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The Presbyterian Review.

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THURSDAY, AUGUST 19TH, 1886.

THE MASSIE CASE.

WE notice that the Toronto Globe and its bosom friend the Roman Catholic organ the Tribune, with the Irish Canadian, are doing their utmost to tear a passion to tatters in their rage at our exposure of the Roman Catholic plot to drive "the psalm-singing Massie," as one of them last week sneeringly calls him, from the Wardenship of the Central Prison. They labour assiduously, also, to identify us with the party press of the country, and to hold us responsible for the statements of the Mail and other journals which have taken the matter up for their political purposes. In the face of the clearest evidence furnished by the Central Prison investigation as to the religious origin of the trouble in the prison, and the efforts of the priests to drive Mr. Massie from the Wardenship, the Globe asserts that the origin of the trouble is wholly political, that there was no Roman Catholic pressure brought to bear upon him; and to our repeated assertions based upon most irrefragable proof in our possession that the pressure is still kept up, and that Mr. Massie's position has been rendered well-nigh intolerable, it only replies by the angry shriek: "It is a bundle of lies invented to injure the Mowat Government and to discredit the pious Archbishop and his faithful priests," who we are asked to infer have so far departed from the precepts and traditions of the Romish Church as to cease to intrigue for their own aggrandizement at the expense of the country.

For the utterances of the Mail and the other party papers which have taken up Mr. Massie's case we decline to hold ourselves responsible. We have no connection with them, no understanding with them, and desire none. Our aims are different, and we shall not be turned aside from our set purpose of keeping clear of political entanglements by the approval of one set of organs or the fury of the other. To the praise or blame of both we are alike indifferent.

The Globe's attempt to confuse the public mind as to what has been stated in our columns, and to

make us responsible for the statements of other journals is ingenious, but its object, we may assume, is perfectly transparent to our readers. For instance, it endeavours to break the force of our assertion as to the Roman Catholic pressure put upon Mr. Massie to resign, by adducing Mr. Massie's public denial that he was asked three times by a member of the Government to resign. The REVIEW, we may remind our readers, gave no currency to any such statement, and carefully refrained from accusing the Government of taking any active measures for the retirement of the Warden. But it is apparent, if we desired to deal with this matter from a political standpoint, we might draw attention to the fact that Mr. Massie in a letter to the daily press of the 12th inst. has stated his resignation was once demanded by a member of the Government. We might enquire, who is the member? what was his motive? what was the occasion? But as our object is not political, we leave this matter for the politicians, and point to one conclusion which must be obvious to our readers, that there has been very strong pressure brought to bear upon Mr. Massie to retire from the Wardenship.

But if any of our readers are inclined to believe—which we do not for an instant suppose—the Globe's violent assertions, let them by way of satisfying themselves note the following facts:

1. Since the publication of our first article on Roman Catholic pressure, Mr. Massie has made two appearances in the daily press, the first informing the public that his resignation was demanded by a member of the Government not three times, but once, and second, that the insinuations of the Irish Canadian and the Tribune that he has inspired the articles in the REVIEW have no foundation in fact. With these corrections Mr. Massie's statements begin and end. It was quite within his province to deny our statements as to Roman Catholic pressure if they were not absolutely correct. He makes no denial or correction. His silence confirms all we have said. The public can and will draw the proper conclusion.

2. The Tribune, edited by Mr. Timothy Anglin, who is said to be deep in the confidence of the Archbishop and the secrets of the Government, makes this remarkable statement in its issue of the 13th inst.:

"Since the publication of the first [REVIEW] article we have heard it said that it was proposed to put Mr. Massie in another position and that he did not like the change." This coming from such a source is unwittingly a strong confirmation of what we have alleged. It virtually concedes the whole position.

But the Globe is clamorous for more proof, and it boldly challenges us to produce our evidence. We repeat what we said last week: our information is from perfectly trustworthy sources.

