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THE DISCOVERY OF EDEN.\*

A REVIEW.

THE human family have never ceased to think wistfully of the garden in which their first parents began life together. In almost every race and tribe on the face of the earth there are legends and traditions that point back to the happy home of humanity's early days. A casual reading of our oldest historic record, the Book of Genesis, has led many to entertain the belief that the home of our first parents was in the neighborhood of the Rivers Tigris and Euphrates. It was long ago discovered however, from a more critical study of the text and a more careful reading of the narrative, that there was no proper foundation for this belief:—That even if the passage contains no interpolation, it would be as reasonable to expect to find the Metropolis of the world in Western Ontario because there is a City there named London on a stream called the Thames; or to look for the

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\*PARADISE FOUND:—THE CRADLE OF THE HUMAN RACE AT THE NORTH POLE. A Study of the Pre-historic World, by William F. Warren, S.T.D., LL.D., President of Boston University, Corporate Member of the American Oriental Society, Author of "Anfangsgründe Der Logik," "Einleitung in Die Systematische Theologie," "The true key to Ancient Cosmology and Mythical Geography," etc., etc. Sixth Edition, Boston, Houghton, Mifflin & Company, 1885.

ruins of Ancient Jerusalem in our Northwest because there is a place called Palestine there ; or to hope to find the Paradise of Adam and Eve in Alameda County, California, because there is a township named Eden there—as to be assured that because there is a River in the west of Asia named Euphrates, it is certainly the Euphrates that formed one of the divisions of the river that watered the original Garden of Eden. “It is very seldom that a river has no namesakes,” and very possibly “the Phrath of Mesopotamia may have been named for some elder river of the Antediluvian World, wherever that may have been. That it was so, is the firm belief of various learned writers.”

All this has led Bible Students to search diligently for the true site of Eden and to speculate not a little regarding it. In their search they have located it hypothetically in almost every conceivable place, and in some places almost inconceivable ; but on subjecting these various hypotheses to such tests as can easily be applied they have, with one exception—if it shall prove to be an exception—all been found wanting. “It would be difficult,” says William A. Wright, of Trinity College, Cambridge, “to find any subject in the whole history of opinion which has so invited, and at the same time so completely baffled conjecture as this. Theory after theory has been produced but none has been found which satisfies the required conditions.”

Among non-theologians many of the most scholarly students of science and most ingenious men of letters have given close attention to this subject but until very recently without any satisfactory result. “The answers which recent biologists, naturalists, and ethnologists, have given to this problem are hardly less numerous or conflicting than are the solutions proposed by theologians. Of these answers Prof. Zoeckler, in a late work, enumerates *ten*, each having the support of eminent scientific names. In latitude they range from Greenland to Central Africa, and in longitude from America to Central Asia. Of the whole number, the two which seem to command the widest and weightiest support are, first, the hypothesis that Lemuria—a wholly imaginary, now submerged prehistoric continent under the northern portion of the Indian Ocean—was the ‘Mother-region’ of the race ; and secondly, that it was in the heart of Central Aisa. The former of these sites is the one

supported by Haeckel, Caspari, Peschel, and many others. Though less positive, Darwin and Lyell seem favorable to the same location or to one in the adjoining portions of Africa." The eminent French anthropologist, Quatrefages, on the other hand, contends for a region in Central Asia north and north-east of the Himalayas as having a stronger claim to be regarded as the original home of the human race, and in this he is supported by many other great names.

Not a few ethnologists have supposed the Garden of Eden to have been in a lost Atlantis, midway between America, Europe and Africa, including perhaps the Canary and Madeira Islands, or the Azores, or located to the north or south of them. It was in support of this theory that Ignatius Donnelly's "Atlantis" was issued a few years ago.

The latest monograph upon the subject (previous to the appearance of President Warren's *Paradise Found*) is from the pen of M. Beauvois, and locates the Eden of Ethnic traditions in America :

“ Thus far, then, all search has been fruitless. Paradise is indeed lost. The explorer cannot find it—many explorers from Columbus to David Livingston, having tried and failed—the theologian, the naturalist, and the archæologist have all sought it in vain. Representative voices out of every camp are heard confessing utter ignorance as to the region where human history began. ‘The problem,’ says Prof. Ebers (of Leipsic), ‘remains unanswered.’ ”

We now turn to the most recent solution of this difficult problem—that furnished by President Warren, of Boston University, in his learned work entitled *Paradise Found*. This work is based upon the latest research in a great variety of fields and could not have been written twenty years ago. Even ten years ago some of the most interesting and cogent of the author's arguments would still have been lacking. Of the correctness of his position the author has no doubt, and of the preparedness of the scientific world to receive it he is also confident. His work has been before the world for nearly three years and has not only met with no serious opposition, but is being favorably regarded by eminent scholars in the old world as well as the new, and bids fair toward being generally accepted at

no distant date as furnishing the true answer to the question, "Where was the Garden of Eden?"

In reviewing President Warren's answer to this question, without adhering to his order, or to his exact language in every passage quoted, I will endeavour to give, as faithfully as I can, a brief outline of what many are justly disposed to regard as his great discovery—the discovery of Eden.

Where did life of any kind on this earth begin? G. Hilton Scribner, not searching for lost Eden, but pursuing a cognate enquiry, answers this question as follows: "We may safely conclude—First, that life commenced on those parts of the earth which were first prepared to maintain it, at any rate that it never could have commenced elsewhere. Second, as the whole earth was at one time too hot to maintain life, so those parts were probably first prepared to maintain it which cooled first. Third, that those parts which received least heat from the sun, and which radiated heat most rapidly into space, in proportion to mass, and had the thinnest mass to cool, cooled first. Fourth, that those parts of the earth's surface, and those only, answering to these conditions are the Arctic and Antarctic Zones. Fifth, that as these Zones were at one time too hot, and certain parts thereof are now too cold for such life as inhabits the warmer parts of the earth, these now colder parts, in passing from the extreme of heat to the extreme of cold, must have passed slowly through temperatures exactly suited to all plants and all animals in severalty which now live, or ever lived on the earth."

These conclusions drawn by Mr. Scribner are not only reasonable, but they are in entire harmony with all that we know of the way in which life in its various forms adapts itself to the condition of the parts of the world with which we are acquainted. It is manifest then that the polar regions, though the first parts of the earth's surface to cool, had once a climate warmer than that which we now call torrid, and that in accordance with the uniform working of nature they must at that time have begun to be the abode of life in forms suited to their surface conditions—the life of fishes and other marine creatures if there was only sea in those regions—the life of plants and land animals if there was land.

Was there ever land surface enough in the neighborhood of

either the north or south pole to admit of the existence of land-forms of life there?

“Until very recently too little was known of the geology of high latitudes to warrant or even to occasion the discussion of such a question.”

But within recent years, geologists have discovered—without any reference to the question, “Where did life begin?”—“that the present distribution of land and water within the Arctic circle is of very recent origin,” that there must have been an extensive continent around the north pole in miocene time, and “that the known islands of the Arctic ocean such as *Novaia Zemlia*, and the *Spitzbergen*, are simply mountain tops still remaining above the surface of the sea, which has come in and covered up the primeval continent to which they belonged.” It has even been advanced, on purely scientific grounds, that this north polar continent must have been submerged by a deluge, the occurrence of which it is claimed may be accounted for on strictly scientific principles. However this may be, of the fact of the submergence of the original north polar continent, there seems to be no doubt. Says Dr. Geikie, one of the greatest of living geologists: “We know very well, that, within a comparatively recent geological period, a wide stretch of Arctic land, of which *Novaia Zemlia* and *Spitzbergen* formed a part, has been submerged.”

Having learned that time was when there was both land and warmth enough in the region of the north pole to maintain life in its highest forms, it is necessary now to enquire:—Was there light enough?

It is a well known fact that within the Arctic Zone the sun is continuously above the horizon for about one-half of the year, and is below the horizon for the other half. Knowing this, we are apt to think of an unbroken night for six months at the Pole, and even eminent scientific authorities sometimes speak as if this conception were correct. Yet it has long been known that this idea is wrong. As early a popularizer of Natural Science as the Rev. Thomas Dick, set forth the real facts as follows: “Under the Poles, where the darkness of night would continue six months without intermission if there were no refraction, total darkness does not prevail one half of this period. When the sun sets at the North Pole, about the

twenty-third of September, the inhabitants (if any) enjoy a perpetual Aurora till he has descended eighteen degrees below the horizon. In his course through the ecliptic, the sun is two months before he can reach this point, during which there is a perpetual twilight. In two months more he arrives at the same point, namely eighteen degrees below the horizon, when a new twilight commences, which is continually increasing in brilliancy for other two months; at the end of which the body of this luminary is seen rising in all its glory. So that in this region the light of day is enjoyed in a greater or less degree for ten months without interruption, by the effect of atmospheric refraction; and during the two months when the influence of the Solar light is entirely withdrawn, the moon is shining above the horizon for two-half months without intermission; and thus it happens that no more than two separate fortnights are passed in total darkness, and this darkness is alleviated by the light of the stars and the frequent coruscations of the Aurora Borealis. Hence it appears that there are no portions of our globe which enjoy throughout the year so large a portion of the Solar light as these northern regions." Striking as is this account of the polar days, it is noteworthy that experience has repeatedly shown that the actual duration of light in high latitudes exceeds even the calculations of the astronomers.

At the Arctic Pole then there was land, warmth and light enough to maintain the highest forms of life, but did life actually exist there? The recent study of Paleontological Botany has furnished a new and entirely unanticipated answer to this question. "The best authorities in this science, both in Europe and America, have lately reached the conclusion that *all the floral types and forms revealed in the oldest fossils of the earth originated in the region of the North Pole, and thence spread first over the northern and thence over the southern hemisphere, proceeding from north to south.* This is a conception of the origin and development of the vegetable world which but a few years ago no scientific man had dreamed of, yet it is a doctrine so little questioned now that to-day, among representative scholars in this field, the absorbing and only question seems to be, who first proposed, and to whom belongs the chief honor of the verification of so broad and beautiful a generalization? Without

attempting to answer this question, it may be remarked that Professor Asa Gray, of America, Professor Oswald Heer, of Switzerland, Sir Joseph Hooker, of England, Otto Kuntze, of Germany, and Count Saporta, of France, have all been more or less prominently associated with the establishment of this new doctrine."

From the Miocene fossils of the highest attainable Arctic latitudes it appears that on the continent that once flourished at the North Pole there actually grew "every tree that is pleasant to the sight, or good for food." Limited as have been the explorations among these fossils, as Sir Charles Lyell remarks, "more than *thirty species* of Coniferæ have been found, *including several Sequoias allied to the gigantic Wellingtonia* of California. There are also beeches, oaks, planes, poplars, walnuts, limes, and even a magnolia, two cones of which have lately been obtained, proving that this splendid evergreen not only lived but ripened its fruit within the Arctic Circle. Many of the limes, planes, and oaks were large-leaved species, and both flowers and fruits, besides immense quantities of leaves are in many cases preserved. . . . Even in Spitzbergen, within 12° of the Pole, no less than *ninety-five* species of plants have been obtained." In speaking of the extraordinarily rank and luxuriant vegetation of the Arctic regions in Miocene time, Dr. Warren remarks in passing:—"Had the Book of Genesis described one of the trees of Eden as three hundred and twenty feet in height and twenty feet in diameter at the base, not only all the Voltaires of modern history, but also—until the discovery of California—all naturalists of the advanced Anti-Christian variety, would have made no end of sport over the unscientific or mythical 'Botany of Moses.' But the *Sequoia Gigantea* is a living, indisputable fact. Though not the oldest of the Coniferæ, it illustrates some of the earlier possibilities of vegetable life."

But the exuberance of *animal* life in the Miocene period is not less remarkable than the abundance of plant life. "The Arctic rocks tell of a more wonderful lost Atlantis than Plato's. The fossil ivory beds of Siberia excel everything of the kind in the world. From the days of Pliny, at least, they have constantly been undergoing exploitation, and still they are the chief headquarters of supply. The remains of the mammoth

are so abundant that as Gratacap says, 'the Northern Islands of Siberia seem built up of its crowded bones.' Some of the islands are believed to be nothing but an accumulation of drift-timber and the bodies of mammoths and other Antediluvian animals frozen together." "So full of these remains is the soil of these high Arctic regions that the Ostyaks and other ignorant tribes have an idea that the mammoth is an underground animal ploughing his way through the earth like a mole, and that he still lives in his subterranean passages." They are not aware that (to use the lines of a rollicking rhymster of the age) those animals belong to the time

"When the sea rolled its fathomless billows  
 Across the broad plains of Nebraska;  
 When around the North Pole grew bananas and willows,  
 And mastodons fought with the great armadillos  
 For the pine-apples grown in Alaska."

Wherever man originated, the biologist and botanist now know where was the cradle of the world's plants and the lower animals. "It is now an established conclusion" "says our own Sir William Dawson, "that the great aggressive faunas and floras of the continents have originated in the north, some of them within the Arctic Circle." "From all the facts" says President Warren, "but one conclusion is possible, and that is that like as the Arctic Pole is the mother-region of all plants, so it is the mother-region of all animals,—the region where, in the beginning, God created every beast of the earth after his kind, and cattle after their kind, and everything that creepeth on the earth after his kind. And this is the conclusion now being reached and announced by all comparative zoologists who busy themselves with the problem of the origin and prehistoric distribution of the animal world. But to believe that Professor Heer's 'Miocene Arctic continent' was the cradle of all floral types and the cradle of all faunal forms, and yet deny that it was also the cradle of the human race, is what few philosophical minds are likely long to do." It may be mentioned as an interesting literary coincidence that just as President Warren was concluding his course of lectures on this subject in the post-graduate department of Boston University, Count Saporita, one of the foremost savants of Europe gave to the world the



following as the latest result of his researches in the same field:—"We are inclined to remove to the circumpolar region of the north the probable cradle of primitive humanity. From there only could it have radiated as from a centre to spread into the several continents at once, and to give rise to successive emigrations toward the south. *This theory best agrees with the presumed march of the human races.*" With reference to this last statement made by Count Saporta, a glance at a terrestrial globe, or even an ordinary map of the world, will show that a continent situated at the north pole would be in the very heart of the present land surface of the earth, and that a line drawn from its centre throughout each of the present great continents would run parallel with their leading valleys, streams and mountain ranges, and not across them. But the limits of this paper will not admit of our showing how, owing to the northerly and southerly direction of valleys, streams, and mountains, and also of the great air and ocean currents, it would be easy and natural for the seeds of trees and plants to be carried from their Arctic home southward, and equally easy and natural for the lower animal creation to follow them, and for man to follow both. But enough has been presented to admit of our now stating President Warren's hypothesis plainly in his own words, and proceeding to consider how it is supported by further testimony coming from still other wholly unexpected quarters. President Warren's hypothesis is "THAT THE CRADLE OF THE HUMAN RACE, THE EDEN OF PRIMITIVE TRADITION, WAS SITUATED AT THE NORTH POLE, IN A COUNTRY SUBMERGED AT THE TIME OF THE DELUGE."

For further confirmation of the correctness of this hypothesis the reader is asked to note a few things that must have been marked and memorable features of Eden as thus situated.

To the first men there would be but one day and one night in a year.

The stars, instead of seeming to rise and set, would have an apparently horizontal motion round and round the observer from left to right.

The Pole, the unmoving centre-point of the heavens directly overhead, would naturally seem to be the top of the world, the true heaven, the changeless seat of the supreme all-ruling God.

The first man, going away from such an original country, could hardly fail to remember it as the centre of all lands, the *omphalos* of the whole earth.

The streams originating in the most elevated portion of that Eden-land, and flowing sea-ward, would flow not in one but in various directions, it might be toward all the cardinal points of the horizon. Moreover, all of these streams being obviously fed, not by each other, but by the rain from heaven, might easily be conceived of as parts of a finer and more celestial stream whose head-springs were in the sky. This Eden stream thus parted into four heads, dividing the circumpolar land into four parts, would be a never-to-be-forgotten feature of that first home of men.

Then think of the biological conditions of that Eden—such as the extraordinary prevalence of daylight—two months of lovely and ever-increasing dawn, followed by six months of uninterrupted sunlight except as the march of glorious clouds might occasionally shade the landscape; then this long glorious day would be followed by two months of loveliest twilight gradually deepening into night—yet not into darkness, for the circling of the silver moon, or the coruscations of the northern lights, more brilliant and beautiful than anything which we in this latitude are able to conceive of, would turn the very night into day. Then the intenser terrestrial magnetism, and the unparalleled electric forces which feed the northern lights, together with the genial warmth and salubrity of the atmosphere all combine to raise a high probability that the region must have presented forms of life far surpassing those with which we are familiar; flora and fauna of almost unimagined vigor and luxuriance. Under such conditions men themselves may well have had a strength and stature and longevity never attained since the deluge which destroyed "the world that then was."

