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NOTES OF THE WEEK.

THE fifty-six Congregational churches in the Sandwich Islands, with a total membership of 7,258, gave last year \$3,893.62 for Foreign Missions. The Karens of Burmah raised last year for mission work upwards of \$31,000.

"CHRISTIAN missions in India," said Sir Richard Temple, the late Governor of Bombay, "are producing excellent political effects, and the example of the missionaries is doing more good than the British administration."

THE Rev. F. L. Patton, D.D., of Chicago, was elected to the new Chair of Apologetics in Princeton Theological Seminary on the 8th inst., and though a strong effort has been made to keep him in the position he has so efficiently filled in the west, it is understood that the invitation has been accepted.

"WELL, have you got any religion, to-day?" asked a Christian friend of a Vermont shoemaker, somewhat noted for the simple and joyous earnestness of his religion. "Just enough to make good shoes, glory to God!" said he in reply, as with an extra pull he drew his thread firmly to its place. *That's* the kind of religion we want.

MR. GLADSTONE lately sailed round the British Islands in nine days, visiting in that time the three capitals and making a voyage of 1,550 miles. He was everywhere received with the greatest enthusiasm and his health has been greatly benefited by his pleasant holiday-making. His reception in Dublin was markedly favourable.

RICHARD GRANT WHITE says that "blue Monday" is a recognized institution in England, and it does not belong to the ministerial class. It visits chiefly the labouring classes, who begin to drink on Saturday night, drink all day Sunday, and grow sober on Monday, and sometimes part of Tuesday. The week begins on Wednesday, and wages shrink in proportion. Drunkenness is at the bottom of the social misery.

THE last Franklin search party under command of Lieut. Schwatka has been heard from. It seems that it has made the longest sledge journey through unexplored Arctic regions on record, having been away from the base of operations for the long space of eleven months and four days, during which time 3,251 miles were traversed. The cold successfully encountered seems to have been marvellously great. All the documents left by the ill-fated Franklin crews it seems have been destroyed, and it is not likely that anything further will ever be ascertained about the fate of those who sailed away with Franklin so many years ago. The remains found at different places were carefully buried, and various relics were collected to illustrate the last chapter of the history of this now celebrated expedition. The members of the search party endured many hardships, but at last all got away safely from those inhospitable regions.

A LENGTHY and excited controversy has for some time past been going on in the columns of some of our contemporaries in reference to the mode and subjects of baptism. The occasion of most of the excitement has been the publication of Rev. Mr. McKay's (of Woodstock) pamphlet on the subject (of which by the way we are glad to learn that a second edition is in the press and will soon be ready for circulation). It is not in the slightest degree necessary for us to mingle in the wordy warfare, only we might suggest with all deference that soft words and hard arguments, not *vice versa*, are always best. The harsh imputations of unworthy motives, the vigorous adjectives and phrases of contempt, the charges and counter charges of culpable ignorance and wilful misrepresentation, with other things equally undesirable, which we have come across in reading the *pros* and *cons* of this discussion are not surely for edification.

It ought not, we should think, to be forgotten that the matter in dispute is one of high religious import, and that all parties in the case profess to be Christian brethren.

THE demand of Dr. Wendell Holmes for the publication of Jonathan Edwards' supposedly very naughty work, which it was said was regarded by its custodians as too heretical to be allowed to see the light, has been met in a way perhaps not expected by the learned and liberal Doctor. It has been promptly and unreservedly complied with and the threatened bombshell has been found to be a very innocent affair not likely to cause uneasiness to the most timidly orthodox, or to the most devoted admirers of the great President. The publication is a small one which can be read in a couple of hours, and all who have examined it testify to its being exactly in the same plane as all the rest of Edwards' writings. Dr. Holmes is a very clever, capable man in his own sphere, but that does not happen to be theology, and there is no use in his being either so omniscient or so dogmatic in his denunciations either of dogmatism or orthodoxy.

WE are glad to learn that after a patient and exhaustive investigation into all the facts connected with the alleged case of grievously bad treatment of a boy in the Reformatory at Penetanguishene, Mr. Langmuir, the very efficient Inspector of Prisons, has come to the conclusion that there was no ground for the accusations made. We are quite sure that Mr. Langmuir is perfectly incapable of seeking to screen any official who may have been guilty of reprehensible conduct, and the whole course of the evidence in this case shews clearly that he was justified in the conclusion he has come to. At the same time it is well to bear in mind that officials in such places as the Reformatory in question can scarcely be watched too closely. They have a great deal in their power, and with such characters as they have to manage, there will be a good deal sometimes to provoke to violence and cruelty, so that if there is any tendency in that direction it may very easily have scope, and may soon issue in grievous injustice been done. Discipline must be maintained, but the freaks of those clothed in a little brief authority are also to be guarded against. In no possible position are great self-command and a wise moderation more needed than in such a place as a juvenile Reformatory.

