for their mother, and the deep grief they felt in her death, is a living bond between them, and one never to die while they live. To her they came as often as they could make the journey, the sons who had gone out into the world, and the sisters who had established new homes for themselves. The last time they met there was at the funeral of Mrs. Cleveland, and when they separated it was to leave the youngest sister the sole occupant of the lonely house. Eager hospitality was offered her in the homes of her brothers and sisters, but she preferred to stay in the house which had now become hers, and in time to renew her work in her chosen field. There was an advantage to her in this course. She was not a stranger in the place, as her elder brothers and sisters had become by their long absence from it, but every one knew and respected her, and her few chosen friends were not far away. She had, too, the prestige of her parents' fame in Holland Patent, and this was a rich legacy. Her father had died three weeks after his removal there to become the pastor of the Presbyterian Church, but his character as a minister and a man was well known in all that region, and in his short acquaintance with the villagers he had endeared himself to them. Mrs. Cleveland lived there nearly twenty years after his death, and her worth is fully appreciated by the villagers. She was a noble woman, intensely self-reliant, courageous and religious. A Southerner reared in luxury—the only child of a wealthy merchant of Baltimore—she had met the disasters of life that followed her husband's death with such fortitude and rare independence as made her life a marvel to those about her. It was only because she had been bred in the circle of life that was hers, and had come from such a family and home, that she was able to meet misfortune as she did.

Mrs. Cleveland's ardent desire—often expressed—was to leave to the village some expression of her good will and appreciation of the kindness shown her in her days of trouble, and her wish was to give a fund for a library. She expected that the estate of her son Frederick would provide for this trust, but after her death, when it was found that it would not, her son Grover provided the means for the purchase of the five hundred and odd volumes now in the library, and bearing the inscription: "Donated in memory of Mrs. Ann Cleveland by her children."—*Laura C. Holloway, in Brooklyn Magazine*.

#### THE PRESENT POSITION OF PHILOSOPHY IN BRITAIN.

We are not breaking with the past; we are only reading its lessons, and seeking free scope for thoughts as we try to interpret them and turn them to account. With the lights of the criticism over which Hegelianism has made its boast (and not without good reason, I admit), we are recognizing the defects of the Kantian philosophy, and in the ability of the Kantian theory to stand the shock, we are detecting the weakness of Hegelianism. The progress of thought is through the wreck of systems. The inexperienced, bewildered by the succession of theories, grow impatient and call this "see-saw"—the weary swing of the pendulum. What they see is only the surface. A living force is working, breaking up the old frames, to find new and larger form for the energy belonging to it. We are encouraged by this, not alarmed. We are only confirmed in the much-needed lesson, that to know is easy, but to work our way through the intricacies of a theory of knowledge—to know ourselves—is more perplexing than to construct sciences. This is what is being more deeply recognized by British thought. We admire the critical distinction which Kant has drawn between a priori and a posteriori—between the categories of the understanding and the facts of experience; but, in harmony with the scientific spirit of the age, while we believe in the rational we believe in the phenomenal, and refuse the dogma that "things in themselves" are unknown. Admitting that the rational is the real, we read the rational into the phenomenal, and through the phenomenal into the existing.—*Henry Calderwood, in New Princeton Review for January*.

A SOUTHERN exchange says that ten students from Harvard and ten from the University of Virginia presented themselves for examination for the Medical staff of the United States Navy, and nine of the ten Harvard men failed, while nine of the other ten passed.

#### AN ALGERIAN WEDDING.

A marriage celebration in Algeria is an interesting relic of ancient customs. The bridegroom goes to bring the bride, and the guests assembled outside the house will wait for his return. Soon the sound of pipes is heard coming from the summit of some neighbouring hill, and the marriage procession approaches the bridegroom's house. The pipers always come first in the procession, then the bride muffled up in a veil, riding a mule led by her lover. Then comes a bevy of gorgeously dressed damsels, sparkling with silver ornaments, after which the friends of the bride follow. The procession stops in front of the bridegroom's house, and the girl's friends line both sides of the pathway. The pipers march off on one side, while the bridegroom lifts the girl from the mule and holds her in his arms. The girl's friends thereupon throw earth at the bridegroom when he hurries forward and carries her over the threshold of his house. Those about the door beat him with olive-branches, amid much laughter.

