

in its final results an amount of harm greater than that of the good which may come from efforts which are to any considerable extent poisoned by it."

THE decent ratepayers of New York City are rejoicing over the conviction of McQuade, one of the gang of corrupt aldermen who, for some time, misgoverned and plundered the city. McQuade is now in prison livery in Sing Sing and it is confidently expected that before very long some of his companions will join him there. This wholesome result of the proceedings of a New York jury and an incorruptible judge, cannot but have a good tonic effect upon the moral health of other American cities.

SOME remarks upon the letter of "Fidelis" are unavoidably crowded out. Meantime we may say that we are always glad to hear from correspondents like "Fidelis," who can discuss public questions with good temper, and if they feel obliged to differ from us can express themselves courteously, giving us credit at least for good intentions. We take it for granted that the turn given to the phrase "right or wrong" is only an effort of dialectic skill and is not to be taken *au sérieux*.

THE signs of reunion between the Northern and Southern Presbyterian Assemblies are daily growing more numerous. A contributor to the *Presbyterian Journal* says:—"That the Northern and Southern Assemblies will unite and form one church sooner or later is what every sensible man knows; and twenty years hence the wonder will be that the union was so long delayed."

THE REVIEW DEFENDED.

THE following letter from some unknown friend of the REVIEW appears in the Montreal *Witness* 24th inst., in reply to a letter in a previous issue. The gist of the attack may be gathered from the reply:

(To the Editor of *The Witness*.)

SIR,—Permit me a brief reply to a letter in last week's Montreal *Witness* from a "Subscriber to the PRESBYTERIAN REVIEW." Knowing the demands on your space, I shall be brief, and believing I understand the character of that letter I shall be plain. Two things may be affirmed of the letter from beginning to end. It is very spiteful, and it is very stupid; spiteful, for you see the animus of the political partisan sticking out from every word; stupid, for it contradicts in spirit and utterance the history and spirit of the Presbyterian Church, and the facts of the case. The *Witness* correspondent is a Presbyterian. So am I. He loves his Church. So do I. I may be allowed then to claim that I know something of this matter as well as he.

He says that "Presbyterians have been humiliated and the tone of Christian journalism lowered by the REVIEW's persistent attitude of hostility towards the Ontario Government." Now, did ever a Presbyterian write such a canting drivel as that before? The conductor of the REVIEW have over and over again asserted that there has been no hostility to the Ontario Government. And the candid writers who have written in its defence, and who share its views disavow hostility to the Government. All these men, save one or two, have been life-long Reformers, and even these latter have, I believe, supported at the polls the Mowat Administration. The *Globe* and Mr. Mowat say the REVIEW has been hostile. But are not the gentlemen who conduct that journal just as respectable and trustworthy as the *Globe* and the Attorney-General? And they deny the imputed unfriendliness. Men like Mr. Mottimer Clark, John M. Cameron, Patrick Macleod, G. H. Robinson, H. M. Parsons, G. M. Milligan, D. J. Macdonnell are as respectable and trustworthy, and sensitive to honour and truthfulness as any Attorney-General that ever breathed. And more, they have no political camp followers and rag tag hanging to their coat-tails to interfere in any way with their judgment. When it comes to a conflict of statement between such men as these and the *Globe*, the *Globe* does not count. The REVIEW conducted its part of the discussion with ability and dignity, and its position remains unshaken to this hour. The priests of Archbishop Lynch did interfere in the affairs of the Central Prison. And Dr. Lynch knew they were doing it at the time. The *Irish Canadian* and *Tribune*, Roman Catholic newspapers, knew it, and had a hand in the conspiracy to destroy Mr. Massie. And these same papers are still snarling and rattling their teeth at him. Nor has the position of the REVIEW on the Bible and Separate school questions been in the slightest degree damaged. The Protestant Bible has been degraded. It has been declared unfit to be put into the hands of the 500,000 Protestant children of Ontario; and if the Protestant ministers who aided in the work of degradation do not now feel the humiliation which has been brought upon us, they certainly will in the distant future. The Roman Church is one. What she thinks in Montreal she thinks in Toronto. Not so very long ago Notre Dame church, Montreal, Father Giguère said to his flock, "If you have any of these (Protestant) Bibles in your houses burn them, and if you don't want to burn them bring them to me and I will burn them." It would not be polite to speak in that way in Toronto. It would create alarm. But so far as it dares, the same spirit works there. It appeared in the Central Prison. In the Bible mutilation and in the Separate school amendments. And the REVIEW spoke out and its healthful, God honouring tone and spirit have quickened freedom's pulse all through Ontario.