"Dwelling in such a natural observatory, any people would of necessity become astronomers. And how magnificent and orderly would the ongoings of the universe appear when viewed from underneath a firmament whose centre of revolution was fixed in the observer's zenith! After long months of unbroken daylight, how would one's soul yearn for a new vision of those stellar glories of the night! Nor would the moon and the

silent stars be the chief attractions of the brief period during which the light of the sun was withdrawn. The mystic play of the Northern lights would transform the familiar daylight-world into a veritable fairy-land. In our latitude the Aurora Borealis is a comparatively rare as well as tame phenomenon. In the highest Arctic region it almost nightly kindles its unearthly glories. In itself it is lightning diluted and sublimated to the point of harmlessness. Sometimes these electric discharges not only fill the whole heaven with palpitating draperies, but also tip the hills with lambent flame, and cause the very soil on which one stands to prickle with a kind of life.

“But after all the glories of the night would begin again the greater glories of the polar day. Who with any approach to adequacy has ever described a dawn? What poet has not attempted it, and what poet has not failed? But if it be impossible to picture one of our brief and evanescent day-dawns, who shall attempt a description of that surpassing spectacle in which all the splendors and loveliness of sixty of our dawns are combined in one. No words can ever portray it. No poet's imagination even has ever given us such unearthly scenery. . . . Whoever seeks as a probable location for Paradise the heavenliest spot on earth with respect to light and darkness, and with respect to celestial scenery, must be content to seek it at the Arctic pole. Here is the true city of the sun. Here is the one spot on earth respecting which it would seem as if the Creator had said as of His own heavenly residence, ‘There shall be no night there.’” It is easy to believe that once exiled from such a home, man-kind would ever look back to it as to an abode of preternatural effulgence, a land of beauty, a garden of delights, a home fit for the occupancy of Gods and holy immortals. And, to give freer rein to our imagination than President Warren has allowed to his—When the first pair were early banished from the holiest and happiest spot in that land of beauty, and were bidden turn their steps in the direction of the comparatively barren continent to which their descendants subsequently removed, it is easy to believe that as they looked back and saw the hills of Eden “over-canopied with quivering curtains and banners and streamers of living, leaping flame,” they would see and know that these glorious lights had for them ceased to be harmless, and had

become charged with death dealing power so that there was "placed at the east of the Garden of Eden, Cherubims and a flaming sword which turned every way to keep the way of the tree of life." As the beautiful bow that spans the emptied storm-cloud, tells us that we need never fear another flood, so the occasional sheen of the northern lights, in our tame temperate sky, may serve to remind us on the other hand that the gates of the Eden of the early time are fast closed and sealed against us. But while we may neither eat of the tree that was in the midst of the garden, nor sit under its shadow, we may speak of it still, and be assured from the impress which the remembrance of it has left upon all the descendants of Adam, that the garden in which it grew was indeed in the centre of the Arctic Zone. It is an interesting fact that almost every race on the face of the earth has its sacred tree or something corresponding to the pristine tree of life; and it is still more interesting, in the present enquiry, to notice that many ancient religions and mythologies agree "*in associating their Paradise Tree with the axis of the world, or otherwise, with equal unmistakableness, locating it at the Arctic Pole of the earth.*"

"That the Northmen conceived of the Universe as a tree (the Yggdrasil) is well known to ordinary readers. . . . As the abode of the Gods was in the north polar sky, the summit of the tree was at that point, its base in the south polar abyss, its trunk coincident with the axis of heaven and earth. But while most readers are familiar with this Norse myth, few are aware how ancient and universal an idea it represents. The same tree appears in the earliest Akkadian mythology. And what is precisely to our purpose, it stood at the 'centre or pole of the earth where is the holy house of the Gods.' It is the same tree which in ancient Egyptian Mythology inclosed the sarcophagus of Osiris, and is coincident in position and direction with the axis of the world. The Phœnicians, Syrians, and Assyrians had each their sacred tree in which the Universe was symbolized. The central line of whose trunk was one with the axis of heaven and earth. Among the Persians the legendary tree of Paradise took on two forms, and every indication points us to the northern pole as the place where it stood. . . .

"The Aryans of India, as early as the far off Vedic age, had

also their world-tree, which yielded the Gods their soma, the drink which maintains immortality. Its roots are in the underworld of Yama at the hidden pole, its top in the north polar heaven of the Gods, its body is the sustaining axis of the Universe. . . . The sacred tree of the Buddhists figures largely in their sculpture. Almost invariably, at the very top of the tree we find a little umbrella. . . . This umbrella symbolizes the north polar heaven of the Gods. 'It is the same tree of the pole and of Paradise,' says Gerald Massey, 'all mythology through.'

"The ancient Germans called their world-tree, the *Irmensul*, *z. c.*, 'Heaven-pillar.' Grimm speaks of its close relationship with the Norse Yggdrasil, and lends his high authority to the view that it was simply a mythical expression of the idea of the world's axis.

"The Paradise tree of the Chinese Tauists is also a world-tree. It is found in the centre of the enchanting garden of the Gods on the summit of the polar Kwenlun. Its name is Tong and its location is further defined by the expression that it grows 'hard by the closed gate of Heaven.

"In Keltic tradition the Tree of Paradise is represented by the tree which bore golden apples in Avalon. But Avalon is always represented as an island in the far north, and its 'loadstone castle,' self evidently connects it with the region of the Magnetic Pole.

"In the ancient epic of the Finns, the Kalevala, we see the world-tree of another people. If any doubt could arise as to its position in the Universe, the constellation of *the Great Bear in its top* would suffice to remove it.

"Thus the sacred trees. . . . of every ancient people invariably conduct the investigator. . . . to one and the same primeval home-country, the land of light and glory at the Arctic Pole."

And when it is considered that all these myths and legends, so diverse, yet so similar, have no doubt had their origin in one and the same central fact in the early history of humanity, it is hard to resist the conclusion that the original central tree of which the various members of the widely scattered human family still cherish a lingering remembrance, must have grown in a sacred garden in the heart of the Arctic Zone, directly

underneath the North Star as representing the axial point of the vault of heaven.

Having thus shown that the traditions of ancient nations, with singular uniformity represent the Paradise tree of each nation as being in the centre of the north, it will be unnecessary to show that the Paradise of each nation was with like uniformity fixed in the same region. This Dr. Warren proves in a way that has both surprised and satisfied leading scholars of the age who have given this subject much attention, though in one particular the view he has presented of ancient cosmology has compelled them to reverse all their previous conclusions. This applies especially to the belief that in the writings of Homer and many of his successors the earth is regarded as a plane surface. President Warren's discovery of the falseness of this belief, and his finding of "the true key" to ancient cosmogony, has already won for him the thanks of eminent scholars on both sides of the Atlantic. It has at the same time placed him in a position to ask the learned world the question: "How came it to pass that the ancestors of the oldest historic races and peoples agreed to regard the North Pole as the true summit of the earth, and the circumpolar sky as the true heaven, and why were Hades and the lowest hell adjusted to a south polar Nadir?" His own answer is that "The one and sole satisfactory explanation is found in the hypothesis of a primitive north polar Eden."

In this connection attention is called to the fact that the north seems always to have been regarded as "the sacred quarter." "With a marvellous unanimity the religions of all ancient nations associate the abode of the Supreme God with the North Pole, 'the centre of heaven,' or with the celestial space immediately surrounding it." The Egyptians located their "land of the gods" in the extreme north. . . . The passage out of the secret chambers of the Great Pyramid was pointed precisely at the North Pole of the heavens. All the other pyramids had their openings only on the northern side.

To this day the priests of the Haranite Sabceans—the most direct heirs of the religious traditions of the Tigris-Euphratean world—in the act of sacrifice, like all ancient priesthoods, face the north. In prayer the Greeks turned toward the north. The Emperor of China and his assistants, when officiating before the

altar, always face the north. Like the ancients, when praying and sacrificing, the pagan Germans turned their faces toward the north.

Then in ancient sacred books there are incidental references which singularly confirm this view of the site of Eden. "In the second Fargard of the Avesta—the Parsee Scriptures—we find the most ancient Iranian account of Yir'a, the first man. A detailed account is also given of a certain vara, or inclosure, which as a safe habitation—a kind of Garden of Eden—he was divinely commanded to make. Then comes this singular question and answer: "O Maker of the material world, thou Holy One! What lights are there in the vara which Yima made?"

Ahura Mazda answered: "There are uncreated lights and created lights. There the stars, the moon, and the sun are only *once a year* seen to rise and set, and *a year seems only as a day.*"

In the code of Manu, the sacred book of the East Aryans, occurs this remarkable language: "A year of mortals is a day and a night of the gods, or regents of the universe seated around the North Pole; and again their division is this: their day is the northern, and their night the southern course of the sun."

In like manner in the Surya Siddhanta we read: "The gods behold the sun, after it is once arisen, for half a year."

"Equally unmistakable is the language of the probably more ancient work, lately translated under the title of 'The Institutes of Vishnu': The northern progress of the sun is a day with the gods. The southern progress of the sun is with them a night. A year is with them a day and a night."

Turning to our own Sacred Scriptures we observe that the Hebrew word translated "Eastward" in Genesis ii. 8, means the front country, which at one time was the north country, and without doing any violence to the use of the word in pre-Abrahamic times the verse might be translated so as to read: "And the Lord God planted a garden in the north country, in Eden." But apart from this there are frequent references in our Bible to the north as "the sacred quarter" if not the original home of man, and still—as to its heavenly side—the place of the Paradise of God. In Psalm lxxv, we read: "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the Judge: He putteth down one and setteth up another"—

which may be regarded as saying that promotion cometh from the north where God dwells.

So in Psalm xlviii, we read: "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King." Job xxxvii. 22 (Revised version), "Out of the north cometh golden splendor. God hath upon Him terrible majesty." Isaiah xiv. 12-15, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, that didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, *in the sides of the north*: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit." So in Ezekiel xl. 46, (though from the context the application of this passage is less marked) in the vision of the ideal temple of the future, we read: "And the chamber *whose prospect is toward the north* is for the priests, the keepers of the charge of the altar: these are the sons of Zadok, among the sons of Levi, which come near to the Lord to minister unto Him."

Let us sum up now the results of this review.

We have seen—1. That it was at the poles that the earth first became cool enough to support life.

2. That within a comparatively recent period there was a continent at the North Pole, which has since been submerged.

3. That that continent was gloriously lighted as well as so heated as to favor the richest growth of life upon it.

4. That Paleontological botanists agree in testifying that that continent was the cradle of the floral life-forms of the whole known earth.

5. That there also originated, and from that centre eradiated, the animal life—the fauna—of the prehistoric world.

6. That ethnologists and anthropologists are slowly but surely gravitating toward the same Arctic Eden as the only centre from which the migrations of the human race can be intelligibly interpreted.

7. That on that circumpolar continent only could nature furnish forth a garden of such beauty as Paradise is uniformly described as having possessed; and that the physical conditions



of a home in that region might even account for the longevity of the antediluvian race.

8. That the religions, myths, and legends of ancient peoples point to the Arctic Pole as the certain location of Paradise.

9. That not only is there nothing in the Sacred Scriptures to contradict this view, but on the contrary there is not a little that would seem to confirm it.

Certainly no theory ever exposed itself to attack from so many quarters. It opens its gates on all sides to the learned world, and asks that its central position be tested by means of the sciences of geogony, mathematical and astronomical geography, geology, climatology, botany, zoölogy, ethnology, mythology and religion. "We asked of these sciences simply," says President Warren, "Is'our hypothesis admissable? Their answer is more than an affirmative; it is an unanticipated and pronounced confirmation."

While not a few will assent to this statement and regard the question as virtually settled, many will still suspend judgment and wait for more definite evidence, which there is good reason to hope will yet be forthcoming. So wonderful has been the progress of science and scientific research within the past few years, that the world is anxiously awaiting and daily expecting new discoveries. And already plans are being laid for making new discoveries in this very field. The proposed programme for the celebration of the 400th anniversary of the discovery of America four years hence, includes—1st "The establishment, under national or international auspices, of a permanent scientific station at the northern magnetic pole of the earth, the same to be telegraphically connected with the chief signal office at Washington and with all the meteorological signal systems and national observatories throughout the world. 2nd. The appointment by Congress of a permanent commission of scientific experts, including eminent military and civil engineers and others, whose duty it shall be thoroughly to study and, so far as practicable, to test all proposals looking to the promotion of Polar Exploration and Polar research whether these proposals relate to rules, methods or appliances." As the northern magnetic pole of the earth is in Boothia Felix within

the bounds of our own Dominion, we should gladly hail this proposal and be ready to co-operate heartily in the carrying of it out, not a little pleased that our favored Dominion seems to be so near to the original Garden of Eden that when the world's scholars would seek entrance to the old garden they must call at our door and ask for the key. And this calls up the fact that "the Romans regarded Great Britain as nearer heaven and more sacred than the Mediterranean countries." It calls up also the fancy sometimes facetiously indulged that *North* Britain is a tarrying place for blessed spirits in their homeward flight.

In this review I have not touched upon Part Sixth of Dr. Warren's scholarly volume, the part which treats of the bearing of the results of this study upon biology and terrestrial physics, ancient literature, the problem of the origin and earliest form of religion, the philosophy of history and the theory of civilization; nor will I yield to the temptation to discuss its bearing upon other subjects that come up before the mind resplendent with new beauty as the glory that streams forth from the north falls upon them. But henceforward when you think of the indescribable loveliness of the long, sweet rosy polar dawn, or the equally indescribable beauty of the gentle setting of the polar sun, with the long twilight so slowly and richly shading down; when you think of the unearthly splendor of the Polar night, and of the soft light and balmy breath of the long Arctic Eden day, of the gorgeous gaiety of plant and flower and fruitful tree when our world was young, of the fragrance that must have filled the air when time was as the beginning of earth's day and all nature was one continuous vernal morn, with beauteous hue of bird of Paradise and sweetest notes of Eden songsters lending strange enchantment to the already strangely enchanting scene; then say, If such natural grandeur and goodness once adorned that part of our earth that is now most cold and drear, what spiritual loveliness may yet adorn those parts of our present world that are now morally most bleak and cold!

*Hamilton, Ont.*

R. J. LAIDLAW.

## RELIGION AND SCIENCE.

**I**T is my purpose to discuss under this title a certain relation between Religion and Science, or rather certain conditions of life in which Religion has found in Science a wonderfully efficient instrument for the fulfilment of her desire to do good. And I am not sure that I can begin in any better way than by telling the incident that gave rise to the thought which I have in my mind in writing this paper.

Several years ago I was spending part of a summer vacation in a rambling way, and found myself over Sunday in one of the largest cities on this continent, my room was well up in the hotel and overlooking the principal street, a thoroughfare which was full of people and vehicles day and night, and on Sunday as well as on other days. It was the afternoon, and, as I sat in a sort of restful indolence, half unconscious of the noise or movement of the people below, there came suddenly a sound so distinct, so different from the rest that it roused me at once, again and again it came, with a rhythmic cadence regular as the throb of a strong healthy pulse, but growing louder with each stroke as it came quickly nearer. It was the sound of a gong, singularly musical, but with a decided and commanding quality in its tone. I leaned out of the window looking up the street in the direction from which the sound came, to see what it was. Before the object of my curiosity was in sight, however, I noticed a peculiar movement among the vehicles in the street as they quickly crowded upon one another to get out of the way, while the people who were crossing on foot divided and left an open space down the middle of the street. All this happened in far less time than it takes to write or even to read these words. All at once, down the lane formed by the carriages, there came swiftly and steadily a fine horse admirably trained attached to a light vehicle, the driver who wore a plain uniform was intent upon his duty. The vehicle was something, the like of which I had never seen. The wheels ran very smoothly and with little noise. Upon

the finely arched and pliant springs rested a long low box, not unlike a piano in shape and finish, but much larger. At the open end of this on a small platform, stood a man evidently an officer of some kind, in the same simple uniform as the driver. There was no more than time to note all this before the horse with his equipage had passed beyond the range of vision, and as the people resumed their places in the street, nothing remained of the apparition, but the retreating sound of the gong which was warning others out of the way. Of course I could not follow it, and I could therefore only try to think what it was, what it belonged to, of what organic energy it was an expression, and what kind of service it was even now performing. It was not a part of the fire brigade—although it reminded one of nothing else so much as that—it was equally imperative as to the right of way, equally urgent, almost as swift, but it was more self-controlled, it was gentler, in short, a function of a *finer* organism in the civic life. At once the answer came, and I was sure I was not mistaken. It was an express from the Medical or Surgical Ambulance. In an instant the whole thing was as plain as if some one had explained it. An accident in another part of the city; great suffering; imminent danger; a life depending upon a few moments; immediate surgical attendance; swift conveyance to the hospital, with as little noise or motion as possible. Enquiry afterwards got for me a full explanation of the organization and working of the department.