In the evening, on such occasions, the pipers and drummers are called in, and the women dance, two at a time, facing each other; nor does a couple desist until, panting and exhausted, they step aside and make room for another. The dance has great energy of movement, though the steps are small and changes of position slight, the dances only circling round occasionally. But they swing their bodies about with an astonishing energy and suppleness. As leaves flutter before the gale, so do they vibrate to the music; they shake; they quiver and tremble; they extend quivering arms, wave veils, and their minds seem lost in the abandon and frenzy of the dance, while the other women, looking on, encourage by their high, piercing, trilling cries, which add to the noise of the pipes and drums. —*Brooklyn Magazine*.

FOR THE CANADA PRESBYTERIAN.

#### VALE.

BY WILLIAM T. TASSIE.

Behold the gauge of life is love—  
Love that doth bring with subtle breath  
All blooms, all beauties, all delights,  
And love that scorneth death.

And one eternal presence fills  
The purple glories of the west,  
The far, dim vales and sacred hills  
Where love hath found a rest.

Ah, love so sweet at joyous morn  
With gentle eve still sweeter rose,  
Flushed the fair coming of thy years,  
And crowned with fruit their close.

Have we not felt that love abides?  
Time writes no mark where Christ renews—  
His strength is in the full years' tides,  
And in the centuries' dews.

#### THE EXTIRPATION OF CRIMINALS.

The first step, therefore, in the extirpation of criminals is to shut up on an indeterminate sentence all those who, by a second offence, place themselves in the criminal class. We shall certainly come to this, and when we do society will be free of a vast mass of criminals, who will be where they earn their living, where they can no longer prey upon society, where they cannot corrupt the innocent, where they cannot increase their kind in the world, and where they will have the only chance possible to them for reform. How shall they be treated? Kindly, humanly, of course, but not in any way pampered. The first requisite is their security. Society has a right to demand that they should be secure, and, secondly, that they shall not have an easier lot as criminals than honest men have outside the prisons. Rigid discipline is essential; discipline is the first requisite in any attempt for the improvement of the condition of the men, physically, morally or intellectually. In any education, in the learning of any trade, it is the first requisite; it is emphatically so for boys and men distorted morally, intellectually and physically. Hard labour is also essential.—*Charles Dudley Warner, in January New Princeton Review*.

At the inquest into the Tiffin railroad disaster, evidence was produced which showed that all the crew of the freight train were drunk.

The Edinburgh Free Presbytery is in future to meet at two p.m. instead of at noon. Dr. J. H. Wilson remarked that his thought an afternoon meeting would lead to more condensed speaking.

The lighting of Glasgow Cathedral with gas instead of paraffin lamps has been almost completed. There will be nearly 400 burners on twenty standards, erected in four rows, and the fittings are said to be very handsome.

CERTAIN professors in Tokio University and other native Japanese gentlemen, convinced that Buddhism is powerless to raise a nation, have resolved to establish a college for the education of women. It is to be under the control of four English ladies, who are to be members of the Church of England. Two ladies have already volunteered, and will go out at their own expense.

When Professor Morris, the eminent conchologist, was in his last sickness much concern was expressed among his fellow-scholars in the science lest his great manuscript, "Catalogue of British Fossils," should not be completed by some other hand. The manuscript and all necessary materials for concluding it are now in the hands of Dr. Woodward, of the British Museum. The work will be one of standard value and quite complete.

#### British and Foreign.

THE number of theological students in Germany has increased from 1,542 in 1877 to 4,683 in 1886.

A MEMORIAL window to the late Principal Sharp has been placed in the College Church at St. Andrews.

PROFESSOR TREITSCHKE has been appointed Prussian historiographer, in place of the late Professor von Ranke.

DURING 1885 there was an increase of sixty three churches, and of 7,835 church members in Japan.

THE long-projected monument to Sir Walter Scott is not yet begun in Westminster Abbey, nor money enough raised for it.

