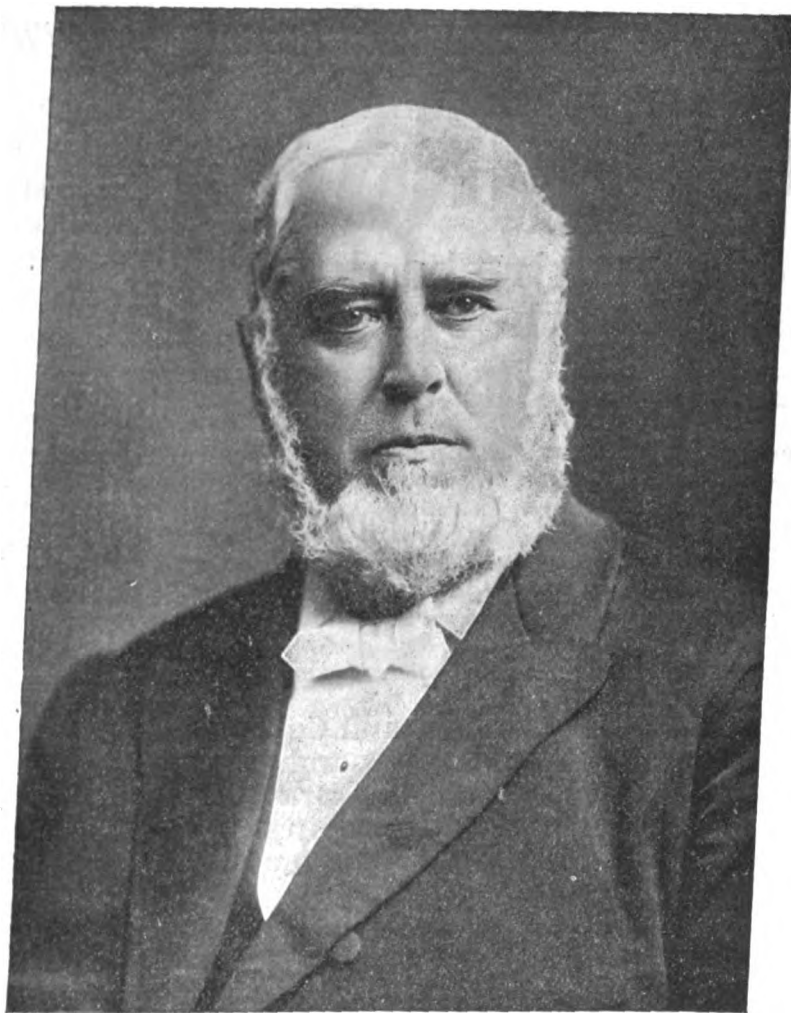


Presbyterian Banner.



Rev. William J. Reid, D. D.

Pittsburgh, Pa., Thursday, October 2, 1902.

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No. 16.

Chronicle and Comment.

The President's Injury.

The injury received by Mr. Roosevelt at Pittsfield, Mass., has developed consequences serious enough to break off his journey through the West. At Indianapolis,

after making several speeches during the day, it was suddenly announced that an operation was deemed necessary. The patient was taken to St. Vincent's hospital and an abscess was removed, which had resulted from a bruise below the knee. The surgeons were positive in prohibiting a prolongation of the tour and in prescribing a rest of ten days or two weeks. The President has since returned to Washington, where he was joined by Mrs. Roosevelt. On Sunday a second operation was performed and the prospect is that the President will have to submit to a longer confinement than was expected. He puts a cheerful face on the matter and all reports are encouraging. The accident has brought out some very strong expressions of disapproval of having our chief executive so much exposed to unnecessary danger and fatigue in long journeys and among immense crowds of all sorts of people. President McKinley lost his life at a public reception. Mr. Roosevelt has had a narrow escape. Public questions can be better discussed in careful state papers than by speech from an observation car. Besides, say the objectors, a President has enough to do to make it fit that he should husband his strength.

The Strike.

The wretched condition of affairs in the anthracite region may be suggested by some extracts from the reports of two or

