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THURSDAY, AUGUST 12TH, 1886.

ROMAN CATHOLIC PRESSURE AGAIN.

A SHORT time ago we reviewed the history of the Massie case, stating how the Warden of the Central Prison came to be obnoxious to Archbishop Lynch, how charges of cruelty and mismanagement were trumped up against him by the priests, how an investigation was ordered by the Ontario Government, how after the Commission to investigate the charges was appointed the personnel of the Commission was changed by the substituting of a Roman Catholic lawyer deep in the confidence of the Archbishop, how in spite of the most malignant attempts to injure him Mr. Massie emerged from the investigation completely exonerated and his priestly traducers brought to shame and confusion. If face, now immediately after the investigation, a Roman Catholic secretary, also deep in Archbishop Lynch's secrets, was appointed ostensibly to keep the books, and the potatoes and meat from going bad, but in reality to be a spy on the Warden if per- adventure he might be found tripping, and we more than hinted that under this infamous system of priestly espionage by night and by day the Warden's position was becoming intolerable to him, and that through a desire to escape from the odious pressure put upon him he was on the point of retiring in obedience to the decree of the Archbishop that Massie must go. We pointed out the full meaning of this and did not hesitate to draw the conclusion that if Mr. Massie in obedience to the decree of Archbishop Lynch retired from the wardenship of the Central Prison no public officer from the President of University College downward is safe. Let him but offend a priest of Rome, we said, and that is the end of him.

The *Irish Canadian* rushed to the rescue of the Archbishop and while admitting that the

whole trouble in the Central Prison had its origin with the chaplains of the Central Prison it boldly affirmed that there was no pressure now to remove Mr. Massie. We showed last week that the failure of the Roman Catholic priests to prevent Roman Catholic prisoners from attending the ministrations of Protestant ministers and the Sabbath school is the real source of all the trouble. And we showed also that a most galling pressure is kept upon Mr. Massie, and that his steps are dogged night and day by a spy, the nominee of Archbishop Lynch.

In a transport of rage at the exposure of the plot the *Toronto Globe* also rushes to the rescue and at once assails our sincerity and characterises our statements regarding the attempts to squeeze out Mr. Massie as "lying rubbish." It says:—

"There is no charge against Mr. Massie. There is no pressure brought to bear for his removal. He enjoys the confidence of the Government as a capable and faithful officer, and his resignation would not be accepted if tendered." And again: "We are not authorized to speak for the Archbishop of Toronto, but we believe that the statement made against him with respect to this matter has no foundation in fact." And it concludes with the ludicrous statement that the whole affair is the joint scheme of wicked Tories and bad Catholics to injure the Government.

To the *Globe's* assertions we have briefly to reply:

1. Our statements regarding priestly pressure brought to bear upon Mr. Massie to remove him from the wardenship of the Central Prison were made in perfectly good faith. Our information came from perfectly trustworthy sources. And our readers may depend on our statements as being true in every respect. The *Globe* is too reckless and is perhaps not so well informed as a party organ should be.

2. We are grateful for the assurance which must be gall and wormwood to the Archbishop—that Mr. Massie enjoys the confidence of the Government and that his resignation would not be accepted even if it were tendered. We were not so foolish as to suppose that the Government of the day in the light of the recent investigation would undertake to dismiss Mr. Massie. This is not the Archbishop's plan. Mr. Massie's position must be rendered intolerable, and we have the best of reasons for believing that his position has been rendered well nigh intolerable. If Mr. Massie enjoys the confidence of the Government, we would say let them prove it by calling off the spies. As to the statement that his resignation would not be accepted we hope he will not make the experiment.

3. The *Globe* wisely does not undertake in this matter to speak for the Archbishop, but thinks that here again our statements regarding the prelate have no foundation in fact. We shall leave public opinion to decide. We are sorry that no attempt was made to get Archbishop Lynch into the witness box during the Central Prison investigation, but in the absence of such evidence as a court of law could obtain we shall leave him at the bar of public opinion. That opinion is *prima facie* against him.