M. DE MLNKAUSI, the Hungarian painter, while in New York, painted a portrait of Dr. McCosh, president of Princeton College.

IT is stated that in the United States there is one divorce for every sixteen marriages annually, in Europe the rate is one to every 300.

THE Rev. Dr. Scovel, President of Wooster University, J., has raised \$25,000 to endow the Hoge Professorship of Morals and Sociology.

THE Rev. George Hanson has been inducted into the charge at Kathgar, rendered vacant by the death of Rev. W. Fleming Stevenson, D.D.

THE co-partnership of England and Prussia regarding the appointment to the bishopric at Jerusalem is to be dissolved by mutual consent.

THERE are missionaries of thirty-three societies labouring in Africa, and the Bible has been translated in whole or in part into sixty-six of its dialects.

MR. JOHN FOORD, for several years editor of the *Brooklyn Union*, has transferred his seat of labour to the editorial department of *Harper's Weekly*.

SINCE the earthquake in South Carolina there have been large accessions to the various churches there. About 1,000 have united with the Presbyterian Churches.

THE Rev. Duncan McRuar, a member of the Presbytery of Platte, U. S. died December 19. Mr. McRuar was at one time minister of Knox Church, Ayr, Ontario.

THE Park Street Church, Boston, of which Dr. Withrow, now of Chicago, was pastor, has given a call to Rev. David Gregg, pastor of the Third Reformed Church, New York.

A DAUGHTER of the Rev. Dr. John Paxton, of West Presbyterian Church, New York, was last week strangled while using a machine intended to cure curvature of the spine.

NEGOTIATIONS between the United States and Chinese Governments have resulted in the modification of existing treaties so that coolie labour will be excluded from the United States.

A MAINE clergyman writes to a Portland newspaper to say that his salary has been cut down one-half because he voted for St. John. How is that? Isn't Maine a prohibition State?

THE \$50,000 necessary to secure the gift of \$50,000 from Mr. W. S. Ludds, of Portland, Oregon, toward the endowment of the San Francisco Theological Seminary, has been obtained.

THE Finns have had the New Testament for some time, and now, at the request of the Norwegian Bible Society, Lars Hattu has translated the Old Testament into their language.

ADVICES state that Tsung-li-Yamen, the Chinese Minister of Foreign Affairs, has agreed to pay \$25,000 to the American missionaries who suffered losses during the recent riots at Ching King.

A ROMAN Catholic priest in Hoboken has the pledge of 325 young men and boys in his parish that they will abstain from intoxicating drinks and tobacco till they are twenty-one years old.

PRESIDENT McCOSH, of Princeton College, is engaged in raising funds to erect in the spring an art museum to cost \$40,000. Valuable collections are all ready to be placed in the building.

DURING 1886 there were 17,804 persons arrested in New York for intoxication, the smallst number in thirteen years. In 1876 the number was 25,296, and the average for the thirteen years was 22,990.

MR. MOODY is organizing bands in different parts of Chicago to visit personally residents in the district assigned to each one, and ask them to attend religious services. The plan is said to be working well.

ACCORDING to the returns just published, the British army numbers 207,500 men, distributed among three and twenty millions of people. Close upon one-half of the whole are employed in India and Ireland.

DR. MOODY STUART, of Edinburgh, will complete fifty years ministry in June next, and Drs. Horatus Bonar and Macdonald of North Leith, with Mr. Brown of Dean Church, will also have their jubilees celebrated in 1887.

AT a recent public meeting in Greenock, under the presidency of Provost Shankland, it was resolved to erect a monument to the memory of James Watt on the site of the dwelling in that town in which the illustrious inventor of the steam-engine was born.

ON Sunday morning, January 2, Preserved Smith, a Presbyterian elder, died at his home in Dayton, Ohio, in his sixty-seventh year. He was a direct descendant of Rev. Henry Smith, who came from England to Connecticut in 1641. When an infant he was saved from shipwreck, and was named Preserved.

THE new Sunday law of Louisiana is a pretty broad affair. It does not interfere with theatres, horse racing, base ball, or any of the Sunday sports so common in that region. It only affects saloons and the grocery stores where liquor is sold and promiscuous drinking indulged in.