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Notes of the Week.

Theodore Roosevelt is of mixed Dutch, French, Irish and Scotch descent; wherefore the London *Saturday Review* calls him "a typical Anglo-Saxon!" "He is much better, a typical American," says the *Boston Pilot*.

The Arts Department of Manitoba College opened lately with good prospects for a large attendance and a satisfactory session. In the department of philosophy the college is to have the assistance this year of Dr. Wardlaw Taylor, son of Chief Justice Taylor, who is a graduate in philosophy both of Manitoba University and of Cornell.

A census of centenarians has been taken in France, and the results, which have been published, show that there are now alive in that country 213 persons who are over 100 years old. Of these 147 are women, the alleged stronger sex being thus only able to show sixty-six specimens who are managing to still "husband out life's taper" after the lapse of a century.

A correspondent of an influential United States journal, who has been comparing several large cities as regards Sabbath keeping, gives the palm to Pittsburg. The reason he gives for this is interesting. He says:

"Tobacco and fruit stores are closed, and while the Sunday newspaper abounds and too many of the mills force their men to work on Sunday when running full time, on the whole, Pittsburg is claimed to be the quietest large city in the United States on Sunday. The reason for this I believe to be the character given to it by its Scotch-Irish Presbyterian founders and builders, which not even two decades of immigration have succeeded in destroying."

Rev. John McNeill, speaking at the Scottish Permissive Bill meeting, told of his successful opposition when a missionary in Trinity Free Church, Glasgow, to an application for a license, and said: "If you could only have seen the personnel of this liquor traffic, if you could only have seen the old men with the grey hairs that were not honorable, if you could only have seen the young fellows with bloated faces and sporting the flash jewellery, you would have seen that the whole thing was stamped with degradation."

The name of the Rev. Hugh Goldie is fragrant in the memory of many who in former days belonged to the Scottish United Presbyterian Church, and is indelibly associated, along with that of the late Rev. Hope M. Waddell and with missionary work in Old Calabar, Africa. This veteran missionary has been removed by death, at Creek Town, Old Calabar, where he began his labors in 1847. In 1862 Mr. Goldie completed a translation of the New Testament into Efik, and he was also the author of "Calabar and its Mission," and of a "Memoir of King Eyo VII., of Old Calabar, a Christian King in Africa."

An interesting order to the army of the late General Winfield Scott has been recently brought to light. It is dated August 18th, 1837, and was occasioned by the appearance of cholera among the troops at Rock Island, Ill., where the general was then stationed. It says that:

"He has seen much of the disease, knows that it is intemperance which in the present state of the atmosphere, generates and spreads the calamity, and that when once spread good and intemperate men are likely to take the infection. He therefore peremptorily commands that every soldier or ranger that shall be found drunk or sensibly intoxicated after the publication of this order be compelled as soon as his strength will permit, to dig a grave at a suitable burying place large enough for his own reception, as such grave cannot fail soon to be wanted for the drunken man himself, or some drunken companion. This order is given as well to serve for the punishment of drunkenness, as to spare good temperate men the labor of digging graves for their worthless companions."

The London *Sunday School Chronicle*, on account of the increase of crimes of violence committed by mere youths, caused to some extent at least by reading what are called penny "dreadfuls," has had this demand given point to by another boy suicide lately. It asks that some steps be taken by government for the suppression of the worst of this class of literature. Speaking of the reading of works of fiction, the *Chronicle* says:—

"While some are grudging the increase of rates for Free Libraries, and others are deploring the large proportion of fiction which is read in these institutions, we, for our part, welcome every attempt to place pure fiction within the reach of boys, with whom a desire for excitement is as natural as the ambition to get into trousers."

Archbishop Langevin and all his Catholic friends, consider that the cause for which he and they have been fighting for the past five years has been greatly strengthened by resolutions passed at a conference of Anglican bishops in Montreal recently favoring separate schools, and also by the letters of Principal Grant, voicing the sentiments of the Presbyterian Church. Archbishop Langevin should be given to understand that, however many Presbyterians may agree with Principal Grant, his opinions as expressed in his letters are purely his own, and have no authority whatever as voicing the views of the Presbyterian Church, which is voiced only through its properly constituted courts.

The special course of lectures given last week by Rev. Dr. Warfield, of Princeton, New Jersey, in Knox College, was largely attended by the city ministers and those in the neighborhood, and not a few even from a long distance were noticed in the audience. The general public, including a good many ladies, were present in the evenings. It is a matter of regret that the exceedingly defective acoustic qualities of the Convocation Hall make easy hearing, or hearing at all, difficult or impossible to many who attend on such occasions. The success of the lectures, however, evidently justifies the wisdom of the board in providing such a course, and even when the college is fully equipped, as it may be hoped it soon will be, it might still be well occasionally at least, if not regularly, so far as its income will allow, to provide from time to time special courses by well-known specialists.