But if the Globe desires positive proof we would say let the Globe procure the appointment of a commission. Let us have a chance to put Mr. Massie, Archbishop Lynch, "a member of the government" and two other persons, whom we shall not now name, upon the stand, and we shall furnish all the proof it desires, and more than it desires. We wonder if any rumour of the painful event which occurred recently at a Roman Catholic banquet in an eastern city, where the Massie business was indiscreetly broached, has reached its ear. Possibly not, or it would not so foolishly at this step exhibit so much cheap bravado.

If the Globe and the Tribune and the Irish Canadian, et hoc genus omne are sincerely anxious to have our proof as to the existence of Roman Catholic pressure upon Mr. Massie they know now how to obtain it. But in the meantime let us ask—for this is the essential point—why has the Globe nothing to say about the spy? Will it inform the public what is the particular business of "the book-keeper" who is not allowed to touch the books in the Central Prison. How came he to be appointed against Mr. Massie's earnest remonstrance? Is it through this useful person's assistance that certain persons are able to make good their assertion that they have Massie under such strict surveillance that they know what he has on his table morning, noon, and night? If Mr. Massie is a faithful and efficient officer, enjoying the confidence of the government, why is he under espionage? Will the Globe cease to rail and simply tell us why?

Of the childish personalities of the Globe and its confederates and their unmeasured scurrilities towards the REVIEW we need take no notice. We clearly perceive how odious we must appear to them. From their point of view they do well to dislike us.

PRESBYTERIANISM IN CANADA.\*

AN accurate and comprehensive record of the rise and progress of Presbyterianism in Canada has long been a desideratum. This want has been felt even by those who have taken a prominent and active part in some of the great movements of the different branches of the now united Church, during the last quarter of a century, but more especially by the younger generation of Presbyterians, those who are now filling the places of the honoured fathers who laid the foundations, and reared the superstructure of our beautiful and noble Zion. This want, we are happy to state, has been in a large measure met by Dr. Gregg, in his "History of the Presbyterian Church in Canada." Dr. Gregg has laid the whole Presbyterian Church under the deepest obligations to him for his immense and well directed industry in collecting and preserving in enduring form, interesting and important facts relating to the foundation and establishment of Presbyterianism in all parts of this country. As we turn over the pages of this bulky volume and scan the names of men and

places, the dates and records, we see the fruit of many years of unmistakable diligence and unwearied assiduity. Unless Dr. Gregg chooses at some future date to indulge us with the history of his History we shall never know, but can only imagine how many days and nights were consumed not merely in penning the volume, but in collecting and arranging his vast material and in such apparently trifling matters as the settling of a date or the verifying of an inscription. The plan of the History is simple and comprehensive. Beginning with a rapid sketch of the Doctrines, Worship and Government of the Presbyterian Church in general, its rise and development in France, Scotland and Ireland (Book 1), it proceeds to give in detail the history of the Church in the eastern provinces from the time of the Conquest to 1817, when the Synod of Nova Scotia was organized, (Book 11); The Provinces of Upper and Lower Canada and in Red River Settlement from 1759 to the organization of the Presbytery of the Canadas in 1818 (Book III); The Provinces of Nova Scotia, Cape Breton, Prince Edward Island and New Brunswick, from 1817 to 1834 (Book IV); and Upper and Lower Canada and the Northwest Territory, 1818-34 (Book V.).

\* History of the Presbyterian Church in the Dominion of Canada, by Professor Gregg, D.D.: Toronto, 1885, C. Blackett Robinson.

The author's original design was to complete the work in one volume, but as material accumulated it was deemed better to embody the events of more recent years in a second volume. Upon this second volume Dr. Gregg is now engaged. We trust his strength will be spared to complete a work which in the event of its being accomplished, for all time to come must remain an invaluable storehouse of facts, and the final authority upon all purely historical matters relating to our Church in Canada.