The incident I have described happened years ago but the same thing may frequently be seen to-day in some of the larger cities. It is not told because it is strange, but as an illustration of the subject under consideration—the natural relation of Science to Religion—when Science is the instrument in the hand of Religion, nay when it becomes almost the hand of Religion, stretched out to alleviate the sufferings of men.

Science, apart from Religion, which is the love of God working through the hearts of men, is often diligent, assiduous, and, when it is true, it is always beautiful; but its beauty is cold; it is self-complacent, and cares not for the sin, or the sadness, or the dying of men.

Religion when it is real is always pitiful and full of sympathy for suffering and sorrow. It always blesses the world, for

sympathy and love, and the whisperings of hope, and the touch of a human hand, are precious ; but Science has brought to Religion a vast number of discoveries and inventions, by means of which her power to help men has been greatly, splendidly extended, not alone in regard to their bodily ailments, but also in their mental, and even in their spiritual, maladies.

Take for example the illustration which we have given ; what a number of discoveries and aids are summoned to the relief of suffering or for the preservation of life. And, observe, we are not going too far when we say that the fact that these powers are applied to this purpose is entirely due to Religion. We do not say that every man who has made a discovery or who has been skilled in the application of a discovery is a Christian ; but we do say that, apart from Religion in a nation, or a community, or the world, Science never did turn her knowledge to this purpose. Human life was never made more precious in the eyes of man through Science apart from Religion. Science alone, *i.e.*, sheer intellectual activity, never turned its attention to the alleviation of sorrow or suffering. Neither can it be found fault with for this. It lacks the element which alone can turn it to such an end—the element of love. But in a simple instance, such as that already noticed, see how the results of scientific research are brought to bear upon the end which Religion has in view. There is first the concentrated organized thought and action of skilled men in the establishment of a hospital, then the accumulation of the investigations of centuries in the department of surgery, which, directed and instructed by physiology, now works such wonders as to be almost incredible in the operations which are matters of daily occurrence. Then in a case of accident, of sudden emergency when time is of such vast importance, and when gentleness is essential to a possible recovery, note the splendid organizations by which service so efficient is rendered on the instant by expert men, and with horses thoroughly trained, and, perhaps most wonderful of all, the flash of the message from the scene of the accident to the hospital, by the telephone wire, and the immediate response, quick as flesh and blood can go, straight through the very centre of that stream of business or pleasure, which divides itself silently as if some unseen power were clearing it with an irresistible energy, opening

the way for the messenger. With what precision, efficacy and organic completeness, does human sympathy equip itself for its divine mission in the armory of Science.

It is perhaps not necessary to dwell longer upon this phase of the question, and yet what an interesting field opens before us in the ward of the hospital where medical skill, although it is still confessedly groping in the dark, has been able to do so much.

In many cases, where otherwise the agony would be unsurmountable, the most serious operations are performed, and the patient wakens as from a sleep, wondering when the surgeon is to begin; pain, like time and space, has been practically annihilated for him; and, once more, from the study of Biology of Microbes, from the investigation into the origin of life, has sprung the knowledge of the cause of so much suffering and death, and its prevention by the use of antiseptics, and absolute circumspection in the use of instruments, even in the very quality of the air in the room and the cleansing of the walls before an operation. In all these we see Science become the instrument or expression of a Christian civilization which values life, and tries with ceaseless care, and a prodigal use of labour, to mitigate suffering and promote the happiness of the individual, and through him the happiness of others which is bound up in his well-being.

Another view of our subject is afforded in the change which is rapidly coming over the minds of men in regard to the question of moral reform, especially in the case of children, and young criminals, or the unfortunate.

Until very lately, scarcely any one thought of anything but imprisonment within stone walls and behind iron bars and bolts for young and old transgressors; and the "Reformatory for Juvenile Offenders" was simply a segment of the penitentiary, the only distinction being in the *age* of the prisoners. The name reformatory served as a sort of soothing lotion to conscience. Few ever attended a police court, and fewer still followed the delinquent to the place of confinement. Those who chose to do so had a painful awakening to the real state of affairs. Still they did not know what to do, and were silent. The majority chose to live under the delusion that the name changed the character of the place, and with a few sentences about the cruelty and folly of bringing young children, and boys and girls, more unfortunate

than criminal, into contact with old and hardened villains, the matter was dismissed from consideration. No one seemed to think that there were different dispositions among the young, as well as among the old; that some were more and some less hardened in vice, and that the contact among those of a similar age would tend to corrupt the comparatively innocent, even more swiftly than would the presence of those out of sympathy with them in years and habits of thought and life. It scarcely occurred to any, save a very few, that cells and bolts, and hard words, and the crushing of the child-life accustomed to its lawless freedom was perhaps a mistake, that it was a hideous irony to call this a process of reform, or the place built for such a purpose a reformatory. And yet was it not strange that men should be so long in finding out that a poor little homeless waif, convicted of taking a piece of bread to satisfy his hunger, or of breaking a window by throwing a stone carelessly, could not possibly be made better by being harshly spoken to, and sentenced to imprisonment and association with the vilest and most defiant and hardened, or that there was no protection for his moral nature in the fact that there were none among his companions who were over sixteen years of age? Was it not strange that it was so long before it occurred to men that society was assiduously turning misfortune into crime, and keeping at its own expense a school where the more advanced scholars were given unhindered opportunity to teach the younger ones, who had been gathered and put into the school by the policeman and the judge. Perhaps we have not quite learned this lesson even now. Still a remarkable change has taken place in this department of moral reform as well as in others.

The change here is not due to the discoveries of men of science, so-called, but nevertheless it is the result of the same spirit and the same method. Science should not be, cannot be, restricted to the study of the laws governing material things. It is equally concerned with mental laws, and Dr. Bernardo, of London, and Mr. Quarrier, of Glasgow, and many others, impelled by the promptings of warm-hearted Benevolence, have not only sought to be kind to homeless outcasts, but they have studied the mental phenomena, in order to discover the methods of treatment which would best meet the requirements of the case, which

would counteract the evil and conserve and develop any good that might be found in the life. Patient study on extensive induction from particular cases, and systematic arrangement of facts, have led to surprising, and altogether admirable, results. Here, of course, the warm, sympathetic, Christian life must be present, must actually and manifestly control, as well as inspire, the management. Still the warm heart alone cannot attain to the magnificent aggregate results which are reached through the systematic management under which the best is done for all, by doing the best for each individual.

It may be strange to some to be told that under the methods now followed in these institutes for the instruction and training of this class of transgressors, and now increasingly for older criminals, neither prison walls, nor iron bars, nor keepers, are used, the aim being to isolate the less corrupt from the others by a thorough system of grading, and to deal with each case individually in the spirit of enlightened Christian love, controlling by a firm hand, under the guidance of a clear, calm brain, so as to make the best possible of each peculiar disposition. The effect may be seen best, perhaps, by considering the significance of the contrast. Formerly an appearance at a police court and the sentence to a term of imprisonment was looked upon as the beginning of the end, the first stage of a course which knew no conclusion but destruction. No one hoped to hear of the reformation of one of these young criminals. Now the Reports show, with surprising unanimity, the reclamation of from 70 to 90 per cent. of those dealt with according to the principles of enlightened and systematized benevolence.

Space will not permit me to enlarge by giving any examples from the sphere of what might be called spiritual influence, such as that falling especially within the sphere of a minister's work; although, even there, illustrations of a very practical and interesting kind could easily be found. The relation of science to religion is now coming to be known, not as one of antagonism, but of agreement and mutual helpfulness. And it has been my aim in this paper to point out that not only is this true of dogmatic theology and theoretical science, but that applied science has become a factor of extraordinary value in working out the results of a beneficent Christianity.

*St. John, N. B.*

G. BRUCE.



## “AN ENSHROUDED MORAL PESTILENCE.”

THE subject I purpose discussing is a delicate one, and it is only from a sense of duty, after mature deliberation, I venture to compile an article devoted to a portraiture of a deplorable class who make up nearly one-half of the population of our asylums, and specimens of whom are seen in numberless homes in every part of our land. Many of the victims are amiable and loveable in many other respects, and did we not know their secret history would command our esteem instead of our sympathy. Let me draw the picture of one typical case, and “from one, learn all.” His friends tell us that he is a good young man, yea, more, he is a religious enthusiast—a model of propriety and decorum for all the youths of the neighborhood where he dwells to copy after and to admire. This may be true in a restricted sense, for he may not be aware of the enormity of his offence, nor what are the results of its continuance. He is retired in his disposition; to an unusual extent he is fond of solitude; his habits, it may be, lead him to loathe and shun the company of the opposite sex; his former loquacity has been succeeded by taciturnity: he is changeable in any plan or projects he may have on hand or in prospect, he indulges in unusual abstractedness of thought, his fondness for books has been followed by hatred of protracted studies, want of concentration of thought, loss of memory, and general lassitude. He may imagine himself afflicted with many diseases, especially dyspepsia and heart disease, and the symptoms may give functional monitions of the exciting and eccentric cause. He has a pale and bleached looking countenance with possibly a hectic flush on one or both cheeks. If we grasp the muscles of the body anywhere, we will find them flaccid and deficient in normal tone. Imperfect or impeded nourishment is evident in all the physical domain. To him solitude hath charms, and the emotional is unreasonably active. A settled sullen melancholy may afflict him and suicide may be the result, without “a reason why” being left behind. He has

restless nights and possibly a panorama of dreams. He is either unusually docile and does his work in a semi-mechanical way (if done at all) or is unnaturally peevish, and impulsive. His appetite is as capricious as his disposition, and as a result the body and mind give way under the combined attacks of these persistent enemies. At the same time he has a skeleton in the house, whose ghastliness is not revealed except—it may be—to a bosom friend in a gloomy hour.

It needs no prescience to tell at once, that when a number of these symptoms are recognised with cognate ones, and no other apparent cause present, the vicious habit of self-abuse and its train of evils have taken a deep hold of him thus afflicted. His self-control is to a great extent lost, and like a dismantled hulk he is drifting helplessly towards the dangers of a lee shore, often without the least hope of a safe deliverance. It is a subject of great delicacy, but when it is a fact patent to all who have to do with the insane, that our asylums swarm with the victims of this "enshrouded moral pestilence" it is high time to repeat the warnings so often reiterated in vain, and endeavor to stimulate to sensitiveness the public conscience on this great and crying evil.

I wish that I could add that its deleterious effects were confined to one sex only. It is the bane of public and private schools among all classes of the community, if the victims who come to us from these schools are to be believed. A percentage alarmingly large of those who fill our wards come from those engaged in sedentary pursuits. I will not suggest why this should be the case. On enquiry, I find the abomination is taught and learned from one to another in many public institutions, and these sad lessons are conned "without fear and without reproach." It has become one of the crying sins of the day, and it is matter of doubt in my mind, if even intemperance takes the lead as a baneful cause of insanity. The statistics of this Asylum show a decided preponderance in favour of the former as an existing factor. What shall be said of the tens of thousands in Canada composed of both sexes, equally guilty, who do not reach asylums, but who drag out a miserable existence because of bodily and mental degeneration thereon? The tendency and habit to commit these heinous offences are not simply wrongs against the person, bad as this is, but like all such vices, they

are against the State. Just as surely as intemperance, scrofula and syphilis plant a diathesis in each of their victims, so will this depravity—other things being equal—have a tendency to produce a like vice—dare I say—“to the third and fourth generation.” This vitiating habit does transmit the enfeebled body and weak intellect, which fall a willing and easy prey to any external condition or circumstances that leads to depravity and self-abasement. Like a stone thrown into a placid pool, from a central point the circles ever widen, until the wavelets reach the distant shore. These persons may have their pockets full of recommendations as good moral characters, and may appear to be such as far as flagrant and external acts are concerned, but this deadly sin wherever found warps the moral nature and puts an end to constant truthfulness in words and actions. This is a terrible indictment, but its stern reality is borne out by the sad experience learned in every asylum in Christendom.

It is, however, not to be lost sight of, that this debasing vice, like that of intemperance, is sometimes the result of the initial stage—of the buddings of insanity, possibly before friends have had any intimation of the coming mental prostration. In such cases it is the effect, and not the cause nor the occasion of cerebral trouble. The blind impuse that no volition can control, because driven on by strong desire, may be one of the most prominent manifestations of insanity. This is often seen in the incipient stage of paresis, when the brainal condition leads to obscenity, self-abuse, and often to attempted or accomplished rape. Local traumatic irritation will produce priapism, with the usual results. It may be laid down as a rule that the same or kindred constitutional condition in the insane will lead to the same or symptomatic results. In such cases it is important to know what to charge to disease and what to vicious habits; or it may be to the combination of both. It is just to some poor victims to state this fact, for such are objects of compassion. The majority can have no such plea, pitiful as it may be to them and friends. The mental and physical wrecks that crowd along our corridors, “sow the wind and reap the whirlwind.” Nor is this habit confined to any age or condition of life. Youth, middle-aged, hoary-headed, single and married are numbered

among its victims. To parents, preachers, philanthropists and physicians is the appeal made to use every legitimate means at their disposal to crush out a national curse. This can only be done by educating the public mind to its enormity and the direful results. Let no false delicacy shut the mouth: let no veil of mock modesty cover the corroding ulcer: let not expediency postpone the warning word, while there is power to resist the blandishments of a siren tempter sitting by a dark pool of unholy passion, and singing to lure to destruction. The mighty vortex of this malign, secret and subtle influence is hourly contributing its desolating waves that even wash away the fabrics of empires. There is nothing more certain than the well-known historical fact, that the accumulated and ever-increasing potency of such vices do more to bring about the overthrow of empires than can any outside enemy. Such are doing their unseen and enervating work among youth and manhood, until a premature grave or an asylum retreat is their doom, or it may be a miserable heritage is bequeathed to sinless ones, unsought but inevitable in its results. This is the tragic end of myriads of those that seek temporary gratification, it may be ignorant as to the results on themselves and their posterity. They are overshadowed in the starless night of passion, which too often is followed by no morning, and leaves them pavilioned in the gloom of death in all its wide significance. The Christian world is full of noble agencies whose object is to rescue from hydra-headed temptation, many, whom a much boasted civilization leaves stranded, yet outside the warnings of the officers of insane asylums few steps have been taken through home influence, the pulpit, the press or the Christian association to educate the young as to the dire results of this habit. Many know not where it leads to, and were they enlightened in time could successfully resist and overcome this vice. It is often too late when they enter the portals of a mad-house to expostulate and entreat. The day of firm resolve and strong will may have passed away, and effects may have been produced that time cannot efface.

Would that the warning voice were heard beyond the limited readers of a magazine article! Each example may be described in the language of the great British dramatist:

“Now see that noble and most sovereign reason,  
Like sweet bells jangled out of tune and harsh,  
That unmatched form and feature of blown youth,  
Blasted with ecstasy.”

While it is true that many of those of otherwise unblamable morality are the victims, however unsuspected, yet it is not peculiar to them, for sinners of all grades are not exempt from its fell ravages, although probably not to such an extent, because their “pleasant vices” scourge them in another way, but in each and all “the way of the transgressor is hard.”

“The mills of God grind slowly,  
But they grind exceeding small.”

The distinguished Maudsley put the whole matter in a nutshell when he says: “A fatal drain upon the vitality of the higher nervous centres may in certain cases be produced by the excessive exercise of physical function, by an excessive sexual indulgence, or by constant self-abuse. Nothing is more certain than that either of these causes will produce an enervation of nervous elements, which, if the exhausting vice be continued, passes by a further declension into degeneration, and actual destruction thereof. The flying pains and heaviness of the limbs, and the startings of the muscles, which follow an occasional sexual excess are signs of instability of nervous element in the spinal centres which if the cause is in continual operation may end in softening of the cord, and consequent paralysis. Nor do the supreme centres always escape; the habit of self-abuse notably gives rise to a peculiar and disagreeable form of insanity, characterised by intense self-feeling and conceit, extreme perversion of feeling and corresponding derangement of thought in the earliest stages, and later by failure of intelligence, nocturnal hallucination, and suicidal or homicidal propensities.”

Dr Workman, my worthy predecessor, says of this vice, “There is one cause of a physical form which I fear is very widely extended, but which I almost dread to mention, which all over this continent appears to be peopling our asylums with a loathsome, abject and hopeless multitude of inmates. Its victims are not intemperate, nay, indeed, not unfrequently very temperate as to indulgence in alcoholic beverages—these are

very modest, very shy, very (dare I say it?) pious—as such, at least, they often are sent here with sufficient credentials—very studious, very everything but what they really are. Would that one-tenth of all the zeal and intelligence and stirring eloquence, which has been expended on other not unimportant reforms, could be enlisted in the exposition and amelioration of this enshrouded pestilence! But who will venture on such a work?"