But if the REVIEW is wrong, the whole Presbyterian Church is wrong. Let the *Witness* correspondent give attention now, let those Presbyterian souls who are in sackcloth and ashes over the misconduct of the REVIEW, who are politicians first and Presbyterians a long, long way after, also give attention. I say again if the REVIEW is wrong in the stand it has taken against Roman intolerance and aggression, then the whole Presbyterian Church is wrong, and has been grossly justifying herself for the last thirty years. Our French mission is all wrong. Our General Assembly has for years been all wrong and continually disrespectful to Archbishop Lynch and Father Giguère, in listening to Father Chiquay, as he expounded on the floor of that court year after year the errors and tyranny and corruption of the Church of Rome. We plant our French missions in the very heart of Roman Canada, and expend on them between twenty and thirty thousand dollars a year. If the REVIEW is wrong, that is all wrong, and that expenditure of money is sheer waste. And Dr. MacVicar and Mr. Warden, for their share in stimulating the benevolence of the Presbyterian Church in that direction, are all wrong, and the *Witness* correspondent should require them to recall their French mission agent in Great Britain and do penance themselves for their offences against the church of Dr. Lynch and Father Giguère. What is the object of our French mission work in Quebec and elsewhere? To coddle Romanism, and help it to be "more useful" and strengthen its underpinning, like the Ross Bible and the Separate school laws of Ontario? By no means. It is to resist its growth, convert its dogmas, and teach what the Presbyterian Church believes to be a purer and better faith. Is what is right in Quebec wrong in the Central Prison? Did the Attorney-General know how vicious and un-Presbyterian and unliberal his reasoning

when he wrote (as I understand him) that Catholic prisoners should be compelled to listen to Catholic ministrations? What is happening, our sturdy liberal Presbyterianism when we see such wretched attacks as these on the only religious paper we have in these Western provinces which has the moral fearlessness to speak the truth about Romish intrigue? What blight is falling on us that there should be such alarm lest the feelings of a middle-class Catholic ecclesiastic should be hurt? There is cause for humiliation, but it is not the conduct of the REVIEW. It is the conduct of Protestants and Presbyterians who try to screen the offensiveness and danger of religious political concordats which bode only evil to our country.

Let these apologists, including the *Witness* correspondent, read Dr. MacVicar's admirable paper on "Romanism in Canada," published in the *Presbyterian Quarterly* last summer, and it will give them something to think about. Among other things they will learn how Romanism is encroaching on Presbyterian fields in Quebec and Eastern Ontario. They will find no reference to this in the *Canada Presbyterian*. A few years ago it could speak of it, but evil communication has corrupted its manners. A fat printing contract from the Government has smothered independent utterance, and now it is the humblest "punchy pie eater" in the Government train. As a Liberal who has in the past voted the party ticket, and as a Presbyterian, I regret having to write thus plainly, but truth and fair play demand it should be done.—Yours, etc., PRESBYTERIAN EDITOR.

ONTARIO, Dec. 20th, 1886.

THE WEEK OF PRAYER.

THE DAILY TOPICS FOR EXHORTATION AND PRAYER. THE following are the topics for exhortation and prayer for each day during the week of prayer, from January 2 to January 8, inclusive:—

SUNDAY, JANUARY 2.

Sermons—"O Thou that hearest prayer, unto Thee shall all flesh come."

MONDAY, JANUARY 3.

Prayer—For rich spiritual blessings; for the long-suffering grace of God; for manifold temporal blessings, private and public; for many tokens of the mighty working of the Holy Ghost, both at home and abroad; for the increase of missionary zeal among Jews and Gentiles, and for new openings for the spread of the Gospel in many lands; for the preservation of peace among the nations of Europe.

TUESDAY, JANUARY 4.

Humiliation—For personal sins, family sins, and national sins; for the spread of unbelief, and of atheism in various quarters; for the fearful extent to which "the lust of the flesh, the lust of the eye, and the pride of life" still prevail; for the large amount of intemperance, licentiousness, and all immorality; for the formalism of many, and the cold indifference of others; for unseemly divisions and lack of love among those who are brethren in Christ.

WEDNESDAY, JANUARY 5.

Prayer for the Church—That the people of God may know their high calling and responsibility; that they may be filled with the Spirit, bring forth the fruit of the Spirit, and labor aggressively for the conversion of souls; that grace may be given to all pastors, teachers, and preachers, to proclaim the Word in its simplicity and fulness, and that the Lord may open the hearts of men to receive it; that believers may walk in fellowship and holy love, remembering that they are one body in Christ, and every one members one of another.

THURSDAY, JANUARY 6.