As a monument of unwearying industry and loving collation of the *disjecta membra* of early Presbyterianism in this country, the work may be pronounced an unqualified success. It was perhaps inevitable that to the general reader the record should appear somewhat dry and uninteresting, partaking more of the nature of mere annals or chronicles than history as told by Macaulay or Parkman. Dr. Gregg has not sought to invest the story with the charm and glow of a tale of triumph and heroism. The art of the historian in making the dead past live again is certainly lacking. Little is conceded to rhetoric or sentiment, and the graces of composition are made to yield to the sober and often commonplace presentation of matters of fact.

It is to be regretted that the work is produced in a cumbersome and expensive form. A book on this subject should have been made as cheap as possible. As it now is, the high price of the present volume debars its entrance into many homes where the story of Presbyterianism in Canada would have been read with the deepest interest and profit.

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"A HOLIDAY RUN."

(CONTINUED.)

ACROSS the Lake to old Niagara's town by the *Chiara*, at early morning, with cool breezes and bright skies and a charming company on the same errand as ourselves. A halt of a few moments at "Fall's View," for the panorama of the rapids and cataract of Niagara from the finest point; a two hours' ramble on the business streets and the avenues of Buffalo; a run of some sixty miles along the Lake Erie shore, turning southwards at Dunkirk, and climbing gradually the ridge of seven-hundred feet in height, which, at Prospect—well named—exposes a magnificent view of farms and homesteads and villages, edged by the shimmering waters of the lake; a few minutes' sail on a crowded steamer from the head of Lake Chautauqua, a sheet of peaceful water a mile or so in width, and stretching some twenty miles from north to south, and we are landed at the Assembly grounds, which have made the name Chautauqua known the world over.

The necessarily somewhat uncomfortable processes of disentangling ourselves and our luggage from the crowds of the swarming dock, and securing "bed and board" in one of the five-hundred cottages of the place, are at length got through with, and we settle ourselves for a few days of enjoyment and rest.

Chautauqua claims to be the parent of the score or more of summer assemblies and parliaments in the United States and Canada. It dates from 1874, and from modest beginnings has developed rapidly. From sixty to a hundred thousand different persons visit the grounds during the two months of the season, and a really marvellous machinery of worship and study and recreation has been originated.

The site is indeed an admirable one. It occupies a wooded tract of 136 acres on the north-western shore of the lake which, 1426 feet above the sea level, and fed mostly by springs in its banks and bed, is a clear, cool and wholesome body of water. Access is easy from either end of the lake by well-managed steamers connecting with the great railway lines. The little city, which has sprung up among the trees is a curious aggregation of tents and cottages and meeting-houses, centering on two principal structures the Hotel Athenæum, an elaborate and artistic hostelry, and the amphitheatre, a pillar-supported roof, open upon three sides, which shelters an auditorium said to afford seating accommodation for 5,000 people, and provided with platform and organ loft, in which latter an excellent pipe organ has been built. If one is disposed to find fault, it will be with the completeness of the place. A dock and railway-station with its various offices, telegraph and telephone services and the electric light and the printing press with its daily *Assembly Herald*, not to speak of such necessary evils as post office and grocery, and book stall. A veritable little world in itself is Chautauqua, "and" says the reader, "a very

noisy and bustling world surely." Well, "yes" and "no." One may "take in" just as much as he pleases; for having paid his gate entrance the visitor is free to follow his own bent without restraint. He may, for the time being, become college student or Sabbath-school-teacher-in-training, or may frequent the lecture and concert hall, or set himself to learn type writing or photography or stenography; or he may exercise in the gymnasium or lie undisturbed under the shady trees in the remoter part of the grounds, or ply the oar and throw the line on the lake, or enjoy a plunge in its waters, or gaze after nightfall at the stars through the fine telescope, which a genial old enthusiast has placed in a distant corner for the entertainment of those who choose to find him out out, or he may exultate himself with "roller coaster," or "roller rinks," the only dubious things we could discover in the place.