4. The attempt to make it appear that our object in exposing the nefarious attempts to squeeze Mr. Massie out of his position is political, is ridiculously absurd. We are not in the least degree influenced by party feeling; but in exposing the schemes of the priests, we might hold that we are doing the Premier of this Province good service—better service than the *Globe* is doing in championing the Archbishop and all his works. We saw Mr. Massie a member of our communion, a leading elder in one of our city congregations, a worthy man, a perfectly competent and trustworthy official on the point of being sacrificed to Roman Catholic hate, and for no other object than the good of the country, we stated his case and asked, Must Massie go? And the public says, No. And the *Globe* which sees the gathering storm says, No, and the Government which feels the ground firmer under its feet says, No. Let us all be thankful. We congratulate Mr. Massie and the country.

ART BAR-ROOMS.

THE liquor-seller knows human nature well enough to make his place of business attractive, and to consult the tastes of his particular customers. The gilding and mirrors, and dazzling light of the gin-palace are irresistible to the squalid denizens of the alley. The cheerful warmth and brightness of the bar-room suggest a comfortable evening to the tired mechanic. Music and song are made to add their enticement, and, of late, art has been called into requisition to allure those especially of higher cultivation, and—this, remember, is never lost sight of—longer purses. The *New York Sun* has been making a round of the art-saloons, and publishes most astounding statements of the gorgeousness of these establishments, and the expense at which they have been furnished. Theodore Stewart's place in Warren Street, which is museum, art gallery, and liquor store, in one, has just had its walls and ceilings re-decorated at a cost of \$10,000! There are one hundred bars in Bowery alone which cost \$2,500 each. The money value of the art collections in seven of these saloons is \$251,000! The following is an inventory of the treasures displayed in the bar-room of the Hoffman House:

"We went over the cost of the principal works of art in the great hotel bar-room yesterday with Mr. Read, and there are a few of the figures which show, as he says, that the buyers are very fortunate in picking up their prizes at sums below their value:—
"The Egg Dancer," statue by Ball, once owned by Oakes Ames \$4,000
"Eve," a figure in marble, by Romanelli, once owned by Carman, of Carmanville, who paid for it \$2,500

"Pan and Bacchante," once the property of Mr. Henry Hilton, and bought for \$500
"The Diver," marble, by Tarrachi 2,500
"The Moorish Slave," supposed to be 2,000 years old, once owned by the A. A. A., and bought for 2,000
Gobelin tapestry made for Napoleon III., and bought for 5,000
A Haarlem clock 1,000
Two pendulum clocks 600
Paintings—Burgereau's "Nymphs and Satyr," valued at \$25,000, but cost only 12,000
Falero's "Vision of Faust" 5,000
Chelmonski's "Hill Country" 5,000
Sadler's "Palm Sunday" 3,000
Correggio's "Narcissus" (bought for a song), worth \$60,000 if genuine, and valued at \$15,000 while unauthenticated 15,000
"These few of the many art treasures that remarkable room contains represent a lot more than \$60,000, and yet constitute only two-thirds of the collection. That the outlay has paid, and doubly paid, the investors no one who knows the house and the business it does can doubt for an instant. It cost \$20,000 to reconstruct and appoint that one room."

Why this immense expenditure? For the good of the trade of course! This is how it works, according to the *National Temperance Advocate*, which speaks by the book:

"Crowds gather daily to see these great paintings and take a drink. They discuss the beauties of the pictures, and—take another drink. Then they drink to the health of the proprietor, who so lavishly spends his money for their gratification, and take a drink all round, till it is one round of drinking all day and all night long."