In the report of 1866 he truthfully says: "The time has now come when, in my opinion, silence or inaction, not merely on the part of medical superintendents but of every man in society who knows anything of the evil under consideration, or can in any way contribute to its removal or mitigation, should be regarded as criminal. The responsibility of the medical profession and of the clergy, as well as that of the whole body of educationalists, is infinitely more weighty than they have ever yet regarded it. *They well know* that all I have written on the subject not only is true but it falls very far short of the *whole* truth, and yet it seems impossible to move them. What sort of account of the use made by them of the talents committed and of the opportunities presented to them will they be able to present at the great day of reckoning? It is, however, but just to the clergy to state that some of them are very imperfectly informed in relation to the subject now treated of. I have known numerous instances in which clergymen have given to patients whose insanity was mainly ascribed to secret vice the highest testimonials of moral excellence and even of religious worth.

"The first rational step towards the removal of an evil is the recognition of its existence and the ascertainment of its magnitude. Many persons are, I believe, in the present instance, ignorant of these facts—yet such persons may be parents, or may have the guardianship of youth. How are they to protect those under their care against an evil the existence of which is unknown to them?"

These are weighty words from men of experience. My limited observations lead me to indorse these pungent sentences. The difficulty that lies in the way of arousing that dormant entity called the public conscience, in the insidious way this vice does its work. Canker-like, its destructive tendency is slow but potent for evil. Were its ravages as evident to the senses as

consumption, cholera or small-pox, a cry of horror would rise from one end of the land to the other were remedial and sanitary measures not taken at once to cure the evil, as far as human skill and foresight could do it. Here is a worm, eating at the core of society, and doing more injury than all these diseases combined, yet there is no warning cry from or to the objects of pity. Parents are too modest, timid, and reticent to tell their children of its dire effects. The pulpit cannot see its way clear to discuss it from a religious standpoint. I am glad to say there are few noble exceptions who, in their public and private duties are doing good service in fearlessly exposing its evils among those they labor, and for whose spiritual oversight they must give an account. The medical profession is being aroused to the enormities of self-pollution among its patients, and although the cross-examinations into the habits of many invalids whose histories tell the same sad story often lead to estrangement and loss of practice, yet, to the lasting credit of many I know, they are not thereby deterred from being lay preachers in the cause of humanity. I would that the combined testimony of asylum officers were hung up in the sight of every family, and conned in the light of unimpeachable statistics of insanity and morality! If no other way to reach the public is likely to be adopted than through the press, then I would suggest that a pamphlet should be issued on the subject, and sent broadcast throughout the community. It might be objected that many who are ignorant of this habit might learn it in the suggestions thus promulgated. In reply to this I may say it is my firm conviction that there are not two per cent. of the adult population who can be classed in this way, and "the greatest good to the greatest number" is a wise rule to go by.

There is no doubt that the statements made concerning this secret vice will be vehemently denied by those who know nothing about its prevalency, except in a very limited degree. Let such visit asylums, and also read the reports presented by their officers from all parts of Britain and America year after year, especially the tables of "Causes of Insanity," and if they have any "bowels of compassion" left, they will shudder at the record. Cutting irony, withering sarcasm, and unsparing invective, are launched in power and profusion—and justly too—against

flagrant vice, and national sins. Let each of us contribute our mite of influence to excoriate a viper passion, which is silently doing a deadly work among our loved ones, unheeded and unrebuked. The Hebrews took heroic measures to purge themselves of the "uncleanness." The ancient and modern heathens record its evils, and the latter take vigorous steps to prevent it. If a Christian community fears for the modesty of its youth in expressing it, and condemning it, notwithstanding its soul-destroying influence, I cannot help it; my duty has been performed, for "I am in a place where I am demanded of conscience to speak the truth, the truth therefore speak I, impugn it whoso listeth."

*Asylum for Insane, Toronto.*

DANIEL CLARK.

## THE WAY OF THE WORLD.

LUKE XV. 13-16.

Laugh, and the world laughs with you,  
Weep, and you weep alone,  
For the brave old earth must borrow its mirth,  
It has trouble enough of its own.  
Sing, and the hills will answer,  
Sigh, and it is lost on the air;  
The echoes rebound to a joyful sound,  
And shrink from voicing care.

Rejoice, and men will seek you,  
Grieve, and they turn and go;  
They want full measure of your pleasure,  
But they do not want your woe.  
Be glad, and your friends are many,  
Be sad, and you lose them all;  
There are none to decline your nectared wine,  
But alone you must drink life's gall.

Feast, and your halls are crowded,  
Fast, and the world goes by;  
Forget and forgive—it helps you to live,  
But no man can help you to die!  
There is room in the hall of pleasure  
For a long and lordly train,  
But one by one we must all march on  
Through the narrow aisle of pain.



## THE GENERAL ASSEMBLY.

VARIOUS reasons were adduced for appointing the meeting of the General Assembly in Halifax, the Eastern extremity, immediately after the meeting in the far West. There was doubtless a feeling of brotherliness to the men down by the sea, and a pleasurable anticipation of hospitable entertainment by the large-hearted people of Halifax, which, in the result, was fully realised.

By arrangement with the different railway and steamboat companies, a variety of routes of travel was secured, and every facility afforded to make the way pleasant. From indisposition to spend too long a time on the way, the railway route was chosen, which should have secured a passage from Toronto to Halifax in forty-eight hours. Delays occurred, and it was the afternoon of Wednesday, ere our train reached the old city of Halifax, seven hours late, to be met by an active and genial-looking committee of reception, with all the arrangements on printed slips, so that we speedily found our several ways to the hospitable homes of our Halifax friends.

Beautifully situated on one of the grandest harbors in the world, Halifax, with its forts and flag-ship, its soldiers and tars, reminds one of an old English city, while the unmistakable English accent of the many whom you meet, confirms the idea that Britain still clings to the possession of the Queen of the Colonies, and resolves to give no idea of want of affection here, if the maintenance of a military post will convince the people that Britain means to maintain the integrity of the Empire and bind her colonies in a bond of loving dependence.

St. Matthew's, the church in which the Assembly meets, has a history worth sketching here. Originally, started by a band of Congregationalists and Presbyterians, in 1749, called first the "The Protestant Dissenting Meeting House," afterwards called "Mathus," and finally "St. Matthew's," it had for its first pastor the Rev. Aaron Cleveland, the great-great-grandfather of Grover

Cleveland, the present President of the United States. Mr. Cleveland came to Halifax in December of 1750, and was received, as the record states, by the governor and other gentlemen of the place. The salary was £100, with house-rent and firing. Mr. Cleveland was pastor till 1754, when he went to England, staying but a short time. He returned to America, and died in Philadelphia, at the house of Dr. Benjamin Franklin, in 1757.

For some time the congregation was without a settled pastor, being supplied by Presbyterian ministers, till, in 1769, the Rev. Wm. Moore from Ireland, was regularly settled in Halifax.

The revolutionary war of 1770, severed ecclesiastical as well as political connection with New England, and the congregations formed new relationships, some were connected with the Congregational body, and others, among them St. Matthew's, were allied to the Presbyterian cause. In Mathus church, now St. Matthew's, the first regular ordination service, according to the Presbyterian form, which ever took place in the Dominion, was performed. The Rev. Bruin Romcas Comingoo was ordained pastor of the Dutch Calvinistic Presbyterian congregation of Lunenburg. Mr. Comingoo continued in charge of Lunenburg many years, and died January 6, 1820, aged 96.

What a change! "The little one has become a thousand;" and as we look back over the past and see gathered, to-day, the representatives of a Church stretching from the Atlantic to the Pacific, and listen to the roll-call of the presbyteries, as men answer to their names, even from the Presbytery of Indore, we are led to exclaim—What hath God wrought!

The sermon by the retiring moderator, Rev. Dr. Burns, was from 2 Kings, vii. 9, "Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace; if we tarry till the morning-light, some mischief will come upon us: now therefore come, that we may go and tell the king's household."

The four points for consideration were: 1. The fact stated:—"This day is a day of good-tidings"; 2. The sin involved:—"We do not well" if we hold our peace; 3. Mischief will befall us; 4. The duty taught, "Now therefore come, that we may go and tell."

There was to us a felt fitness in the son of such an honored sire as the late Professor of Knox College, whose missionary

work left a fragrant memory in many a corner of Canada, addressing the General Assembly on the duty and privileges of telling out among the heathen that the Lord is King, and as he reverted to the different parts of our mission field with their successful work, and then to one and another of national deliverances, as evidence that we were living in a good time, our mission zeal was roused and conviction deepened, that if our Church would implement her obligations and "stand in the presence of the King," it must be by telling out the truth of God, till the gladsome shout of Hallelujah shall come back from every corner of this now sin-darkened world, and the good tidings of great joy become the possession of all peoples upon the earth.

The calling of the roll was again suggestive of the need of some less weary way of getting at the attendance of those constituting the Assembly. Might not a plan such as the following be adopted? When a delegate receives his railway certificate, let him also receive a card, with first, the name of his Synod, second, the name of his presbytery, third, his own name and address, then on his entrance into the church, drop his card into a box provided at the door, and just after the sermon, the church officer, or someone else, hand the contents to the clerk, to constitute the sederunt. All coming in afterwards could be recorded on presentation to the clerk at a time appointed, or any subsequent sitting.

The new Moderator was, by unanimous choice, the Rev. W. T. McMullen, of Woodstock, Ontario, whose nomination was moved in one of those felicitous speeches which characterise Dr. Cochrane. Mr. McMullen, with careful respect for a divine providence, acknowledged in fitting terms his elevation to the highest honor in the gift of the Church, and, as the events showed, managed the business well, though we are bound to say here that the members generally were not hard to manage, the Assembly having been one of fine spirit and very enjoyable.

The second sederunt was chiefly devotional. The latter part of it being taken up with the arrangement of committees for the consideration of the different matters coming before the court. Thanks to the business-like arrangement of the work, it was fully in running order by the close of the sitting.

During the afternoon a lively discussion took place, on the value and place of the title "Pastor Emeritus," not a few contending that no such title was really recognised, and to recognise it was to give precedence to the retiring minister over the incoming pastor. The occasion of the debate was a request to be allowed to confer it on a venerable father, whose retirement had taken place without any such arrangement. As the petition had not been sent through presbytery it was set aside. Enough was learned however of the mind of the Church, to conclude that such positions were not much in favor, lest there might be interference with the working pastor.

As is usual, one of the most interesting of our reports is that of Home Missions, the Eastern and Western this year being full of interest.

In the East, Augmentation is an assured success. The amount asked for was received, the number of contributing congregations increased, and of non-contributing reduced to ten. The amount realised was over \$8,000, or \$600 over last year, showing gradual increase in all respects.

In mission work proper good work was done also. There are 14 mission charges and 42 stations, and in these 42 students and 19 ordained missionaries, did effective work; while the students of Halifax College, themselves, have opened up a mission in Labrador, and maintain it in efficiency.

From the East this year comes the first contribution to Western work, an earnest we hope of fuller recognition of the fact that the great North-West has claims, because of the many who, from the Maritime Provinces are peopling the prairie provinces. May this help to bind our Church more closely into one great body.

The Western Report was presented by the Convener, and had its bright as well as its dark side. Augmentation does not seem so popular in the West as it ought to be, and yet it is not by any means likely to die. It has been of incalculable benefit to congregations in the poorer districts. Twenty-one presbyteries show an increase in contributions over last year, while the total amount received is \$26,173, as compared with \$24,473 last year, or a gain of \$1,700. With this there is a deficit of \$986.37, but by a vigorous effort this can be met, and now that we have got rid of

a surplus from the reserve fund of previous years, it is fondly hoped that all asked for will be given. Two hundred and fifty-six congregations were on this fund at the start, 62 have been put on since, and yet only 136 now receive aid, the number raised up to the self-sustaining point being 139.

To write fully of our Home Missions would require a treatise. two hundred missionaries in the North-West, where a few years ago, the Indian held practically undisputed sway, tells a story of work done, the result of which time may never show. From Quebec to Vancouver, there are 744 preaching stations, with an average Sabbath attendance of 27,369, contributing \$48,636.59. The presbyteries of Bruce, Barrie, Montreal, Quebec and Ottawa, have all special claims on the interests of the people.

The contributions this year for Home Missions, (\$47,060,) and Augmentation (\$28,824.83) amount to \$75,884.83. The amounts raised by the Missionary Societies in connection with the Colleges were :—

Knox College Missionary Society	-	\$3,305.
Queen's College " "	-	\$1,247.
Montreal, Morin, and Manitoba	-	\$750.

This brings the entire amount raised for Home Missions up to \$81,565.85.

An animated discussion took place on the Probationer's scheme. Undoubtedly there are difficulties in the management of the supply of vacancies, and these difficulties tell both in the line of stations and preachers. The arguments on one side were in the line of pressure on congregations to call, and on the other to afford fullest liberty to congregations, the assertion being made that congregations often made as great mistakes in too great haste as in too great delay. After considerable discussion the matter was referred to a committee, to prepare a remit to be sent down for consideration this year.

An interesting discussion occurred on the overture from the Presbytery of Ottawa, respecting Evangelists, which asks for their recognition by the Assembly, and that a certain status be given them. The conservative view prevailed, and while much was said in favor of a few whose work had been successful, the feeling was strongly against supposing that the Spirit's influence

was more largely given to the evangelists, than to the regular ministers of the gospel.

Foreign Missions had a field night on Friday, and few present went away dissatisfied. The Report of the united committee was presented, and its adoption moved by Rev. Alex. McLean, of Hopewell, and seconded by Rev. J. Wilkie, of Indore. The total receipts for the year, were \$65,018.10 in the Western section, and \$21,848.48. in the Eastern. Of these amounts the Woman's Foreign Mission, East, contributed \$5,000, and the West \$25,657. A well-deserved tribute was paid to the ladies, for their energy and faithfulness in the work.

The work in the various fields was briefly reviewed, and satisfaction expressed. Mr. Wilkie gave a most interesting report of the state of matters in India. Sketching the history of the work since his arrival in India, his account of official hostility, the struggle for recognition by government so as to do more effectively the work assigned to them, and the schemes resorted to by officials hostile to the mission to thwart the missionaries, were rousing, while the success attending the efforts of the missionaries, awakened enthusiasm. References to the school work, colportage work and the medical department, were each very encouraging. And while it was felt that in the ordinary sense, no very great increase had been seen, the mission had become established, had, in short, gone to India to stay, and that in the near future, great results might be expected. We need say no more than that any dissatisfaction which may have existed with the work in India fled, for, as one delegate remarked, there is nothing like hearing a returned missionary.

Rev. Dr. Smith, now going out to join our own Goforth, next addressed the Assembly, removing objections to the College scheme, and carrying the hearts of the audience with him in mission work. May the future, so bright with promise now, soon open out into fuller realization of God's presence and power in the Church, so that His way may be known in the earth and His saving health among all nations.

Saturday morning the reports on the Colleges were quickly disposed of—a measure of success following each, so that in the near future, we may expect an adequate support for each, and no strife for existence. The Common College fund, which has

had a languishing existence for some time, and during its continuance proved a weakness to Knox, quietly gave up the ghost, and now no more stands in the way of a hearty and conscientious support of the college of one's choice. Let us hope that the friends of our Alma Mater will see that if the Common fund is dead, the college is not.

On Saturday afternoon, under a leaden sky and thick mist, the Assembly and many citizens of Halifax, set out for a sail on Bedford Basin and the Harbor. Disappointed of a visit to the beautiful North-West Arm, there was yet a large measure of enjoyment in the trip, and an invigoration after the confinement of the previous sittings. Halifax has much that is attractive in the scenery and atmosphere, healthful breezes from the sea, and restful visions on shore, and the quietude and easiness in regard to business, which may seem slow to some of our Western men, yet conduce very much to right enjoyment of life, and fitness for mental and spiritual exercise, which our Western bustle does so much to hinder. With this sense of restfulness, after a visit to the Ladies' College, when a pleasant evening was spent, we waited for the coming of the day of rest—well observed to all appearance, except the running of the street cars, which is to be regretted in such a city as Halifax, as its influence is felt elsewhere.

Generally the pulpits of the city were occupied by members of the Assembly, to the relief of the city pastors, and not a few flying visits made to pulpits in the vicinity. On Sabbath afternoon the Assembly, by arrangement, observed the sacrament of the Lord's Supper, the Moderator, Dr. Burns, and Dr. Reid, taking part. It was a profitable season, and it is hoped will be a rule in future meetings of Assembly.

The valuable report on Statistics presented by Dr. Torrance, on Monday, shewed marked progress in church work. In number the presbyteries now reach forty-three—in Canada, forty-two, and in Indore, *one*. The number of charges now count 783, and ministers on the roll, 845. The membership has increased in two years over 18,000, while the increase in Sabbath schools reaches 5,000. The total of contributions by charges was \$1,773,114, an increase of nearly \$200,000 over last year. A careful perusal of this report will amply repay the student of statistics.