Chautauqua and such like assemblies are the lineal descendants of the primitive camp-meeting. That was religion taken to the woods, and, it must be said in candour, sometimes with too little precaution against the bedraggling of religion in the process. Chautauqua is devotion and education in the woods, and securely guarded from possible abuse. The grounds are rigidly closed on Sabbath against visitors. "Side shows" of all kinds are excluded, as well as alcohol in every form, and a neatly-uniformed and obliging body of police are on duty, more, it seemed to us, for the accommodation of strangers, than the enforcement of order.

The class of people that frequent such resorts as Chautauqua are not the police governed class. They are one of the classes who have to pay for police protection from the unruly.

And how shall the conglomerate population of the place be characterized? "Sunday school writ large," would cover a considerable portion of it. Sunday school teachers, young, middle-aged, venerable, men and women, are in force, anxious to improve themselves; with no small body of men, youths and maidens of earnest spirit, who are seeking to utilize their holiday in preparation for active Christian work. The black coat and the white tie abound also. It is evident that the idea of a vacation for the minister is gaining ground. But besides these Christian workers, whom one would expect to meet, are found learned professors like Bowne, of Boston University, and Sumner, of Yale, whose prelections are followed with interest by hundreds, as well as a band of instructors, with large classes for the study of languages and music and art. During the days of our stay, the American Society of Microscopists held its annual meeting on the grounds, bringing together over a hundred enthusiastic workers in that field, some of them men of eminence in their department. "The crank," of course, was also at Chautauqua. What would we do without him? He is spic to any gathering or community. Altogether, let it be said, there are few places, where, especially if one finds isolation and solitariness at home, he will be more refreshed than at this forest retreat, or where a Canadian will in a brief time get a better notion of what sort of people they are who are interested in educational and social and religious movements throughout the United States.

Chautauqua is under Methodist Episcopal control, but is catholic in its object and spirit and methods. Its history affords the key to its "idea." It began in 1874, under Mr. Lewis Miller, and Rev. Dr. J. H. Vincent, as an assembly for Sabbath school normal work. This is still the core; and your correspondent found much delight in visiting the classes of such workers in this field as Prof. Holmes, and Dr. Dunning, and Dr. Hurlburt, and Rev. B. F. Vincent, and Mrs. Kennedy, a dear old lady silvery haired, and gentle, but most positive, who conducted the Primary Teachers' class with exquisite tact. To this central work of teacher training has been added the Scientific and Literary Circle, with its hundreds of local branches scattered world-wide, language school, correspondence, and theological schools, a series of daily popular lectures all the way from Dr. John Hall to Sam Jones, the daily *Assembly Herald*, etc., etc., which, as we have no intention of cataloguing or advertising, we refrain from further enumerating. The agglomeration of organizations forms now a State-chartered University, which, so far as we know, has as yet granted no degrees. It cannot be too cautious in beginning. Chautauqua has had the marvellous growth it has enjoyed because it has been content with the modest aim of "giving an impulse to education," "of inspiring a love for study." The teaching done on the grounds is, as far as it goes, genuine and solid; but a fortnight or a month is too short a space of time to cover much ground. Nor are the voluntary "circles" for literary and scientific reading through the year likely to do such work as to lead fairly to an academic degree. It is safe enough to predict that the slower the degreec-conferring process goes on the more wholesome and enduring will the influence of what must be recognized as a most remarkable movement be.

Chautauqua has ever continued faithful to the religious purpose for which it was brought into being. Dr. Vincent, the Chancellor, speaking in our hearing, made use of these memorable words:—"The beginning of Chautauqua was the Book. The work of Chautauqua is the Book, and alas for Chautauqua when the Book ceases to be the centre of its work."

Our visit to Chautauqua was heartily enjoyable. The sweet chiming of its bell tower will long be a pleasant memory. The homeward trip, with a second look at Buffalo, and the Falls, and a breezy sail across Lake Ontario to land again at Toronto under a refreshing downpour of much-needed rain.

TORONTO, August 14th, 1886.