Prayer for Families—That families may be united in love and mutual respect; that the children may be brought up in the nurture and admonition of the Lord; that the young may be early drawn to Christ and kept from the evil that is in the world; that great grace may be given to all teachers of youth; that the blessing of God may rest on all universities, colleges, and schools. For all Christian associations of young men and young women. For the afflicted. For the better observance of the Lord's day, and the more extensive study of the Word of God.

FRIDAY, JANUARY 7.

Prayer for Missions—That the Church of Christ may recognize the glory of the commission to "preach the Gospel to every creature," and may feel it a privilege to make sacrifices that it may be fulfilled. That far greater zeal for the Divine glory, and far more pity for the perishing, may be imparted by the Holy Ghost to all the people of God. That faithful laborers may be greatly multiplied; that all converts may be comforted, and made useful in seeking the salvation of souls. That the hearts of the unconvinced may be opened to receive the truth; and that the time may soon come when, as is written in the holy prophets, the Spirit shall be "poured out like floods upon the dry ground," and "the desert shall rejoice and blossom as the rose."

SATURDAY, JANUARY 8.

Prayer for Nations—For the outpouring of the Holy Spirit upon the nations. For rulers and all in authority, for just and equal laws; for righteous administration. That all forms of lawlessness may pass away, and men live quiet and peaceable lives in all godliness and honesty. For peace between nations; the removal of international and class antipathies and jealousies. For the abolition of slavery, the opium trade, and all immoral traffic. For the protection of women. For the blessing of God to rest upon all efforts to remove the curse of intemperance. For the cessation of persecution for conscience sake, and of all oppression. For God's ancient people Israel.

SUNDAY, JANUARY 9.

Sermons—"Thy Kingdom Come."

BRANTFORD LADIES' COLLEGE.

CHRISTMAS CONCERT.

On Monday Evening, the 20th inst., the Annual Christmas Concert was given in the College. The Hall was crowded to the door, showing the high esteem in which the College is held, and the popularity of the musical entertainments. The College is to be congratulated on having its musical department under the management of Professor Garratt, who has a wide reputation as a very able organist.

The following programme was carried out with marked ability, and to the great pleasure of the friends present:

Part Song—O Beautiful Violet. C. Reinecke.
Choral Class.
Quartette (Two Pianos)—Overture—Lustspiel. Kela Bela.
Misses Gould, York, King and Matheson.
Song—Did me Discomf. Sir H. Bishop.
Piano Solo—Cujus Animam. Kube.
Miss D. Wilson.
Xmas Carol—When the Christ was Born. Reinecke.
Choral Class.
Duet (Piano and Violin)—No. 3. Kucken.
(a) Allegro, (b) Andante, (c) Allegro a la Russe.
Miss McVicar and Prof. Garratt.
Song—The New Kingdom. H. Tours.
Miss Mabel Fair.
Recitation—The Leaguer of Lucknow. James Reel.
Miss Jewel McVicar.
Anthem—O Sing to God (Noel). Ground.
Song—The Little Maiden. S. Dolly.
Miss E. White.
Quartette (Overture)—Die Italienerin in Algerien. Rossini.
Misses McVicar, Wilson, Hall and White.
Duet (Vocal)—The Angels. Rubenstein.
Miss Gould and Miss A. Gould.
Part Song—Jack Frost. Hattie.
Choral Class.
God Save the Queen.

The duet "The Angels" sung by the Misses Gould of Uxbridge, was worthy of special notice. This selection together with all the vocal work, showed clearly that the young ladies have had the advantage of an able master as their instructor.

Every year the College is showing an activity and progress truly commendable. It is strengthening itself in its literary department, by extending its ability to do a large amount of university work. No institution could have a better record before the country, and no institution could make itself more worthy of the general confidence reposed in its present able management. The new term begins on the 6th January, 1887.

Communications.

THE SEPARATE SCHOOL QUESTION.

[To the Editor of THE PRESBYTERIAN REVIEW.]

SIR,—I have to thank you for your prompt insertion of my former letter, and for the courteous tone of your editorial reply, even though it certainly, doubtless unintentionally, misrepresents the position I took and the line of my arguments.

The position I stated, as supposing we were agreed upon it, was this: "that perfect fairness should be shown to all parties—Roman Catholics as well as Protestants, and that truth needs no vantage ground of favour or privilege to help it to prevail." My letter was throughout intended to answer the question whether, as a matter of fact, anything more than perfect fairness had been shown in the amendments, for what is only fair ought not in my opinion to be called an "encroachment." This position I did not imagine any one could dispute. But as you say in your editorial that "whether right or wrong," certain amendments are to be considered "encroachments," by which you seem to imply that whether fair or not, you would condemn them, it is evident that there is not much room for argument, as this is in direct opposition to the principle which I assume as axiomatic in Christian ethics.