Dr. Robertson followed with an exceedingly valuable report on church and manse building in the North-West, the receipts of which were \$11,540, which have been, or will be expended in aiding congregations in building.

Though a little out of order here, it is well to notice the proportionate growth of Presbyterianism in the West.

#### RESULTS OF THE CENSUS.

Since the last report was presented the Dominion Government has published the census of Manitoba taken in 1886. The census is for five years, the people having been enumerated on the 31st of July, 1886. A few of the figures and percentages showing the increase in population may be of interest.

Population of Manitoba in 1886,	108,640	Increase per cent. in 5 years,	74.5
Presbyterians.....	25,406	" "	104.4
Anglicans.....	23,206	" "	69.2
Methodists.....	18,648	" "	98.7
Roman Catholics.....	14,651	" "	25.4
Baptists.....	3,296	" "	102.3
Congregationalists.....	997	" "	293.1

The population and percentages, excluding Winnipeg, are—

Manitoba.....	88,402	Increase per cent. in 5 years,	62.8
Presbyterians.....	23,135	" "	100.6
Anglicans.....	17,244	" "	52.03
Methodists.....	15,431	" "	92.6
Roman Catholics.....	12,407	" "	16.4
Baptists.....	2,449	" "	91.2
Congregationalists.....	413	" "	78.0

These figures show the Presbyterian Church has a lead of 5,200 of any of the other denominations in the Province, and that its rate of increase has been 30 per cent. in advance of the population of the Province, and also decidedly in advance of any of the larger denominations. In the country districts, where mission work is chiefly carried on, the advance is still more striking. In the North-West Territories, two-thirds of the white population are Presbyterians. These figures show our progress, our responsibilities and our opportunities for advancing the Kingdom of Christ.

The reports of the Aged and Infirm Ministers' and the W. and O. funds were presented. To the committee of the A. and I. fund was given the work of raising a fund of \$200,000, and they were also authorised to take what may seem to them the most efficient way of doing so. There is a deficiency in revenue this year of \$837, which it is hoped may be made up by a few of the wealthier congregations sending supplemental contributions. And in order that this fund may be at all able to meet the constantly increasing demands upon it, it becomes imperatively necessary that during the coming winter, such an effort be put forth as will place the future income beyond doubt.



Monday night was devoted to the report on French Evangelization, which was presented by Professor Scrimger, and moved and seconded by Dr. Armstrong, and Mr. Doudiet. The report was very interesting and recounted the work done in the different branches of school, colportage and preaching. With no alarmist spirit, allusion is made to the possible handing over of the Jesuit estates to the Jesuits recently incorporated—a measure since voted upon by the Quebec parliament and which should lead us to listen, if not ting else will, to the earnest cry of our brethren in Quebec, to beware of the system of spiritual tyranny which never changes its purposes, however it may vary its plans, to make this country as papal as any in the world.

Both mover and seconder forcibly presented the case, and subsequently the Board was authorized to secure the Ottawa Ladies' College for higher work among young ladies. "There was some doubt expressed as to the expediency of this work, but the Assembly seemed willing for anything which was felt to be necessary for efficient French work.

Along with this French question came up the resolution on the celebration of the two hundredth anniversary of the revolution of 1688, which was ably moved by Dr. Burns, of Halifax, and found ready acceptance with the Assembly.

Next in order was the vexed question of marriage with a deceased wife's sister, on which feelings were very decided and some threats of secession even found utterance if change in the Confession were attempted. Dr. Caven presented an historical statement of views in regard to it and Dr. Cochrane moved, seconded by Dr. Macrae, as follows :

Resolved, "That whilst a large majority of the presbyteries which report on the remit on marriage signify approval of it, yet the number reporting is not sufficient to enable the Assembly adequately to ascertain the mind of the Church and finally to dispose of the question involved. The General Assembly therefore resolves that the *ad interim* of last year be re enacted and sent down again to presbyteries to report to next Assembly, viz : 'the discipline of the church shall not be exercised in regard to marriage with a deceased wife's sister or deceased wife's niece'; authorized in this by the fact that a large majority of the presbyteries approved under the 'Barrier Act' of the remit of the Assembly of 1886 touching the exercise of discipline in the case referred to. Further, in the line of deliverance of several presbyteries in the remit of last year, the General Assembly does hereby resolve to send down under the 'Barrier Act' the following remit—'Subscriptions of the formula in which the office-

bearers of the Church accept the Confession of Faith shall be so understood as to allow liberty of opinion in respect of the proposition; that the man may not marry any of his wife's kindred nearer in blood than he may of his own.' The presbyteries of the Church are therefore required to report on the above remit to the next Assembly."

Other suggestions were made in amendment. On the motions being put the large majority voted for Dr. Cochrane's motion but several dissented.

The report on the state of religion was considered and proved of deep interest, indicating considerable advance in many ways, especially in the attention given to the methods for bringing the young to Christ.

The most breezy discussion was on the question of Temperance, the report on which was presented by Rev. A. F. Tully. Whatever may be said about the views of those who deprecate the idea of the Church asking for specific legislation in regard to temperance, or the propriety of speaking too decidedly in reference to prohibition, it was manifest on the vote on the resolutions that the Church is unwilling to give any comfort to those engaged in the traffic, or to appear to favor any laxity of view in regard to the sale or the manufacture of that which has proved the fruitful cause of great evil. There is even a great sensitiveness lest the attitude of the Church should be misunderstood, or, at all events, held to be at all in sympathy with intemperance, and language which might be fair on the lips of a known advocate of prohibition would be criticised if used by one whose antecedents are not decidedly against the liquor traffic. It is well that when such a matter as temperance comes up the kindly feeling of brotherhood should be maintained and it was beyond measure gratifying that no unkind things were said about any brother.

In regard to Sabbath schools and religious instruction in public schools valuable reports were presented. Much must yet be done before the religious training in our day schools proves satisfactory, and many hindrances lie in the way of any uniformity in the different provinces, and it becomes incumbent on us to render our Sabbath school system as efficient as possible. Much may be done by helping the committee of the presbytery in getting the complete statistics, to know the state of the case, and very much by greater interest in the schools themselves.

Sabbath observance is one thing which must be closely watched if we are to maintain either family or national religion, and it is pleasing to notice the interest taken in the matter by men in public political life. We hope the changes in the committee, and the somewhat new front adopted, may be efficient in securing better legislation on the matter.

Among the manifestations of good will by the friends in Halifax, we must not omit to mention the invitation by the Lieutenant-Governor and his lady to an "at home" in Government House. Brilliant was the display in every variety of military costume, and every effort was made to please and entertain. It was, we understood, a farewell to Government House as the new governor will soon take possession. Mr. and Mrs. Richey have filled their place with the respect and esteem of the citizens of Halifax.

There were other matters of local or personal interest considered by the Assembly, but I fear my sketch has become too long already. The usual acknowledgements of courtesy from railway and steamboat companies, and from the friends in Halifax, were made, and the meeting closed; leaving us to go home with fragrant memories of hospitable entertainment and kind attention bestowed on the various members. We wish to express the hope that our visit may have afforded pleasure, and profit too, to the kind friends in Halifax.

*Toronto.*

WM. BURNS.

## TROPICAL AFRICA.

THIS is the title of a most delightful book of travel from the pen of Professor Drummond who recently awoke to find himself famous as the author of "Natural Law in the Spiritual World." In this new book of ten chapters, the writer treats of a variety of most interesting topics. We are sure the readers of the MONTHLY, who have not the book at hand, will be glad to read the two following extracts from it. The first we select because it is so amusing; the second because it is the testimony of a trustworthy observer regarding the slave-trade in Africa:

"1st October.—Moolu peered into my tent this morning to announce a catastrophe. Four of the men had run away during the night. All was going so well yesterday that I flattered myself I was to be spared this traditional experience—the most exasperating of all the traveller's woes, for the whole march must be delayed until fresh recruits are enlisted to carry the deserters' loads. The delinquents were all Baudawé men. They had no complaint. They stole nothing. It was a simple case of want of pluck. The rainy season was coming on. Their loads were full weight. So they got home-sick and ran. I had three more Baudawé men in the caravan, and knowing well that the moment they heard the news, they would go and do likewise, I ordered them to be told what had happened and then sent to my tent. In a few moments they appeared; but what to say to them? Their dialect was quite strange to me, and yet I felt I must impress them somehow. Like the judge putting on the black cap, I drew my revolver from under my pillow, and, laying it before me, proceeded to address them. Beginning with a few general remarks on the weather, I first briefly sketched the geology of Africa, and then broke into an impassioned eulogy on the British Constitution. The three miserable sinners—they had done nothing in the world—quaked like aspens. I then followed up my advantage by intoning in a voice of awful solemnity, the enunciation of the forty-seventh proposition of

Euclid, and threw my all into a blood-curdling *Quod erat demonstrandum*. Scene two followed when I was alone ; I turned on my pillow and wept for shame. It was a prodigious piece of rascality, but I cannot imagine anything else that would have done and it succeeded perfectly. These men were to the end the most faithful I had. They felt thenceforth they owed me their lives ; for, according to African custom, the sins of their fellow-tribesmen should have been visited upon them with the penalty of death."

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"The life of the native African is not all idyll. It is darkened by a tragedy whose terrors are unknown to any other people under heaven. Of its mild domestic slavery I do not speak, nor of its revolting witchcraft, nor of its endless quarrels and frequent tribal wars. These minor evils are lost in the shadow of a great and national wrong. Among these simple and unprotected tribes, Arabs—uninvited strangers of another race and nature—pour in from the North and East, with the deliberate purpose of making this paradise a hell. It seems the awful destiny of this homeless people to spend their lives in breaking up the homes of others. Wherever they go in Africa the followers of Islam are the destroyers of peace, the breakers up of the patriarchal life, the dissolvers of the family tie. Already they hold the whole continent under one reign of terror. They have effected this in virtue of one thing—they possess firearms ; and they do it for one object—ivory and slaves, for these two are one. The slaves are needed to buy ivory with ; then more slaves have to be stolen to carry it. So living man himself has become the commercial currency of Africa. He is locomotive, he is easily acquired, he is immediately negotiable.

Arab encampments for carrying on a wholesale trade in this terrible commodity are now established all over the heart of Africa. They are usually connected with wealthy Arab traders at Zanzibar and other places on the coast, and communication is kept up by caravans which pass, at long intervals, from one to the other. Being always large and well supplied with the material of war, these caravans have at their mercy the feeble and divided native tribes through which they pass, and their trail across the continent is darkened with every aggravation of

tyranny and crime. They come upon the scene suddenly ; they stay only long enough to secure their end, and disappear only to return when a new crop has arisen which is worth reaping.

Sometimes these Arab traders will actually settle for a year or two in the heart of some quiet community in the remote interior. They pretend perfect friendship ; they molest no one ; they barter honestly. They plant the seeds of their favorite vegetables and fruits—the Arab always carries seed with him—as if they meant to stay forever. Meantime they buy ivory, tusk after tusk, until great piles of it are buried beneath their huts, and all their barter-goods are gone. Then, one day, the inevitable quarrel is picked ; and then follows a wholesale massacre. Enough only are spared to carry the ivory to the coast ; the grass huts of the village are set on fire ; the Arabs strike camp ; and the slave march, worse than death, begins.

Many at home imagine that the death-knell of slavery was struck with the events which followed the death of Livingstone. . . . . But the tragedy I have alluded to is repeated every year and every month—witness such recent atrocities as those of the Upper Congo, the Kassai, and Saukaru region, described by Wissmann, of the Welle-Inoker district referred to by Van Gele. It was but yesterday that an explorer, crossing from Lake Nyassa to Lake Tanganyika, saw the whole southern end of Tanganyika peopled with large and prosperous villages. The next to follow him found not a solitary human being—nothing but burned homes and bleaching skeletons. It was but yesterday—the close of 1887—that the Arabs at the north end of Lake Nyassa, after destroying fourteen villages with many of their inhabitants, pursued the population of one village into a patch of tall, dry grass, set it on fire, surrounded it, and slew, with the bullet and the spear, those who crawled out from the more merciful flames.”

Those who heard Prof. A. R. Wallace lecture in Toronto, a year or two ago, on “Mimicry,” will read with interest Prof. Drummond’s chapter on the same subject. Another chapter, descriptive of the “White Ants,” will be read with equal pleasure. The whole book, indeed, cannot be too highly praised, and is rendered the more valuable by the numerous maps and plates which it contains.



Missionary.

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THE CHINESE IN CHINA AND IN AMERICA.\*

IT is within the memory of the present generation that the Chinese government was greatly blamed for barring her gates against outside nations. English cannon at length opened those gates. Once open, they became doors of egress as well as ingress. Through them the Chinese have gone out to other parts of the earth. More than one hundred thousand are now in the United States. There are as many in Cuba. They are making their way into British Columbia and Mexico. They are on the northern coast of South America, and more than two hundred thousand are in Chili and Peru. There are twenty thousand in the Sandwich Islands, and more than fifty thousand in Australia and New Zealand. In Japan, Siam, the Philippine Islands, and the Malay peninsula, there are nearly two million. Hence we have now and will continue to have "the Chinese problem." For some of the outside nations have become tired of the bargains which they made, and so, by lawless violence, by exceptional taxation, by pretended quarantine and by restrictive legislation, are endeavoring to turn back what they deem the too-full tide of Chinese immigration. Why these endeavors? Manifestly and mainly because, by their economical habits and patient industry, the Chinese have proved their ability to more than hold their own in the sharp labor competition of the world.

They are also shrewd business men. Why is it that in their own country they are gradually working the trade with foreign nations into their own hands? Why do foreign firms in China need to have a silent Chinese partner in order to be successful? Why are the banks of Japan managed by Chinese? Why are they the leading business men in Siam? Why is it that nine-tenths of the trade of Singapore is in the hands of Chinese

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\* The Church at Home and Abroad.

merchants? Why is all this if not because the Chinese are everywhere able to hold their own in the close competition of trade.

And have not Chinese students, with the disadvantage of gaining their knowledge through a foreign language, carried off prizes and literary honors in American colleges? There is in China more than one Chinese lawyer well able to plead in the English language in English courts. There are Chinese diplomatists able to carry on negotiations in English or German or French. And now that by imperial authority western learning is to be introduced into China, who shall say that the time is not hastening on when the students of that great empire will hold their own in scholarly attainment?

Under English and German instructors the Chinese are reorganizing their naval and military forces, and if not very rapidly, are certainly very surely, increasing their strength.

It is said that Napoleon Bonaparte once gave the following advice to the French: "Never get into a war with the Chinese. You will be victors in the first war, and in the second, and probably in the third, but all the time you will be teaching them the art of war, and with their immense population and their inexhaustible resources they would at length turn the tables on you unmercifully." To despise and abuse the Chinese may seem to be a cheap experiment; but if carried too far, there may some time come a day of reckoning. It requires no prophet's eye to see that China is destined to be one of the leading nations of the world; and this strongly emphasizes the duty of the Christian Church to hasten the work of giving her the gospel.

The vast empire is at last waking from the sleep of ages; waking up to the necessity of developing her material resources, commencing to dig out the gold and silver and iron and coal, preserved until now in her great mountain ranges, putting up her long telegraph lines, and beginning to lay down her iron roads; waking up to the necessity of protecting herself against foreign aggression, fortifying every harbor and river mouth of her long coast line, purchasing the best ironclads the world can furnish, preparing and girding on her armor to be ready for whatever danger may threaten; waking up to the necessity of asking what light western civilization and western learning can give. In this general awakening it is the part of the Church to



bring the regenerating power of Christian truth into contact with the nation, and, with God's blessing, to thrill her whole being with the quickened pulse of a new spiritual life.

EVANGELIZE CHINA THROUGH AMERICA.

These considerations should not only impel the Church in the United States to additional earnestness in sending missionaries to China, but also to use her best endeavors to give Christian instruction to the one hundred thousand Chinese who are near at hand. Whatever others may do, no "elder brother" should be found in the Church ready to spurn the heathen because they have come so near that their misery and sin are only too plainly seen. Rather let us point out to them the doors of the Father's house, wide, open, and tell them of the warm welcome that is waiting for every returning prodigal.

This work no doubt has its peculiar difficulties.

(1) Go where you will, and find men who have left their families behind, congregated in some distant place, not for permanent residence, but for the distinct purpose of making money as rapidly as possible, and you find a class difficult to reach. The Chinese are no exception. Partly from this cause, and partly from the difficulty of obtaining justice in American courts there is found among a portion of those in California a desperate recklessness that is not common in the villages of their native land. That murderous league called "The Highbinders," ready for money to execute almost any cruel deed of vengeance, was born in the United States.

(2) A second difficulty is the unreasonable abuse which the Chinese often receive. To be constantly kicked about, like a dog, from pillar to post has neither a civilizing nor a Christianizing tendency.