The example of metropolitan New York is being copied far and wide. The saloons of even Canadian cities, in which the drink trade is modest and unobtrusive, as compared with the trade in the cities of the United States, are not to be left behind in this new bid for popularity and custom. Our own city furnishes examples of most ample expenditure in decoration and adornment of the bar-room; and what draws in New York draws here. Art galleries and museums, and the elegancies of homes of wealth, find an ambitious rival in the saloon, and unwary youth a new seduction to indulgence in strong drink.

The art bar-room is but another argument for prohibition; and just because it adds a fresh attraction to drink. Drink has had a fair trial. All Christendom says, with singular unanimity, "it is a curse." All agree, too, that each added attraction "is a new peril." Good men ought to desire it to be shown in its own native hideousness. Under license this is impossible. License gives the business protection, and encourages the addition of every sort of enticement. If license restrict at all, it is only to hold in a vise the tail of the serpent. The only effective restraint is to put the head instead of the tail between the jaws of the vise. Nothing short of crushing it out will cure the evils of the traffic. We are persuaded that public opinion is fast ripening for this. We might have prohibition in the Dominion within twelve months if the political parties were but agreed upon it. One or other of these will soon be compelled to take it up at the risk of the formation of a third party of Prohibition Reform. But in the meantime we still have the licensed trade throughout a large portion of the older provinces and in all our principal cities. It behoves the Christian Church to continue her efforts to secure a wider personal total abstinence. This is, after all, at the foundation of successful prohibitory laws; and it will prove the best counter-acting force to the increased efforts of the bar-room to draw in our youth.

It has been subject of no small surprise and anxiety to us that so little is being done in our congregations to promote total abstinence. The various secret temperance societies touch only the merest fragment of the people. They are being left behind in numbers and influence far and away by the Knights of Pythias and a hundred other brotherhoods. It is becoming more and more evident that congregations must, as congregations, take the matter up. The securing of the young as pledged total abstinents, the fostering of a stronger temperance feeling in the homes of the people, and the efforts, not only of the pulpit but of a well-organized, vigorous, aggressive temperance society in every congregation, are absolutely essential, if we are not to be overwhelmed, especially in the towns and cities, by the saloon and its increasing attractions.

"RECENT EVENTS."

LORD ROBERT MONTAGU is an English nobleman who some years ago went over to the Church of Rome, and has recently returned to the fold of the Church of England. His Lordship has evidently had a sad experience, and has returned to Protestantism with a profound impression of the power of Romanism, and an intense fear of its succeeding in its schemes for the capture of the English race. The positions Lord Montagu has held under Tory administrations in England have given him access to many very interesting facts which otherwise would never have come to light, and certainly many of these facts are of the gravest importance, and deserve all the publicity which can be given them. Take, for example, a quotation from the Jesuit *Univers* of March 28, 1868, "A Catholic should never attach himself to any political party composed mainly of heretics. No one who is truly at heart a thorough and complete Catholic, can give his entire adhesion to a Protestant leader, be he Whig or Tory, for in so doing he divides the allegiance, and in some cases destroys altogether the allegiance which he owes to the Church. A Catholic cannot give himself up to any party in a Protestant country." How closely Catholics in Canada follow the above advice every one knows, and as the result of these tactics we are allowing the Church of Rome to rule us with a rod of iron. The author again quotes from

"Recent Events, and a Clue to their Solution," by the Right Hon. Lord Robert Montagu. S. R. Rogers, Toronto Willard Trust Dispensary.

Cardinal Manning, who, by the way, is a great friend of our Archbishop Lynch, and evidently a man after his own heart. "I shall not say too much if I say that we have to subjugate and subdue, to conquer and rule, an imperial race. We have to do with a will which reigns throughout the world as the will of old Rome reigned once; we have to bend or break that will which nations and kingdoms have found invincible and inflexible. Were heresy conquered in England it would be conquered throughout the world. All its lines meet here; and therefore in England the Church of God must be gathered in its strength." We might fill our columns with such quotations, but these must suffice. This utterance of Cardinal Manning deserves to be emphasized, and should be read in every Protestant church and published in every paper, that the eyes of the Christian people might be opened, and the wiles of the Romish Church defeated.