THE "Liberal League," which we believe is an association of Atheists, met lately at Chicago, and ended in a general "row." It was over the question of obscene publications that the "League" was threatened with shipwreck. Resolutions in favour of the abrogation of the "Comstock laws" by which such publications can be suppressed and their transmission through the mails forbidden, were proposed and pressed with bitter vehemence. Even "Bob" Ingersoll, one of the Vice-Presidents of the League, felt that things were being carried too far, but his attempts at moderation were treated with indignation and contempt. "Bob" threatened to resign if these resolutions were pressed, and was told he might do so any day, for it would be a "good riddance." He did so, and his resignation was accepted, so that he had to "step down and out." A woman, of all people in the world, was chosen in his place, and then resolutions too strong and too foul for even the redoubtable "Colonel" were triumphantly passed. What must be the state of things in such an association when such a man as Ingersoll gets either personally so shocked or feels that the course adopted is so impolitic that he must "secede" in the interests of decency and morality. It has ever been so. Certain opinions really held, issue in coarse, ostentatious immorality, openly practised and defended, as naturally as that water seeks its level or that a dead carcase becomes foul and offensive in its decay. There is, alas, too much immorality practised among professing Christians, but this is done in spite of the opinions they say they hold, not because of them. It is different with the upholders of what Carlyle calls the "gospel of dirt," for they not only make

themselves vile, but love to have it so, and glory in the degradation both of themselves and their associates.

THE Rev. Mr. Stafford, Roman Catholic priest, in Lindsay, has lately been calling Dr. McVicar to account for some things advanced by the Doctor, in an address delivered about a year ago, before the Ontario Teachers' Association. What specially vexed Mr. Stafford seems to have been a reference to the feeble, non-progressive character of the French Canadians of the Province of Quebec, and to the educational influences of the Church of Rome as chiefly if not exclusively to blame for this lamentable state of things. In reply Dr. McVicar very effectively disposes of Mr. Stafford's objections to the tone and statements of the lecture, and shews, beyond all reasonable question, that he had not made one assertion not abundantly sustained by the facts. We are almost surprised that a man of Mr. Stafford's acknowledged shrewdness should, after a whole year's consideration, have ventured upon the course he has adopted. The facts which go to support Dr. McVicar's allegations, are too numerous and too easily come at to make any effective or even plausible rebuttal possible. The Province of Quebec is neither unknown to the Protestants of the Dominion nor unvisited by many of them, and it requires no great discernment of character or shrewdness of observation on the part of such visitors to recognize the fact stated by Joseph Cook and commented on by Dr. McVicar, as one beyond all effective contradiction, while the conclusion drawn as to its great cause, will be generally recognized as the only one possible in the circumstances. A discreet silence is sometimes invaluable, and we should have thought would have been recognized by Mr. Stafford in the case in question as being very specially so. The discussion, however, will do good, if it draw general attention to the state of things in our sister Province, and lead an increasing number to study carefully its causes and their natural and inevitable consequences.

EVERYTHING seems to intimate that the French decrees against unauthorized religious fraternities will be carried out with rigid fidelity and with the approbation of the great mass of the people. The late elections all point in this direction, and all that has hitherto been done has been carried through with scarcely a word of protest or a sign of opposition. At the same time it is evident that the struggle thus begun may be a very bitter and protracted one. The Jesuits will not leave one stone unturned to gain their ends and practically to nullify the decrees. The Dominicans, we are told, think that they have found means for successfully evading the late hostile legislation. They have placed three documents in the hands of the Minister of the Interior. The first of these is a declaration of the General of the order, residing in Rome, certifying that the monks in question are loosed from their vows and cease to belong to the order of St. Dominic. The second is a declaration of the Bishop of the Diocese receiving the released monks as ordinary priests. The third is a declaration made by the men thus constituted priests, that they have opened a house as a school, which house is precisely the one hitherto held by the same parties as Dominicans. The Jesuit schools and establishments are reopened by the very same parties, but under different names, and it is understood that new decrees will be required to meet this new dodge. The whole Roman Catholic priesthood of France makes common cause with the Jesuits, though the disciples of Loyola have been condemned one hundred and six times by the French Church, and thirty-two times by the Court of Rome itself prior to the great suppression in 1773. In spite, however, of all that is being done by the friends of the "unauthorized" orders to get up a cry of persecution, things move on very quietly, though, we doubt not to gain their object, the priests would little hesitate about plunging the country once more into confusion and revolution. The one great preservative against their taking such a course is that they know it would only be making bad, for them, a great deal worse.