All honor to the missionaries on the Pacific coast, who, in spite of all difficulties and the obloquy that has been poured upon them, sometimes too by those who call themselves Christians, have with unstinted endeavor, unflinching devotion and unwavering faith carried on their noble work! It has not been in vain in the Lord; not in vain if estimated only by the number converted. But that would be a very scant estimate.

## THE BEST HELPERS FOR CHINA FROM AMERICA.

Perhaps the most interesting feature of the work is the help that it gives to our mission in southern China. Nearly all the Chinese in this country come from four districts of the Canton province. Eighteen years ago there was not a Christian chapel or school in all that region. Now there are few places in these districts where there is not a mission chapel within fifteen miles, a distance the Chinese easily walk. Of these chapels, the Presbyterian mission has six. *Every one of these six locations was obtained by the help of Christians returned from California.* Of the thirteen native assistants who have labored at these stations, six were converted in California, one in Australia, and one received his first serious impressions and religious instruction from a member of the Chinese church in California, on the steamer crossing the Pacific. The work in these localities has resulted in the establishment of two churches, one of which has been almost entirely self-supporting from the beginning. The members of this latter church have already established places, in private houses, for religious services and instruction, in two outlying villages.

Besides the faithful laborers mentioned above we can point, with great satisfaction, to others converted in California; to Rev. Kuan Loy, the earnest pastor of the Second church, Canton; to another faithful man, now preaching in the chapel of the First church; to the two most valuable medical assistants in the Canton hospital; to Dr. Thomson's right-hand man at Yeung Kong, the faithful Bible student and intelligent preacher Lam Tai. These men are among our very best native helpers, commencing their Christian course in the United States and continuing their studies and work in China.

Did the limits of this article allow, we might go on to speak of how the work in China affects the work here; how preachers trained in our school at Canton follow their countrymen to the lands where they go; of the constant correspondence that is carried on across the sea between Chinese Christians; of the combined effort they are making for Christian work of their own in the city of Canton—all going to show how mutually helpful is our work on the two sides of the great water.

We would be glad in closing to fix each of two suggestions as a nail in a sure place :

(1) Those who, in any part of this land, are carefully and patiently giving religious instruction to the Chinese are taking part in shaping those wonderful events which are surely coming in the future development of the Chinese empire.

(2) The converts who do efficient work for the Church, on their return to China, are those who have received careful instruction in the Bible through the medium of their own language. Therefore it would be an immense gain to the cause if, where Chinese are permanently located, one or more Christian workers would be at the trouble of learning at least their spoken language.

*Canton.*

H. V. NOYES.

## LEAVES FROM A MISSIONARY'S DIARY.

WE do not find the study of Chinese so irksome as we anticipated. It is quite natural to wish to get into active work at once. Multitudes of lost souls crowd this land on every side. No wish could be more reasonable than to immediately publish the "good news." But Dr. Corbett says it is a great blessing both to ourselves and to the work to be forced to spend two years at least in the study of the language before entering upon permanent and responsible work. His reason is that the Chinese character is so deceptive to foreigners that we could not manage them to advantage without a familiarity with their customs and methods of thought. It seems a long time, but enjoying the study as we do now, it will be all too short. Our teacher is greatly interested in our intention to visit Honan in autumn, and says by that time we will be able to converse freely and understand all we will hear in a tour through the country.

*Sabbath, April 15th.*—I took the foreign service at the Union Chapel this forenoon. This church was built by all denominations for the use of all. The relations between all missionaries of whatever denomination are very cordial. They take turns in conducting services at the Union Chapel.

On the way to Chinese service at Dr. Corbett's church this afternoon we passed a heathen funeral about to start to the burial ground. It seemed to be of one of the wealthier class from the display and the crowd assembled. A band of musicians with fifes and cymbals kept up a constant din. Passing this a little way we came upon another funeral procession. In this case there were only the bearers and two men dressed in white following. The other day we were attracted to a newly-made grave by the heart-rendering cries of two women on their hands and knees before the opening into the grave. (The Chinese leave an opening in their graves so that the spirit can freely pass in and out.) Watching them for a time we were convinced that one of them was really sorrowing. A loved one had lately been laid there. But the other was a professional mourner and cried because she was paid for it. She was clothed in beggar's garb and no doubt thought this a more profitable business than begging at the street corners.

*Saturday, April 21st.*—While constructing sentences to-day with our teacher I turned them mainly upon facts about God ultimately bringing all things into subjection to himself and that the idols must be abolished throughout all China and China brought to Christ. To these things the teacher assented gladly. But pointing to the Roman Catholic church across the street he quickly made up a sentence that "they have idols over there, a large Jesus idol." What else can the heathen think than that these are idols, different from their own only is that they are foreign? Any night, on looking from the street through the

uncurtained window of the convent you can see an image of the Virgin with a candle burning before it. It is sad to see Rome perpetuating her idolatry among these millions who, because of an idolatry perhaps a little less refined, have groped in darkness for upwards of forty centuries.

We attended the weekly evening for prayer observed by the China Inland Mission workers. Dr. Douthwaite and eight or ten others were present. It was an hour of real refreshing and drawing near to God. Each one of the King's workers in vast China was remembered. Those in the far interior were specially prayed for. The Christian Church at home was not forgotten.

*Sabbath 22nd.*—All day the builders have been at work putting up an addition to the convent near by. It sounds strange to hear the noise of tools on Sabbath. The Chinese know no day of rest once in seven. Nor can we blame them. But blame lies at the door of those who profess to represent the Lord of the Sabbath. Protestant missionaries never allow their buildings to be touched on Sabbath. It costs them more certainly, but what is that to the example set before the heathen.

Reports from Dr. Corbett in his tour of mission stations state that the people are more ready to receive him than ever before. The respect shown him exceeds all past experiences. The enquirers are more numerous and more largely from the educated classes. Our American brethren occupy a wonderful field here in Shantung. It is the home ground of Confucius, and teems with a population five times that of Canada, all open to the Word. These brethren have made an appeal to their Church for ten ordained men, four physicians and four single lady missionaries to be sent out at once.

*April 28.*—Glancing back over the week we note some progress made. My tongue is beginning to handle more nimbly the Chinese words and sentences. My ear, too, is distinguishing tones more readily. Still tongue and ear work far too slowly.

The eye cannot keep pace with a Chinaman's reading. While I am looking round one character my Celestial friend has spun of half-a-dozen. We think the Chinaman reads and speaks at race-horse speed. In conversing with one on the street the great difficulty is to keep up. I tell them to go slow and repeat, and blunder away. When I get beyond my depth I confess ignorance, say that I speak a foreign language but am learning his. It pleases a Chinaman to think that the foreigner is learning his language, and he tells me the names of everything I see.

I am now superintending the rebuilding of Dr. Williamson's house. From the workmen I learn the names of all parts of a house, the different kinds of material and the tools. Chinese tools are primitive enough. They put up the frame work of the room first, supporting it by props, and build the wall up afterwards. Sawmills are unknown. All lumber is made by hand. Chinamen are unequalled in the building of chimneys. They put the beams so close to the chimney that the fire is sure to reach them. I instructed them on this point, but on going out to-day I found the chimney had been run up without a bit of lime

mortar, and so near the beam that another fire would surely result. They used clay instead of mortar and very little even of this. It rather took them aback when I told them in their own tongue that the work was all wrong and that they would have to build it again. A lady here said that no one could build a house in China without falling from grace. Fortunately, however, I do not know enough of the language to fall very far in the presence of the Chinamen. Yet it is not fair to expect much from these workmen considering their wages. The two who took the contract get \$240 to put the house in complete repair, providing all the material. The masons and carpenters get six cents a day and board, the common laborers three and a half cents and board. The boarding part is by no means formidable—rice, vegetables and millet cake. I have not heard of any strikes here.

*Wednesday, May 2nd.*—Two months have now passed since we landed at Chefu. In spite of our tribulations, they have been the happiest months of our lives.

While at the word for "poor," in to-day's lesson, our teacher asked if there were many poor people in America. "Many poor, many rich," I replied. He added, "In China many poor, few rich." Then he went on to make a sentence, the translation of which was "Heaven's possessions very good; worldly possessions little worth. Of the latter I have none; of the former I hope to possess much." To give him an idea of "present" possessions, I directed his attention to Paul's famous saying, "Having nothing, yet possessing all things." We shall not soon forget how his face lit up with joy as he took this in. After meditating for a time about it he said: "Oh that Jesus made no distinction between Chinamen and foreigners! So few Chinamen blessed; so many foreigners!" This startled us, and yet it is the most natural conclusion for this Chinaman to arrive at after having recently come out of darkness to realize the great light enjoyed by Christian countries for so many centuries, while his own people had been so long overlooked. Our indifference and selfishness have given room for such an impression. We have followed Jesus so far off that the heathen misjudge the loving kindness of our Master.

*Sabbath, May 6th.*—While at Chinese service this morning a foreigner in native dress entered and took a seat among the Chinese. He was Dr. Roberts, of the London Mission Society; called from Mongolia to fill the breach made by the death of Dr. Mackenzie, of Tien Sien. Dr. Mackenzie's death is much lamented. He possessed unexceptional ability. His medical work was about the most extensive and promising in China. Dr. Roberts, though a young man, appears to be a worthy successor.

Passing through the Chinese town on the way home we came upon a theatre in full blast. The theatres are open to the public. No fee is charged, but a tax is levied on the people of the district. It was a real picture of heathenism. Dr. Roberts remarked, "true enough, it is a stupendous task to convert China."

*Monday 7th.*—At the monthly missionary prayer meeting held at Dr. Douthwaite's to-day we were cheered with good tidings from the extremes of China. Mr. Ede, of the English Presbyterian Mission in

South Formosa, told of the hopeful work there and the probability of their winning the lower part of the island while the Canada Presbyterian Church hold the upper.

Dr. Roberts gave us a vivid picture of the people and country of the Mongols and spoke highly of Gilmor, the only Protestant missionary there. Gilmor had long been praying for help. Dr. Roberts was sent. Four weeks later a special messenger bore the news that Mackenzie had fallen at Tien Sien, and Dr. Roberts was recalled to fill his place. The brave Gilmor's eyes filled with tears as he bade his assistant farewell and said "How long, O Lord, how long?"

*Saturday 19th.*—Dr. Corbett returned to-day having heard of Mrs. Corbett's serious illness. He seems fagged out after an absence of nearly two months visiting the flock scattered abroad through this wide field. He will begin the instruction of a theological class in a few days.

*Sabbath 20th.*—I sat beside Dr. Corbett to-day as he taught his Bible class. They use the S. S. lesson. Pointing to a boy reciting the verse, "Let your light so shine," he said "that lad is one of the fourth generation received into our Church." Christianity had done much for his line.

In the afternoon one of the graduates from Dr. Mateer's College preached. He has had long training under the missionaries. Dr. Corbett says he is able to stand against any European graduate in Arts and Sciences as well as in Theology.

Mr. Alex. Saunders, formerly assistant Secretary of Toronto Y. M. C. A., now of the China Inland Mission, en route for Shansi, called on us. He is rigged out in Chinese costume and looks little like the man we used to know in Toronto. He is filled with zeal, and along with his four comrades who accompany him, looks joyfully forward to future work. I went over to the ship and stayed with him till ready to sail. They travel second-class and eat at the same table with the Chinamen. This is getting down near to those they came to save.

*Monday 21st. A journey to Teng Chow Fu.*—Mr. Ede, desiring to inspect the school work of the American missions, proposed a visit to Teng Chow. We took my teacher along to explain matters as my Chinese is rather imperfect yet. A shentsi—a kind of covered carriage—and two donkeys are secured. Imagine a covered gipsy van fastened to two poles and borne by two mules, one before and one behind. It is not uncomfortable, barring the tendency to sea-sickness as the concern sways from side to side with each step of the animals. The donkey needs no remark. No words can do justice to a donkey ride without a saddle—which luxury is unknown. It was my first experience. Like the old man of school book fame I soon dismounted, and walked upwards of twenty miles the first day. I am free to confess that I took more kindly to the Chinese conveyance the second day.

We arrived at Tuh San, twelve miles distant, at 11 a.m. Mrs. Cheny and Miss McWaters of the China Inland gave us a hearty welcome. They live in a little Chinese house of three small rooms. The interior however has a European air about it. The two ladies are perfectly happy in their work. Thousands of Chinese live around them and they have no fear of being molested.

Continuing our journey we distribute tracts. Each tract has a Scripture text and illustration. The picture takes the native's eye at once and he wants to know the meaning of the verse. A crowd soon gathers. We ask if any one can read the Chinese verse. Sometimes none of the crowd can read. Then the teacher explains, and in this way preaches several little sermons.

At half past eight we reached our stopping place. I was now to spend my first night in a Chinese inn. My companion was quite hardened to this institution. The inn had seen better days. The room had once been papered in true Chinese style. Now, the ragged, smoke-blackened remnants dangled from ceiling and walls. The floor was laid by nature, and the bed was as hard as burnt bricks can be. We spread our blankets, filled our air pillows and turned in for the night. I will not describe our experiences. We thought of the apostolic injunction, "endure hardness."

To-day we passed through a lovely and populous valley. In it we counted twenty-five villages. One might make a tour of all in a single day. This parish with its thousands of souls, in one of the finest climates on earth, has no pastor. It is only one of many. Between Chifu and Teng Chow, a distance of fifty miles, there are only two lady missionaries.

At noon we halted for dinner in a village, but found no inn. A friendly villager invited us to his house and quickly prepared our tea. On the low table we spread our dinner. The windows were packed with Chinese faces curious to see what the foreigners ate. An old man, taking for granted the privileges due to age, entered, and bending down over our table, his pigtail dangling uncomfortably near, asked about the various dishes. Meanwhile a crowd of children filled the room from the table to the door and out into the yard. They seemed to enjoy the sight, each pair of eyes intently watching every movement. We offered picture tracts to any boys who could read. Two were successful. The men at the window being desirous of knowing the meaning of the verse on the boys' tracts, the teacher explained therefrom the way of salvation. After dinner I sat in the shentsi till the mules were ready. The boys surrounded me and, in reply to my questions, told their names and ages. Then we tried to tell them of Jesus, their Saviour. Oh that my tongue were loosened!

At 3 p.m. we arrived at Dr. Mateer's. Missionaries are always glad to see their foreign brethren. We can imagine how delightful it will be when some of our Canadian friends take a trip to Honan to see us.

Teng Chow is a city containing from fifty to one hundred thousand inhabitants. A massive stone wall in some places thirty feet in thickness surrounds it. The mission premises are inside the city. There are about one hundred scholars in this school. All the branches of higher education are taught here. Dr. Mateer is one of those rare men who excel in everything. He has published an arithmetic, a geometry, and has now nearly ready for the press a higher grade algebra, and a book of 200 lessons in Chinese for use by missionaries learning the language. He has a splendidly furnished machine shop and models of all descriptions. They heat their buildings with steam and light them



with electric light. There is also an observatory with a powerful telescope. It seemed a little wonderful to look upon the heavenly bodies through a telescope in the midst of a Chinese city. All these things are opening the eyes of the people. Even the Governor of the Province came to inspect the wonders. Mr. Hayes assists Dr. Mateer, while Dr. Neil conducts the medical department. Dr. Mills is in the Presbyterian Mission. Dr. Crawford of the American Baptist Mission resides here. He is a veteran of thirty-seven years in the work. The Chinaman who lectured in Toronto last winter on "Why I am a heathen" was brought up in his mission.

Leaving Teng Chow on Thursday morning we arrived home on Friday at noon, thus completing our first journey in China.

*Chefu, North China.*

J. GOFORTH.

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#### A TRAINED NURSE FOR HONAN.

HENCEFORTH woman's organized power is to be a tremendous factor in the world's thinking and acting. Never again will woman be satisfied when "she layeth her hands to the spindle and her hands hold the distaff." At the International Council of Women recently held in Washington, representatives of the women of many countries, with unanimous voice, demanded something more for her than the right to "look well to the ways of her household," and entered on a crusade that will never be abandoned until every field of human thought and action, hitherto marked out by custom and it may be by nature, as man's peculiar sphere, shall be opened to woman. It may be that in "the sweet bye-and-bye" when the vexed centuries shall be set right, the "coming woman," having then announced herself, shall be more excellent than her mother or her grandmother—far above rubies. It may be that her children will arise up and call her blessed, and her husband also, he may praise her. And yet—and yet—notwithstanding all in this change for which humanity may be glad, there is much to awaken grave fears in the mind of every intelligent student of the times. This mighty social revolution makes thoughtful men tremble lest woman abdicate the throne upon which she was crowned queen in the early morning of human history, and, dropping the sceptre of her authority over the heart and life of man, "play at

precedence with her next-door neighbor." If this newly-found power be unbaptized or misdirected the homes of the world will suffer, the pæan of victory will be the knell of defeat.