A National Purity Congress, under the auspices of the American Purity Alliance, was held in Baltimore from the 14th to the 16th inst. The papers and addresses covered a wide range of topics, and the programme included many gifted, well-known writers and speakers of the United States and other countries. Immediate action is called for through holding such meetings, everywhere attended by thousands, thus creating a public sentiment which will make licensed vice impossible in a Christian community. Very recently, an incorporated organization in New York framed a bill for passage by the State Legislature, legalizing the vilest sin against human purity in certain sections of that city. A similar effort inaugurated in Boston failed in Massachusetts. The Governor of Missouri lately saved his State the shame of partnership in crime by vetoing a bill passed during the recent session of the Legislature, authorizing licensed houses of prostitution in St. Louis and other cities in that State. It is a fact, as humiliating as it is notorious, that there obtains also in many American cities municipal taxation and toleration, in effect, amounting to municipal and police regulation of vice. Prostitution thus organized, based upon the sensual demands of immoral men, give rise to a cruel traffic in dependent women and exposed young girls, and the grossest outrages. All Social Purity, White Cross, Moral Education, and Woman's Christian Temperance Union organizations, all churches, and other religious bodies, and philanthropic associations, in sympathy with the objects of the congress, were invited to send five, or more, representatives, to the congress.

To defeat the law's delays and also a prize fight which was arranged to take place in Texas to the dishonor of the State, as thought its young Governor, Hon. Charles A. Culberson, who, by the way, is said to be of Cumberland Presbyterian parentage, a special session of the Legislature was promptly called "To denounce prize fighting and kindred practices in clear and unambiguous terms, and prohibit the same, by appropriate pains and penalties, putting the law into immediate operation, and making necessary provisions for its enforcement, so that the proposed exhibition of this character within this State may be prevented, the undoubted will of the people upon the subject respected, and this affront to the moral sense and enlightened progress of Texas averted." To the honor of the legislators they came from far and near, roused by the call to duty, anxious to save the State from the disgrace that threatened it, and by their prompt action made prize fighting a felony punishable by imprisonment in the penitentiary for a term of not less than two nor more than five years.

The school question, which it appears cannot be laid to rest, is just now a burning one in Britain. The question there, as with us, and the difficulty is not, whether there shall be moral and religious teaching of some kind, nearly all are agreed that there should be; but whether some one denomination shall enjoy the right to teach its special doctrines at the expense of the State. On this point the Ardrossan Free Church Presbytery, lately, unanimously adopted a memorial to the Marquis of Salisbury, declaring that there is no "injustice in those who desire denominational schools for the propagation of their own faith being left to provide these at their own expense and not at that of the nation." Further, we notice that at a meeting of the Gillingham (Kent) School Board a proposal that the "Apostles' Creed, together with the Lord's Prayer and the Ten Commandments, should be taught in the Board Schools was carried by four votes to two, the Roman Catholic priest (Father Alton) supporting the resolution. Would that the Hierarchy in this country had a little more of the good judgment and liberality of this Roman Catholic priest.

The annual Synod of the Vaudois met at La Tour, in the valley of Lucerne at the foot of the Piedmontese Alps, a short time ago. There was a large gathering of ministers and elders, and of the general public, together with delegates from the Reformed churches of France, Switzerland and Germany. The English Presbyterian Church was represented by the Moderator, the Rev. Richard Leitch, M.A., Newcastle-on-Tyne. Among other matters that engaged the attention of the Synod was the great celebration that took place in Rome on the 20th of last month, in honour of the 25th anniversary of the freedom of Rome and the annexation of the Papal States to Italy. After a long and animated discussion the following finding was come to: "The Waldensian Synod joins in the rejoicings of Italy on this 25th anniversary of the 20th of September, 1870, the day that assured Italy's unity for ever, along with her liberties, amongst which that of conscience and freedom of worship holds the first place. The members of the Presidential Office, acting concurrently with the Boards of the Church, are directed to make the above decision known through whatever means they may consider worthy of the Church they represent, and of the people to whom it is offered." A deputation, headed by Dr. Prochet, of Rome, Dr. Gamonet, of Florence, the Moderator of the Synod, and Pastor Pons, of La Tour, were to attend at Rome and join in the celebration. A letter was also to be sent to King Umberto I. expressive of the good feeling which the Waldensian Church cherishes towards him, and congratulating him on his reigning over free and united Italy.