three mornings. September 22—The Thirteenth regiment was ordered out at midnight. It is an additional regiment to those already in the field. The sheriff could not cope with the situation. At Archbald 200 strikers ransacked the quarters occupied by about 40 workmen, and drove the men back into the washery. Then, returning to the colliery proper, they drove out the engineers, firemen, pumpmen and guards. Two men were shot, one a striker, the other a workman. On the same night the steam pipes of the Pennsylvania Coal Company were destroyed by dynamite. Two cooks were rescued from a threatened lynching. Same date the town of Shenandoah was in disturbance by a mob of 5,000, assembled to resist the arrest of men charged with stealing coal. The miners at Williamstown have been parading all day. Night of 23d, strikers visited the home of a non-union man at Wiconisco, taken from his bed and beaten. At Oliphant, two brothers, named Lundon, were ambushed and shot down in the road, one probably fatally wounded. Two non-union men were seriously beaten by soldiers, which "made no end of friendship for the soldiers among the strikers." A culvert on the Lackawanna road was blown up by dynamite. Coal is carried over this road. A striker was shot by a guard at Archbald and will probably die. Taylor, a striker, shot by officers, died. Some parties had placed sticks of dynamite under the house of Joseph Harrison. Non-union men were attacked at Warrior Run; 25 deputy sheriffs went to quell the disturbance. Negroes were employed at the Lebanon steel works. This was followed by the firing of pistols for hours in the vicinity of the works; several volleys were fired at the buildings, and a messenger boy was killed. A citizen was wounded. September 24—"Despite the presence of troops in these districts rioting and general lawlessness continues in the entire hard coal country." At Forest City much excitement was wrought up by strikers interfering with and beating men who had returned from work. At Priceburg a crowd was chasing non-union men. "A general hunt was organized." Charles Webster had three ribs broken and his head battered; Charles Foley had his head badly smashed; Fred Mason was badly used up with clubs and stones. The Ninth regiment has been called out. President Mitchell says the situation is unchanged. "Reports are coming in from every direction of non-union men and others being shot and clubbed." Governor Stone has been asked to place the county of Schuylkill under martial law.

Foreign Notes.

The official organ of Roumania calls upon the press of that country to make an emphatic protest against what it calls an interference on the part of a foreign government in a trade law controversy. The influential Vossische Zeitung says: "The matter cannot be disposed of so easily, since Roumania's existence was made possible by the Berlin treaty, and one of the conditions of that treaty was religious liberty in Roumania. Secretary Hay's note was not addressed to Roumania, but to the signatories to the treaty. Evidently the Zeitung supports the stand taken by Mr. Hay. It is now said the Jews will be prohibited from emigrating to this country, and so their condition is not bettered.—Reports from London say that relations between Great Britain and Venezuela are on the point of being broken off. On various matters of difference Venezuela is charged with assuming such an angry attitude as to leave the impression on the British government that she is seeking some cause for a quarrel. One bone of contention is the ownership of Goose island, about which the British State office has no doubt whatever. The island is not found on any ordinary map. One British official expresses the wish that "the United States would take over the whole country, then perhaps we could get some peace." It is believed the Venezuelans are counting on being taken care of under the Monroe doctrine if they should push matters to an extremity. Great Britain has returned an official answer to the note of Mr. Hay in reference to Roumania; no other power has done so. German anti-Semite papers ridicule the note, but more humanitarian papers regret that Germany did not take the first move in the subject.—Not for a long time has so lively a question been thrust into British politics as the educational bill. The Nonconformists and the Catholics are dead set against it, and it looks very much as if Balfour's first important move may end in defeat.—There is something like a positive effort in Spain to discourage bull fighting. Men and women of cultivation are turning against it and the language of some of the best papers is very strong in its condemnation. On the other hand the horrid amusement seems to have a hold on the tastes and imaginations of the people that may take centuries to do away with.—One thousand persons are said to have been killed by earthquakes in eastern Turkestan during the early part of September.

"The Incompatibles."

The Fortnightly Review for September publishes an article which Catholic papers are trying to minimize, but which may be taken as another indication of the unrest that has begun to be felt among the adherents to the Italian Church. The author, Rev. Arthur Galton, may not be a great weight in theological or ecclesiastical circles; still he has the power of saying some forcible things. The gist of the matter is in the sentence: "It is obvious to every one who studies history, with an impartial mind, that the English people and the Roman Court are Incompatibles." And again, "In spirit, in aims, in methods and institutions the English people and that narrow oligarchy of Italians which pretends to be the Catholic Church, are by their respective qualities necessarily opposed to each other." Since the ninth century the Papacy has been a political and financial organization masquerading in theological guise for the attainment of wealth and temporal domination. This, Mr. Galton says, is the feeling of many of the English Catholics, and he says there is a combination of 150 Catholic priests, whose object is to free themselves from the domination of the Roman Curia and yet somehow retain their connection with the Catholic Church. The leader of this movement has authorized Mr. Galton to speak for him, which he does chiefly by quoting from the leader's official statement. This statement is a strong arraignment of the government by the Roman Curia. "The Catholics of England, both clergy and laity, have been treated as mere chattels, or tributary serfs, as dependents in body and soul. Rome governs us irresponsibly, as though we were aborigines in a South Sea island." "Secular priests are only money-making machines for their bishops and the Roman Curia." These are

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Pittsburgh, Pa., October 2, 1902.