These thoughts are suggested, according to the law of contrast, by a quiet, interesting and impressive meeting held in St. James Square church, Toronto, on Monday evening, July 16th. A woman and her work was the object of attention and interest. On that occasion Miss Harriet B. Sutherland was designated to the work of a trained nurse in the College Mission hospital in Honan, North China, and almost before these words reach the printer's type she shall have taken leave of home and friends and, in company with her future co-workers, set out for China.

The large audience assembled—large for any season of the year, unusually large for this season—nearly crowded the church—an evidence not only of the interest in mission work in general but also in the particular department of the work which falls to the hands of the hospital nurse. Rev. Dr. Wardrope presided, and, in the name of the Foreign Mission Committee and of the Presbyterian Church in Canada, designated Miss Sutherland to her chosen work, assuring her of the Church's interest, sympathy and prayers, and commending her to God and the word of His grace. Rev. Dr. Reid, as on so many previous occasions, led the audience in special prayer that God would bless, guard, keep and prosper the newly-dedicated missionary, giving her, and those with whom she travels, journeying mercies by land and by sea, establishing the work of her hands in Honan and blessing her ministry of healing to the bodies and souls of men.

The addresses delivered by Revs. Dr. Kellogg, of whose church in Toronto Miss Sutherland is a member, Dr. Laing, her former pastor in Cobourg, D. J. Macdonnell representative of the W. F. M. S., and Mr. Henderson for many years associated with her in Sabbath school and church work in Cobourg, and representing the friends there, were all interesting, helpful, hopeful.

There was nothing of sentimentalism in the speeches, as there was nothing in Miss Sutherland's acceptance of the charge, of posing as heroic. The idea that foreign missionaries are more heroic than all other workers is buried deep beside the idea that a life given to Christ's work abroad is wasted. The cost was counted, the difficulties were measured, the need of faith and

patient waiting emphasized, but more than all was Miss Sutherland congratulated in being chosen, in the providence of God and by appointment of the Master through His Church, to minister to those of her sisters who but for her must suffer, and to speak of life to souls that but for her must die. The Christian Church is beginning to understand the meaning of her Lord's answer to "Who is my neighbor?" We call them foreigners. There are no foreigners. There are no foreign fields. China is nearer to us to-day than parts of our own Dominion were a quarter of a century ago. We stretch out our hands and strike the ends of the earth.

This appointment of a trained nurse—so far as we know, the first from Canada—illustrates the prominence that must be given to woman's work in the evangelization of the world. Here is a sphere less injurious to true womanhood than many into which women are clamoring for admission, more in harmony with her better nature and with God's evident designs, in which her long pent-up energies and powers may find full scope to her own advantage and the immeasurable blessing of humanity. India, China, Japan and other lands are open to women workers—teachers, nurses, medical doctors. What the result will be when the first command "Preach the gospel and heal the sick," is intelligently obeyed no one can foretell. The work is both medical and missionary.

This may be as appropriate an occasion as any other to call attention to a most important phase of female medical work in the foreign field. There are among the nurses in Toronto General Hospital—who in uniform surrounded their sister and companion on the evening of her designation—as well as in medical schools and other institutions and in many homes in our land, a goodly number of earnest, devoted, Christian young ladies preparing themselves for the efficient discharge of hospital duty in heathen lands, should the way open up for their appointment. This is to every intelligent sympathizer with mission work one of the most hopeful signs of the times. Simultaneously with this movement in Britain and America there was the organization of "The National Association for Supplying Female Medical Aid to the Women of India," and then came the demand for medical women and trained nurses. As efforts are being put

forth by representatives and friends of this National Association to obtain women as doctors, hospital assistants, nurses, etc., in India, it is but right that attention should be directed to the nature and objects of the work that no one may enter the service ignorant of its character and of the limitations which will be imposed upon any who may wish to do missionary as well as medical work.

This Indian work is better known as "The Lady Dufferin Medical Movement." Lady Dufferin is the moving spirit in it and therefore it is of special interest to Canadian women. But, for reasons best known to the organizers and best understood by those conversant with Indian affairs, the work is in no sense missionary. It is not distinctively Christian. It will be found, after the most searching examination, simply and purely *humanitarian*. Why it should be so avowedly secular we cannot say; that it is so cannot be questioned.

Now no sensible person will condemn this movement because it is what it professes to be. It has its work, and an important one. Those who listened to the clear, honest presentation of her case by Ramabai, the learned pundita who recently visited Toronto and other Canadian cities, will not depreciate Lady Dufferin's scheme; and if any medical woman, understanding the rules of the National Association, prefers such service to the more truly humanitarian work of the medical missionary, we have none but kind and encouraging words for her. But let no one whose lips are not sealed, never can be sealed on the greater question of spiritual life and death, be misled. The National Association aims at giving medical tuition and medical relief to the women of India—truly a much needed and a blessed work—but plainly as words can speak, the rules of the Association stipulate that "*No employee of the Association will be allowed to proselytize or interfere in any way with the religious beliefs of any section of the people.*" And returned missionaries can testify that this rule is not a dead letter. Christian women, graduated from medical colleges and hospital training schools, who believe that there are diseases deeper than the physical and beyond the reach of the compounds of the apothecary, and whose hearts will not keep silent for Christ's sake, should think twice before entering the service of an association whose regulations prohibit the introduction of the Balm of Gilead among stricken souls.

Miss Sutherland goes to Honan with different aims. The College Mission in North China is set to do a higher work. We rejoice at the strengthening of the staff. Mr. and Mrs. Goforth, Dr. J. F. and Mrs. Smith, Dr. McClure and Miss Sutherland will make a strong band. Under God we expect great things for them. In their missionary, medical and hospital work, all our readers and the whole Church will take the deepest interest. Honan will rejoice, the land of darkness and death-shade will be glad.

J. A. M.

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#### SIR. W. W. HUNTER ON CHRISTIAN MISSIONARIES.

NO living man has a better right to be heard on India and Indian affairs than has Sir William Wilson Hunter, K.C.S.I., LL.D. When he speaks about Christian missions and missionaries, as he does in the current *Nineteenth Century*, let the friends and the critics of mission give attention. We give Sir William's article, condensing less important parts :—

During a century Protestant missionaries have been continuously at labor, and year by year they make an ever-increasing demand upon the zeal and the resources of Christendom. Thoughtful men in England and America ask, in all seriousness, what is the practical result of so vast an expenditure of effort? And while the world thus seeks for a sign, the Churches also desire light. What lesson does the hard-won experience of the century teach? What conquests has that great missionary army made from the dark continents of ignorance and cruel rites? What influence has it exerted on the higher Eastern races who have a religion, a literature, a civilisation older than our own? How far do the missionary methods of the past accord with the actual needs of the present?

For the first time the Protestant Missionary Societies of the world have given an organized and authoritative reply to these questions. Their Centennial Conference, which assembled in London in June, devoted fifty meetings to a searching scrutiny into each department of missionary labor, and to a public statement of the results.

The first result of its scrutiny is to bring out certain fundamental differences in the problem of proselytism at the beginning and at the close of the period under its review. A hundred years ago the sense of the Churches, the policy of Parliament, the instinct of self-preservation among the Englishmen who were doing England's work in distant lands, were all arrayed against the missionary idea.

The missionaries had to encounter not less hostile, and certainly better founded, prejudices among the non-Christian people to whom they went, for until a century ago the white man had brought no blessing to the darker nations of the earth. During three hundred years he had been the despoiler, the enslaver, the exterminator of the simpler races. . . . In India, which was destined to be the chief field of missionary labor, the power had passed to the English without the sense of responsibility for using their power aright. During a whole generation the natives had learned to regard us as a people whose arms it was impossible to resist, and to whose mercy it was useless to appeal.

But just before the beginning of the century of missionary labor commemorated last month, Englishmen at home had grown alive to the wrongs which were being done in their name. And with this awakening of the political conscience of England, the religious conscience of England also awoke. At that time and ever since the missionary impulse has been intimately associated with the national resolve to act rightly by the people who have come under our sway. During a hundred years, the missionaries have marched in the van of the noblest movements of England. The missionary voice has uniformly expressed the moral sense of the nation. It is because I recognize in missionary work an expiation of national wrong-doing in the past, and an aid to national right-doing in the future, because I honestly believe that the missionary instinct forms the necessary spiritual complement of the aggressive genius of our English race that I, a plain secular person, venture in this Review to address persons like myself.

The nation at large recognizes with increasing liberality, if not with assured confidence, the claims of missionary effort. Carey's collection of £13, 2s., 6d. with which "to convert the

heathen" a century ago, has grown into an annual income of two-and-a-half millions sterling from Protestant Christendom. The two half-starved preachers making indigo for a livelihood in 1795 have multiplied into an admirably equipped and strongly organized force of 6,000 missionaries, aided by a trained native army of 30,000 auxiliaries engaged in active work. Three million converts, or children of converts, have been added to Protestant Christianity within the hundred years.

Let us clearly understand what this last statement implies. Protestant apologists are accustomed to add up the number of the Protestant nations and confessions in the world, and to display the total as the strength of the Protestant Church. But we are assured by more careful statisticians that the actual number even of professing Protestants—that is to say of real or nominal communicants—does not exceed 30,000,000. If this be correct, the 3,000,000 converts from non-Christian religions assume a new significance. For it discloses not only that Protestant Christianity has received an enormous numerical increase of 3,000,000 converts, but also that this increase bears an important ratio to the actual Protestant Church. So far as can be inferred from the available data, the statistical probability is that the darker races will within the next century constitute a very large proportion of the professing Protestants in the world. For the increase has of late years gone on with such velocity. The late Governor of the Punjab, a scholar and a careful thinker, comes to the conclusion that at no other period since the apostolic age has conversion gone on so quickly. In another great province of India, in which we can absolutely verify the rate of progress, the native Christians are increasing six times more rapidly than the general population.

To a man like myself who, during a quarter of a century, has watched the missionaries actually at their work, the statistics of conversions seem to form but a small part of the evidence. The advance which the missionaries have made in the good opinion of great non-Christian populations well qualified to judge, such as those of India and China, is even more significant than their advance in the good opinion of sensible people at home. I speak only of facts within my own knowledge. I know of no class of Englishmen who have done so much to render the name

of England, apart from the power of England, respected in India, as the missionaries. I know of no class of Englishmen who have done so much to make the better side of the English character understood. I know of no class who have done so much to awaken the Indian intellect, and at the same time to lessen the danger of the transition from the old state of things to the new. The missionaries have had their reward. No class of Englishmen receive so much unbought kindness from the Indian people while they live. No individual Englishmen are so regretted when they die. What aged Viceroy ever received the posthumous honors of affection accorded to the Presbyterian Duff by the whole Native press? What youthful administrator has in our days been mourned for by the educated non-Christian community as the young Oxford ascetic was mourned in Calcutta last summer. . . . If I were asked to name the two men who, during my service in India, have exercised the greatest influence on native development and native opinion in Madras, I should name, not a governor, nor any departmental head, but a missionary bishop of the Church of England and a missionary educator of the Scottish Free Kirk.

It is considerations of this class that lead many Indian administrators to bear public testimony in favor of missionary work. The careless onlooker may have no particular convictions on the subject, and flippant persons may ridicule religious effort in India as elsewhere. But I think that few Indian administrators have passed through high office and have had to deal with the ultimate problems of British Government in that country without feeling the value of the work done by the missionaries. Such men gradually realize, as I have realized, that the missionaries do really represent the spiritual side of the new civilization and of the new life which we are introducing into India.

The national aspect of missionary work has been rather lost sight of amid the outburst of evangelical enthusiasm during the present century. But it is not a new view. . . . No sensible man would propose that the State should interfere; in India any such interference would be a political crime. But this should not make Englishmen blind to the fact that missionaries, especially in India, are doing a really national work; a work not necessarily of conversion but of conciliation and concord. In spite of



occasional disagreements, the missionaries are recognized by the natives as a spiritual link between the governing race and the governed. I believe that the three-quarters of a million subscribed for missionary work in India strengthens England's position in that country in a greater measure than if the entire sum was handed over to the Government to be expended on education, or on the army, or on any administrative improvement whatever.

An important change has come over the methods of missionary work. . . . A merely zealous preacher in China or India would find himself surrounded by no gaping circle of admirers, but by amused and caustic critics. As a matter of statistics, the old-fashioned form of "simple preaching" failed to produce adequate results whenever it came in contact with educated races. Nearly three quarters of the century of missions had passed away leaving only 14,000 Protestant native communicants in India. During the last twenty-five years more scientific methods gradually developed, and the number of native communicants increased close on tenfold to 138,000. Simple preaching often hit hard, and many a random shot told; but the leaders of the Church militant now perceive that the Christian campaign must be fought with weapons of precision. During the last twenty-five years the study of the Science of Religion, or, speaking more accurately, of the histories of religions, has profoundly modified missionary methods. . . . The modern missionary to the Hindus takes the tone in which the great proselytising apostle addressed the Brahmans of Europe at Athens; he quotes their literature, and starting for their devotions at their own altars, he labors to supplant an ignorant worship by an enlightened faith.

This is not the place, and I am not the person, to treat of the theological aspects of missionary work. But the Science of Religion has armed the missionary with new weapons. In controversial combats, it enables him to wield the sharp blade of historical criticism with an effectiveness hitherto unknown. In dealing with individual inquirers, it qualifies him to point out how the venerable structure of their ancestral belief was no supernatural edifice let down from heaven, but was distinctly and consciously put together at ascertained periods by human hands. In popular

appeals, it gives him the means of accurately and powerfully pressing home the claims of the religion which he advocates as against those which he would supersede. . . .

I should not be candid if I left the impression that I expect, even with the present improved missionary methods, any large accessions from orthodox Hinduism, or Islam, to the Christian Church. It is rather from the low castes and the so-called aboriginal people that I believe direct conversions will chiefly come. At this moment there are fifty millions of human beings in India sitting abject on the outskirts of Hinduism, or beyond its pale, who within the next fifty years will incorporate themselves in one or other of the higher faiths. Speaking humanly, it rests with Christian men and women in England, and with Christian missionaries in India, whether a great proportion of these fifty million shall accept Christianity, or Hinduism, or Islam. But, apart from direct conversion, the indirect influence of missionaries is a factor of increasing power in the religious future in India. The growth of new theistic sects among the Hindus, such as the Brahmo Samaj, under the impulse of Christian teaching, has long been a familiar phenomenon.

. . . . The indirect results of a great spiritual influence, like that of the missionaries, among a susceptible and profoundly religious Asiatic people, do not admit of being expressed in compact formulæ. At the same time I feel that both the supporters and critics of missionary enterprise have a right to demand some statement of direct results. . . . I shall briefly state the facts of missionary progress in India from 1851 to 1881.

In 1851, the Protestant missions in India and Burma had 222 stations; in 1881, their stations had increased nearly three-fold to 601. But the number of their churches or congregations had increased from 267 to 4,180, or over fifteen-fold. In the same way, while the number of native Protestant Christians increased from 91,092 in 1851, to 492,882, in 1881, or five-fold, the number of communicants increased from 14,661 to 138,254, or nearly ten-fold. During the same thirty years, the pupils in mission schools multiplied by three-fold, from 64,043 to 196,360.

. . . . The normal rate of increase among the general population was about 8 per cent. from 1872 to 1881, while the

actual rate of Christian population was over 30 per cent. Taking Bengal, for whose population, amounting to one-third of the whole of British India, really comparable statistics exist, the general population increased in the nine years preceding 1881 at the rate of 10·89 per cent., the Muhammadans at the rate of 10·96 per cent., the Hindus at some undetermined rate below 13·64 per cent., the Christians of all races at the rate of 40·71 per cent. and the native Christians at the rate of 64·07 per cent.

[The article goes on to give a most interesting description of the organization and work of celibate Christian brotherhoods in Bombay, in Calcutta, and Delhi. This may find space in next issue.—Ed.]

You may pass a whole life in contact with the missionaries who are doing the actual toil, without having to listen to a single insincerity. The results of their labor need neither over-statement nor concealment. I believe that those results justify the expenditure of money, and the devotion of the many lives by which it is obtained. As I am convinced that, if Englishmen at home knew the missionaries, simply as they are, there would be less doubt as to the merit of their claims and as to the genuine character of their work.

## Open Letter.

### LIBRARY MATTERS.

I WISH to address to the friends of the College an open letter touching upon several practical points in connection with the affairs of the college library. Of course the great desideratum is an endowment: but I shall not plead for this at present, my requests are far more modest.