The author's arguments and inferences from the facts he has collected detract much from the value of the book. He holds, for instance, that both Disraeli and Gladstone have all along been seeking the destruction of Protestantism in England, and that they have been willing tools in the hands of the Jesuits. He knows of no other bulwark against Popery than the Established Church of England. He understands nothing of the power of the Nonconformist churches, and seems, indeed, almost ignorant of their existence. He considers the Protestant cause in Ireland was ruined by the disestablishment of the Irish Church, being evidently quite unaware of the fact that the Irish Church is a far greater power now for good than it ever was before. He holds that the Patronage Bill of 1874 was a Jesuit scheme for destroying the Church of Scotland, a position so absurd that every Scotchman who reaches that page will feel inclined to throw the book into the fire. He denounces Lord Ripon's career as Governor-General of India, whereas every intelligent Anglo-Indian who had no vested interest in the abuses corrected considers Lord Ripon's administration to have been admirable, and to have strengthened our hold on that great country.

The largest portion of the book is taken up with the discussion of Home Rule. We do not think the author understands that movement, or has the key to solve the problem. His Lordship having himself been caught by Jesuit blandishments, is in mortal terror of the whole country being as easily snared. We do not share his anxieties, though we take every opportunity of warning our readers against the machinations of the Church of Rome. The Jesuits have never succeeded in any age or country since their order came into existence, and we have no fear that their plans will succeed better in the future than they have done in the past. Liars are always formidable, but their power is short-lived. The Jesuit's stock-in-trade is lying—open, bare-faced lying—and though it may prove for the little while somewhat troublesome and dangerous, it will no more enjoy permanent success when opposed by truth and righteousness than the Father of Lies when opposed by the Lord Jesus the Truth. We fear only the apathy and false liberalism of Protestants. We have no dread of Romanism, and we believe that, notwithstanding all its efforts and apparent successes that its power is weakening with advancing intelligence, and that the day is not far distant when the English race shall completely free itself from all complicity with Romish errors. Cardinal Manning cannot destroy or even weaken the Protestant Church, and has no power sufficient for the work of breaking the will of our imperial race.

The book is, with all its obvious errors of argument and judgment, a most valuable repository of fact.

A SCOTCH U. P. minister, Rev. Peter Leys, of Glasgow, was recently committed to the Calton Prison, Edinburgh, under circumstances of pathetic interest. Some six years ago his son's two motherless boys were put in his care, their father, now a barrister-at-law in London, being in such a "dreadful state of poverty and deep indebtedness" as to render the step necessary. He has since become a Roman Catholic; and lately demanded the custody of his children, a certain Father Clark having engaged to support them for two years in a Jesuit college near Chesterfield, England. The court having ordered the grandfather to deliver up the boys, he refused, setting forth his reasons in a calm but affecting address to the judges. He contended that his son was much less able pecuniarily to keep and educate his children than when he was compelled, through poverty, to commit them to his charge six years before; but his main ground of refusal to obey the injunction of the court was the fact that having cared for the lads for six years and carefully trained them in evangelical truth, he dreads the "confounding in their minds of all religious principle whatever, and the demoralization of their nature" certain to result from their transference now to Roman Catholic influences and training. "A distressing and tremendous responsibility, which I cannot avoid," says the brave old man, "rests upon me." Under the weight of it he declines to obey the order of the court, or to give any clue as to the whereabouts of the children, who, although brought up to reverence and love their father, view with horror the disposal that is ordered of them. Without a fuller knowledge of persons and circumstances, we cannot venture to say whether the course of the aged servant of God is or is not the wisest one; but there can be no two opinions as to the Christian heroism of his conduct. For the sake of the souls of his young charges he is ready to end his days in prison. It is a modern case of "We ought to obey God rather than man," practically exemplified.