William J. Reid, D. D., LL. D.

In the death of this distinguished minister and editor our common Presbyterianism has suffered a great loss. Dr. Reid was born in Argyle, New York, graduated from Union College, Schenectady, in 1855, and from the Allegheny Theological Seminary in 1862. Before he had finished his theological course he was called to the First United Presbyterian church of this city, over which he was installed pastor on April 7, 1862. For more than forty years he continued in this, his only, pastorate, which at the time of his death was longer than that of any other pastor in the city. Dr. Reid was an able and interesting preacher. He chose timely topics and was able to present them in popular form that brought them level to all minds. His logical mind always seized the heart of a subject and did not wander around among a loose mass of details; he quickly got hold of the thread that unraveled the whole web. As a pastor he was unusually gifted with tenderness and tact, knowing how to say the right word that brought comfort and peace. His people were ardent in their devotion to him, and under his pastorate the First church grew into one of the strongest and most influential churches in this city. During his long ministry Dr. Reid became deeply rooted in this entire community and was one of the best known and most influential ministers in it. His portly and imposing form was a familiar figure on our streets, and everywhere his presence commanded respect and reverence. His pastorate was only one of his many labors. Few men have done so many things and done them well. He held an extraordinary number of ecclesiastical offices in the various Boards and bodies of his Church. His sound judgment and executive ability made him valuable as a member of a Board and as clerk of an ecclesiastical body, and large drafts were made upon him for such service. His widest and most influential work was that as editor of the United Presbyterian. For fifteen years he has edited that paper with wisdom and ability and kept it in the front rank of religious journals. His editorial writing was characterized with the same qualities that marked his preaching, adaptation to the times, clearness of insight, and simplicity and force of expression. He was loyal to his own Church, but his breadth of mind and catholic sympathy of heart would never permit him to be narrow and bigoted, and he was charitable and loving towards all churches. His great heart that was proportioned to his great body had room in it for love towards all men. Courtesy marked his every word and deed. His pure and loving spirit lit up his face, transfigured his personality, and made all his behaviour beautiful. Those who knew him most intimately in the home and in the Church and in editorial work

loved him most. In his death a living gospel has passed from us, but even death cannot hush his voice, and he will yet speak.

A Professorship of Common Sense.

We need one in our theological seminaries. Not that ministers are more deficient than other men in that peculiar combination of judgment and tact we call common sense: they compare favorably in this respect with other men, even with the highest grade of professional men. Yet ministers are in special need of this virtue for two reasons. First, because they are in a position where more common sense is needed than in many other positions in life. They must sustain close personal relations with many people of different dispositions and temperaments and tastes, some of them wise, some of them otherwise, some of them suspicious and testy and quick to take offense. The pastor must deal with these people singly and in combination, and it requires good judgment and good humor, a large spirit of patience and forbearance, and gracious tact, to adjust himself to their peculiarities and keep them on good terms with himself and with one another. His public work, also, calls for a large degree of common sense. A congregation is a delicate organism and must be handled carefully or it will be jarred and strained. To keep it in harmony and working smoothly requires a cool head and a steady hand. Preaching depends in no small degree for its usefulness upon common sense. To say the right thing at the right time and to keep from saying unwise and foolish things is an exercise of common sense that almost amounts to genius.

A second reason why ministers need a special endowment of common sense is that they are in a position where the lack of it is so conspicuous and may be so disastrous. No other professional man can make a fool of himself so easily and so notoriously as a minister. He stands out before the public in the blazing light of publicity and every act and word of his is noted. By a single deed or word he may make himself or his work ridiculous, or may offend some of his people and start a first-class church quarrel. How often have we heard ministers say things in the pulpit that they may have thought were smart and witty, but were really foolish and betrayed a woeful lack of common sense? And how often are church disturbances and strained relations between pastor and people due to the same lack in the minister? Of all the instances of trouble between pastors and congregations with which we have been intimately acquainted we are bound to say that almost every one has been largely due to the lack of judgment and tact on the part of the pastor. How many an unwise sermon, containing harsh judgments or personal allusions and flings or personal spite, has sown bitterness in a church, or split a congregation, or driven a pastor from his pulpit? Even in little things a pastor may display a lack of common sense that is ludicrous or distressing, as the case may be. Within a few weeks we heard a pastor in a distant city make an announcement to his Sabbath morning congregation that showed a painful lack of common sense, and were not surprised to learn afterward that he was being forced out of that pulpit. Thus because of the delicate and difficult relations he must sustain with many kinds of people, the publicity of his position and the disastrous results of any mistakes he may make, the minister is specially in need of common sense.

It may be said that common sense is not a virtue