

NEGROE RIGHTS IN THE NORTH.

BROOKLYN, the city of the great Beecher, and the abiding place of so many churches, has a vexed question on its hands. At present the issue is confined to the ranks of the city police, and the Mayor and Common Council are adjudicating on it as best they can.

It is not a political problem. It does not touch on the McKinley bill, the Farmers' Alliance, the Italian question, the seal fishery, nor even on the Newfoundland lobster fog.

The trouble originated in a very simple manner. A native American, a short time ago, joined the Brooklyn police force. He happened to be a few shades darker than the average Frenchman or Italian. In fact he is what is termed a "nigger." But he is a man of good morals, and of fine physique, and in every way qualified to wield the locust of a policeman. This counts for nothing. The white citizens of Brooklyn could not sleep soundly with a colored custodian on guard. They protested against the innovation.

In the ranks of the police, objection developed into mutiny. The white men would not talk, nor walk, nor stand at the side of their colored brother. The unfortunate colored man was assigned a cot in the station dormitory to sleep in. The other night when he entered to snatch a much needed rest, all the white men there got up and left. This was the worst kind of a boycott. The son of Ham, however, retired and enjoyed his repose as thoroughly as if nothing unusual had occurred. Several times since this little drama has been repeated, but nothing definite has yet been done officially in relation to it.

This may seem a small affair, one not needing the calling of a special session of Congress, nor the interference of foreign nations, and yet when looked at seriously it is a most momentous question. Here we have the representative of a race in the full enjoyment of American citizenship, disqualified for one of the smallest duties of citizenship, because of his color. His physical and mental capacity is unquestioned. There is no law, common or statutory, to prohibit him from holding office, on the contrary, there is a constitutional provision for the extension of all civil rights to the negro, yet that law is set at naught. How will the millions of colored persons in the United States take this insult? It is a simple affair, but it shows that the people of the north are more pronounced in their estimate of the supremacy of the future race, to the negro than are the people of the South.

VASTNESS OF THE BRITISH EMPIRE.

GREAT BRITAIN is making preparations for the decennial census to be taken this year throughout her vast dominions. In India the work is progressing rapidly. It is estimated that the population of that empire will not fall short of 280,000,000 people. The British Islands will reach about 40,000,000, it is said, Canada 5,000,000, Australia and New Zealand 4,000,000, while all the other British Colonies will bring the grand total up to 350,000,000. This is certainly a colossal empire, and to maintain it intact will require no mean degree of statesmanship. The question is naturally asked, will this vast empire be held together until the next census in 1901. The Boston *Traveller* says it is problematical. Already signs of disintegration are visible. There is unrest in Canada, federation in Australia, and Russian aggression in India. Virtually England now possesses Egypt. The Khedive recently handed over the interior administration to England. England now commands the Khedive's army. Russia has objected in a mild way, but if the disruption of Turkey comes, then part may go to Russia, and that would reconcile the Czar to England's possession of Egypt for yet a brief period. The *Traveller* says the "sick man" grows sicker, and he cannot last much longer.

THE TEMPLE ASSOCIATION.

AMONG the numerous so-called Christian sects which exist in the world is one comparatively little known, and yet deserving the attention of all who are interested in the observation of the religious currents of our age. The official name of this sect is "The Temple Association."

It originated in Germany and may be considered as one of the many outgrowths of the Lutheran Protestantism, and more particularly of the Pietism of Wurtemberg. The founder of the association was Christoph Hoffmann, who was brought to the front by the attacks upon the orthodox church by Dr. Strauss.

The idea seems at first to have been simply to counteract the influence of the rationalistic tendencies of the Tubingen school of theology, but in the course of the battle that raged, Hoffmann and his friends were forced to abandon their position step by step and ended by formulating a theological system of their own, defying rationalism and orthodoxy alike.

Having been forced into this position, the problem presented itself: How can the unsatisfactory conditions of

Christendom, with all its attendant social evils, be remedied? Mr. Hoffman saw clearly that both Protestantism and Catholicism were powerless. Their resources were exhausted and could not be replenished. He also saw that the only means of restoration was to be found in the establishment of the Millennium.

He recognized, however, that this was not the work of man. He felt that God alone could accomplish this great work, and he acknowledged that he had received no revelations, no authority to inaugurate a new dispensation. But notwithstanding this he proclaimed, in a pamphlet entitled, "Voices of Prophecy over Babel and the People of God" the necessity of forming an association with the object of gathering the people of God in Palestine and working for the rebuilding of the temple of Jerusalem. It was thought that when a sufficient number of faithful had been gathered, the Lord would appear and instruct them what to do for the furtherance of the millennial cause in which they had enlisted.

In 1858 the little sect had gathered means enough to send three of their number to Palestine to carefully study the country and its possibilities. These missionaries completed their work and reported that the country could be colonized, but that an organized society must take the matter in hand. The report was adopted, and the association was formed with the clearly defined object of redeeming Palestine and preparing it for the millennial reign of Christ. Three thousand souls joined the association in Wurtemberg. The movement spread to other parts of Germany, Switzerland, Russia and even to the United States.

In 1860 four young men were sent to Palestine in order to learn the language and study the customs of the country. They were followed in 1866 by several families who endeavored to found a colony on the beautiful plain of Jezreel, but they succumbed to fevers, not being accustomed to the climate, and the survivors were scattered.

Eight years later two emissaries, Hoffmann and Hardegg, were sent to the Holy Land. These gentlemen went first to Constantinople and petitioned the Sultan, through the German Ambassador, for a grant of land for colonization purposes. After a delay of several months the answer came from the High Porte, that they must, first of all, become Turkish subjects. With this condition they refused to comply, and they proceeded to Haifa, where they bought land and founded