1. During the past few months efforts have been put forth to complete sets of important and valuable magazines and reviews. There has been a noise and a shaking, and the bones are coming together bone to his bone. But some ardent student of magazine anatomy has evidently become so absorbed in the study of his specimens that he has forgotten to return them. Several of the bones are missing. The one course open, failing to discover the original members, is to supply the deficiency from some other skeleton. Like the medical student, I am now searching for a 'subject.' Every minister has a private 'morgue' where dead books and magazines are laid out, for burial. Among these the missing items might be found. I give a list of a few of the more important in the hope that ministers or others having the desired numbers may have an opportunity of conferring a real favor on the library and college.

(1) *The Presbyterian Review*.—Of this valuable quarterly only one number is missing, viz., October, 1881. As the copies of the earlier issues cannot now be obtained from the New York publishers, any one furnishing the library with the one missing number would be reckoned among the real friends of the college.

(2) *The British and Foreign Evangelical Review*.—The numbers of this review have been accumulating in the library for many years. I have succeeded in completing the volumes from the first issue in May, 1852, up to 1868. In the later years there are several imperfect volumes. The library committee is anxious to complete the set up to date. The following copies are missing:—Oct., '69; April and July, '79; April and July, '80; April, July, and Oct., '82; July, '83; July, '85. Were these ten numbers obtained the thirty-five volumes of this valuable review could be complete.

(3) *The Princeton Review*.—No theological library is well furnished if it has not a complete set of the *Princeton Review*, and the friends of Knox College should not rest satisfied until a set is procured. It contains much of the best thought of Princeton and the Hodges. I am almost ashamed to confess that their are not a dozen volumes of this review in the library. The volumes covering the years 1857-67 inclusive are complete. All the rest are either imperfect or wanting altogether. I need scarcely say that a complete set of the *Princeton* would be a most acceptable gift to the library. There are surely private libraries that could well afford to part with what would add very much to the value of a public theological library.

2. At the meeting of the Alumni Association held in April last, a committee was appointed to examine into the condition of the library

and prepare a list of the books that should be added at once. The committee spent considerable time in preparing a partial list, but for the best of reasons I refrain from publishing it here. Besides in the judgment of the committee the publication of such a list would be of little service. Contributions to the endowment fund of the library would be of greater service in the matter. The danger lies in the likelihood of duplicating. Of course there are sets of books, such as the Bampton, Baird and Cunningham lectureships, that might be thus obtained. None of these, with the exception of a few volumes, are in the library. The list is of value to the library committee as a guide in purchasing, but would not repay publication.

3. During the past few weeks the workmen have been engaged in increasing the shelf-room in the library. The original plan has been followed and the appearance of the room is much improved. The work is now completed. Additional accommodation has been provided for upwards of four thousand volumes. This increased shelf-room was much needed, not only for new books but also that the present departments might be conveniently subdivided and the books properly classified.

The one thing needful at the present time is funds for the proper furnishing and developing of the library. Considerable interest was awakened in the spring, and one gentleman offered to be one of ten to give five hundred dollars each. The other nine are still unreported. Another gentleman sent in a check for one hundred dollars. These may be the first 'drops' from the cloud now no bigger than a man's hand. But the land is parched and needs 'showers.'

J. A. MACDONALD,

*Knox College, Toronto.*

*Librarian.*

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## Editorial.

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### LEGISLATIVE RESTRICTION OF EVILS.

THE April number of the *Presbyterian Review*, (New York,) contains an important article on the "Legislative Restriction of Evils" by Professor Willis J. Beecher, D.D., of Auburn Theological Seminary. We give a brief statement of the positions taken by Dr. Beecher, on a subject that has for sometime received a great deal of attention, in public discussion, and in Church courts. For the sake of clearness we number these positions, following the arrangement of the writer of the article.

1. "*Testimony to truth and right is an important incidental function of law.*" From this proposition it follows that any law which, on a fair interpretation of its intention, sanctions or makes a compromise with evil is to be condemned. Of course every one knows that there are many evils which the law does not and cannot deal with. The refusal of the law to deal with certain evils is by no means to be construed into an approval of these evils. Applying the principle enunciated above to a particular case, the question whether or not a law licensing the sale of liquor is right, is a question whether or not a license law sanctions the evils of the liquor traffic.

2. "*But law is mainly not mere testimony, but a rule of conduct to be enforced.*" The function of law is not mainly to educate or to persuade, but to compel. From this principle it follows clearly that "no law ought ever to be passed or advocated except for the purpose of being enforced, nor without some reasonable prospect that it will actually be enforced." A less stringent law that is likely to be rigidly carried out is to be preferred to a more stringent one that cannot be enforced. The law should never threaten where it is not able to strike.

3. "*For Legislation to transcend its now proper limits is a most dangerous evil.*" The discussion of this principle in the article under consideration is most interesting. We pass this by, however, and proceed to Dr. Beecher's fourth position.

4. "*No legislation concerning an evil is to be presumed to be a sanction of the evil.*" The presumption always is that the law does not favor an evil with which it deals. Not until it is clearly proven that a law does sanction an evil is it to be regarded as doing so. The application of this principle to liquor laws is full of interest just now. Does a license law sanction the evils of the liquor traffic? The affirmative answer to this question is given by many advocates of prohibition. But we are persuaded that this position cannot be maintained. Those who rashly undertake to defend it will have some difficulty with the restrictive legislation of Moses which was not prohibitory, and with the recognition, for example, of slavery by Jesus and His apostles. Besides this position is entirely illogical. There is no form of prohibition that prohibits an evil absolutely. Even murder, as Dr. Beecher points out, is not forbidden absolutely. It is only certain forms of taking away life with which the law deals. Men, women and children die every day through the neglect, or cruelty, or ignorance of others, and no one is indicted for murder. So with the liquor traffic. A prohibitory law would prevent the selling of liquor only in certain specified circumstances. But a license law does the same thing. The principle of the two laws is the same. The difference is in degree. There can then be nothing morally wrong in a license law, since it does not, on a fair interpretation, sanction the evils with which it deals, and which it restricts within certain limits.

5. "*Within such limits as have been indicated, the most feasible legislation is also morally the best.*" If it is possible to prohibit the evil that is the best and simplest way of dealing with it. But if it is not possible to enforce a prohibitory law then the effect of passing that law will be bad. When, therefore, such a law cannot be enforced, the best then, for the times, is a partially restrictive law, whether it be called a license law or something else. What we need to get rid of is the idea that such a license law is morally wrong, because it sanctions evils. And we need to remember that men who advocate a license law are not advocating an immoral measure. There are many good men who are not prohibitionists and they are worthy of the respect of those who differ from them.

As for the MONTHLY, it is for Prohibition as soon as it is found feasible. Whether the time has come for the passing of a prohibitory liquor law it is not for us here to say. But it is certain that such thoughtful discussions as that of Dr. Beecher, in this article, will do more than noisy declamation to prepare for the enactment and execution of wise and right laws on this and all other subjects of legislation.

## Reviews.

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THE ANCIENT WORLD AND CHRISTIANITY. By E. DE PRESSENSÉ, DD.  
Translated by ANNIE HARWOOD HOLMDEN. New York :  
A. C. Armstrong & Son. Toronto : John Young, Upper  
Canada Tract Society.

The whole Christian world has been put under a new obligation to the eloquent French Protestant and veteran apologist by this, his latest and not least useful work. The author is eminently fitted to undertake the difficult task which he has set for himself by his studies in ancient history, especially of that period which was marked by the struggle of Paganism and Christianity for the possession of the world, and which he has so well illustrated in his "First Three Centuries of the Christian Church." He has, besides, a rare sympathy with whatever is bright and promising in non-Christian religions, and a faculty of analysing intellectual tendencies and spiritual movements, and generalizing their salient features which marks the true historian of religion. The theme of his book is "the religious evolution of the ancient world" outside of Judaism: in other words the preparation for the gospel undergone by the ancient world. As to his general attitude towards the problem, it will be sufficient here to indicate a few of his leading views. First, the whole history of the world, ancient and modern, is regarded as a *development*. It will therefore not surprise the reader to find the word "evolution" employed very frequently throughout the work. It is unnecessary to add, however, that while the modern doctrine of "development" as applied to human history is fully embraced, its terminology employed, and its classifying principles fully availed of, the evolution claimed and illustrated by M. de Pressensé is theological and theistic throughout: not the working out of mechanical forces, but the definite and previsionsal elaboration of the great thought and purposes of God himself. Hence it appears natural to find that even outside of Judaism, whose preparation for the Gospel the author expects to treat in a separate volume, the reception of Christianity by the world at large did not in our author's view, involve a violent breaking with all the feelings and aspirations of the past; but was rather the appropriate and, so to speak, spontaneous action of many minds and hearts educated and encouraged by positively good as well as deplorably evil elements in their old out-worn religions, to welcome and embrace that new all-saving religion which alone could satisfy their longing, fulfil their hope, and allay their dread. These leading principles the author has more fully expounded in his "Study of Origins," and are simply assumed in the present work.

In a word, the standpoint of the accomplished apologist is that of the apostle Paul in his sermon at Athens: he treats the civilized religions of antiquity as "gropings after God." In tracing the manifestations of this feeling after the "Unknown God" he is careful to bring out the ethical as well as the sentimental or theoretical features of the best life of antiquity—a matter not sufficiently regarded by most writers on compar-

ative religion. It may perhaps be observed here that more might be done in this direction than even de Pressensé has done especially in the way of showing how the ethical and the sentimental interacted upon and helped to educe each other. There is nothing more certain—and this is a principle generally overlooked—than that the sentimental or purely subjective side of religion has never been developed except upon the basis of the ethical. There must have been, in other words, some concrete manifestation of moral excellence in some degree to awaken or develop the instinctive admiration of the soul for what is worthy and provocative of imitation. Men do not build up out of the clouds or draw forth from their own consciousness those images and ideals of purity and holiness which are the master-light of their religious visions. Of course, the highest verification of this great principle is found in the revealed incarnate Son of God, as the Bible itself recognises (1 John i, 1) but it will be found to have been also exemplified, though in another fashion and in a less degree, in the lives of such men as Socrates and Buddha in the ancient world and multitudes of good men in all Christian ages. It is in fact the most fruitful practical principle in the whole history of religion and conduct.

In following out his fundamental idea, the author passes in successive review the religion of Assyria and Babylonia, of Egypt, of Phœnicia, of the ancient Aryans and Zoroastrians, of the Vedists, Brahmanists and Buddhists, of the Hellenic world before Alexander, and of the Græco-Roman philosophies. The whole is prefaced with an introduction on the general plan of the work, and a preliminary chapter on the evolution of religion, and its beginnings among savage and prehistoric races and closed with a picture of the pagan world at the coming of Christ, and a chapter of retrospection and summing up. Of the special treatises, the best are probably those which deal with the religion of Greece and Rome and the general preparation for the coming of Christ. The chapters on the Vedas and on primitive Buddhism are also excellent, and the treatment of the Phœnician religion is also very satisfactory. Concerning the ancient Babylonian religion the author has also written well upon the whole; but our information as to the primitive culture of the oldest of nations is not yet sufficient to justify us in making such bold statements with regard to the sources of its complex civilization and worship as are found in this and most other popular essays on the subject. Of the Akkadians, if such people ever exist at all as a separate race, we can at present say nothing with positive certainty, and also of the second hypothetical non-Semitic element, the Cushites, we know next to nothing. M. de Pressensé's statements on these points are taken from the pre-critical school of Assyriologists whose works are still in vogue and who have not been free from the errors due to over-haste to which all great discoverers are liable. Two features of special excellence in the book may be pointed out in conclusion: the liberal and well chosen extracts from the literature of the several peoples whose religions are reviewed and the striking and instructive way in which their productions of art are made to illustrate their moral and religious ideas.

At the present date when so much is written upon comparative religion, when the Sacred Books of the East and other ancient records



are being translated and published, and the criticisms of old faiths and forms of worship is so common and eager, the present work is very timely and acceptable. It will perhaps be especially welcome to those ministers and students who have not the leisure or the opportunity to consult original authorities.

*University College, Toronto.*

J. F. McCURDY.

TROPICAL AFRICA. By HENRY DRUMMOND, LL.D., F.R.S.E. Authorized Edition with six maps and illustrations. New York: Scribner & Welford. Toronto: Williamson & Co. 1888.

We notice this book here simply for the purpose of recommending it to ministers who, at this season, are casting about to find suitable summer reading. We know of nothing, in all the catalogues of "Summer Books," so well adapted for holiday reading. Of course the traditional literature for the summer solstice is light and rubbishy fiction. Publishers have this year, more than ever before, striven to cater to the vagrant humors of the idling public by issuing an immense quantity of light novels in cheap form. The long list of books for summer reading by the best publishing houses contain little but fiction. So, if a man at a summer resort wishes to be in the fashion, he must struggle to interest himself in a, to him, dull and insipid novel with a flashy cover. Of course there are those who have more respect for their own intellectual tastes than they have for Mrs. Grundy's maxims, and they indulge themselves, in the quietness of a summer retreat, in philosophy, theology, history, poetry, travels, according to the dominant tendency of their minds. Such readers know nothing of the *ennui* that is born of novel-reading.

"Tropical Africa" is more fascinating than a novel. The subject-matter and the style make it the book for vacation. On another page of this issue reference is made to it, and extracts illustrative of the style are given. Professor Drummond told us, in an article published in this magazine just a year ago, of his retreat into the heart of Africa, immediately after the publication of his "Natural Law in the Spiritual World," whither he had gone to make a geological and botanical survey. This new book is one of the results of his travels. We commend it because of its popular scientific value, its record of travel in an almost unknown land, its thrilling description of the slave trade of the present day, and its testimony to Christian missionary effort. It is, withal, what every book for summer reading must be, of convenient size, such as can be carried about and read without much physical exertion.

THE THEOLOGY OF THE SHORTER CATECHISM. The System of Theology contained in the Westminster Shorter Catechism opened and explained. Part I.—Belief Concerning God. By REV. A. A. HODGE, D.D. Part II.—Duty required of Man. By REV. J. ASPINWALL HODGE, D.D. New York: A. C. Armstrong & Son. Toronto: Williamson & Co. 1888.

Any book that calls attention to the Shorter Catechism and aims at re-awakening interest in its study is to be commended. It is to be deplored that in many quarters in Canada, notwithstanding the elaborate system of Sabbath-school work, there is much ignorance of the Cate-

chism on the part of families. Much has been done for the instruction of the young in these recent years; but it is exceedingly doubtful if, where the responsibility of parents has been put upon Sabbath-school teachers, and the school has supplanted the home, as is too often the case, the rising generation has any better understanding of the Bible and the doctrines of Christianity as revealed therein than had those who in the home committed to memory the *ipsissima verba* of Scripture and repeated on every Sabbath evening of the year the answers to the questions in the Shorter Catechism. It is too late in the day for any man to belittle the Catechism instruction of by-gone days. It will be time enough to decry that confessedly imperfect use of the Catechism when our homœopathic doses of diluted doctrine shall have produced a sturdier race of Christians. It is not, however, of the method of using the Shorter Catechism, but of the manifest neglect of it, that we complain. For this reason, first of all, we are prepared, almost without examination, to recommend "The Theology of the Shorter Catechism" by Drs. A. A. and J. A. Hodge.

On examination we find, as any one who knows the distinguished authors would expect, a clear and concise exposition of the system of theology taught in the Westminster Catechism. The book originated in the demand for a concise text-book for theological instruction suited for the use of laymen as well as ministers. That Dr. A. A. Hodge should be urged to prepare such a work surprises no one. Dr. Hodge, more than any other theologian of our day, had the power of popularizing technical theology. That he should, on undertaking the work, select the Shorter Catechism as a basis is but natural. He accepted the Catechism as the most complete compendium of Bible doctrine, the most accurate and comprehensive statement of Christian truth, ever given to the world.

Part I, comprising seventy-eight pages of the book, deals with and expounds the first division of Systematic Theology, "what man is to believe concerning God," covering Questions 1-38. Part II was unwritten at the time of Dr. A. A. Hodge's death. The task of completing the work fell into the hands of his cousin, Dr. J. Aspinwall Hodge, of Hartford, Conn. One plan is followed throughout both parts. Questions are expounded in order, singly or in groups. The condensed statements of truth are enlarged, their meaning logically set forth and Scripture evidence adduced in support of the doctrines taught. It is scarcely necessary to illustrate. The authors have succeeded in their aims—"to enable parents to make home instruction intelligent and correct, to encourage the formation of adult classes in the Sabbath schools for the study of the doctrines of the Church, to furnish our elders with a clear and brief exposition of the system of doctrine which they are required sincerely to receive and adopt, and to give candidates for the ministry, at the very beginning of their course, a general view, with clear outlines, of God's nature and his gracious plan, and of man's condition and duty, which they are to devote their lives to study and to preach." This was indeed a great work, and they have accomplished it.

The work comprises 168 pages of exposition, seventeen pages of questions, and a complete index. Being published by A. C. Armstrong & Son the mechanical part of the work is good. It is in every way admirably adapted to the purpose for which it was prepared.