It seems to me, also, that another fallacy running through your editorial is that the public schools are Protestant, while I regard them as intended for all classes of the community without distinction, and the fact that they are attended by fifty thousand Roman Catholic children shows that though the existence of separate schools may be, as I said, a necessary evil at present, this evil need not be regarded as a finality if we are wise and reasonable in our dealing with the public schools. Further, it seems to me clear that the principle of separate schools having been once conceded, it is only in accordance with the fairness of British legislation that its actual working should be freed from all needless friction and inconvenience, should not be hampered by unnecessary difficulties. This being my understanding of fair and just dealing, permit me to correct some points in your indictment which I think do not fairly state the case as regards the amendments.

1. You quote Archbishop Lynch as, in 1881, saying, "We hope for more." Not was the hope unfounded. In three years more the present Act was adopted, which gave them all they asked. Now what did they ask, and what did the Act give them? The only later additions referred to by you are section 47 (unoccupied land) and section 53 (property held by company), a perusal of which will satisfy any impartial reader that they would be more correctly described as improvements than as "encroachments."

2. As to the point concerning landlord and tenant clause (passed in 1881) it is hardly necessary to repeat that its principle is simply, that the payer of the taxes should have the right to have his taxes applied to the schools he professes to support, and that as the taxes must necessarily "come out of the tenant's pocket," it is "he" who should have the right to direct their application.

3. Would you kindly state in what places public schools have been embarrassed, as stated by you in your third paragraph?

4. In regard to High School Boards, could the exclusion of Roman Catholics be defended on principles of justice?

5. In regard to R. C. Model Schools, as you say you cannot even "conjecture what the effects may be," it seems premature to call it a "great advance."

The other points referred to by you were sufficiently dealt with in my last letter, with the exception of those in the closing paragraph.

In regard to the alleged R. C. interference with our poets and historians, I would say that with regard to the History Mr. Goldwin Smith is mainly responsible for the omission, and that he might be trusted to do that as a historian, certainly not as a partisan of Roman Catholics. As regards "Marston," I think the selection of that book for children's study was somewhat unfortunate in several respects, and that as it could hardly be otherwise than offensive to the feelings of Roman Catholics, it seems to me only reasonable and expedient that trustees should have had the option of substituting for it a poem which seems to me altogether better adapted for the purpose.

The volume of Scripture Selections I cannot regard otherwise than as a most happy solution of a problem of long standing difficulty, and agree cordially with Mr. Burton that we should all rejoice in the fact that so many R. C. children have as large a portion, and a representative portion of the Bible for daily reading in the schools. To my mind, religious differences apart, it does not seem desirable either that the whole Bible should be read in schools from beginning to end, or that teachers, whatever their religious or irreligious tendencies, should have the responsible and delicate task of selection. A sceptical teacher, simply by a peculiar process of selection, and a little adroit questioning, might easily give his pupils a life long bias to scepticism. It seems to me an instance of the workings of the "Providence that shapes our ends," that the preparation of this book of selections should have been coincident with the action taken by the Churches, and I think Presbyterians have sufficient guarantee as to the judicious choice made in the selections in the fact of their approval by so many of our representative ministers. Let me add—and you will kindly allow me to know my own mind better than any one else—that I do not think I write with "political bias." I am not specially interested in party politics and agree with you in deploring the party system (though I hope the REVIEW is not going to fall into the snare of which it has warned *us*). I have never, I think, written on a political question before, and I write now, not in the interests of party, but what I think the interests of justice and Catholic Christianity. I agree again with Mr. Burton when he says that "this to me, senseless irritation, is paving the way for a still greater separation—and religious alienation—which would be a serious retrogression in the path of Christian society, and a still greater evil than unjust and unreasonable censure of 'the powers that be,' to which we are indebted for so much good government, because they provided equal justice for all classes according to their consciences."

I have contended against R. C. errors, and would do so again if necessary, but I do not think we are likely to win our R. C. brethren from their errors by a policy of jealousy grudging them those reasonable concessions to their religious feelings which may make their lives as our fellow-citizens smoother, and ere long do away with the need for Separate Schools altogether.

The allusion to Knox and Henderson seems to me scarcely worthy of the REVIEW or of a serious reply. Ontario with five sixths of her population Protestant is not in the position of a minority battling for religious liberty, but of a majority bound to grant that religious liberty we profess to prize. If our Protestantism cannot hold its own in these circumstances without the aid of every possible legal privilege to support it, it says little for its possible vitality. Yours, &c., FIDELIS.

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