

take his family with him and have the opportunity to inhale fresh country air, and get ecstatic over the beauties of nature. That this would be a great boon no one denies, and all no doubt would be delighted to see the industrious and often overwrought workingman enjoying more leisure than falls to his lot. These beaming philanthropists, however, seldom raise their voices in behalf of shorter hours and less exacting servitude for those who sustain the industrial interests year in and year out, with comparatively little to brighten their existence. These benevolent altruists, who are above suspicion of having sordid ends of their own to serve, seldom raise their eloquent voices in the advocacy of a Saturday afternoon holiday for the benefit of the thousands who have to work, many of them to midnight, on the closing day of the week. It is a cheap philanthropy that would turn aside from its designed purpose the sacred day which God has given as an inalienable boon to the weary sons of toil.

The running of street cars would inevitably entail Sunday labour. The questionable advantage to the many would necessarily entail a wrong on all compelled to labour on that day. If God has blessed and hallowed the Day of Rest, what right has man to deprive his brother-man of its privileges? And this is what all Sunday labour does. It is claimed that those who have to work on Sunday can get another day instead, but, in point of fact, is this fine promise ever carried out in its integrity?

Suppose, however, that the man who labours on Sabbath was certain that a week day of rest could be guaranteed, will that make up for the privilege and right to worship God according to the dictates of his conscience on the first day of the week? Neither individuals nor corporations have the right to deprive any man of his religious privileges. Again, it is urged on religious grounds that cars should be run on Sabbath for the convenience of Church-goers. Granting that this plea is presented sincerely, and not sophistically, it would be time enough to listen to this supposed argument when the great body of people who do attend Church present it in their own behalf. The different denominations have with commendable energy provided accommodation in every part of the city for all classes of worshippers. Nowhere in Toronto or its suburbs need any one be debarred by distance from attending a place of worship, and that too in accord with his denominational preferences. In the case of those who would stay at home rather than go to a church near at hand because there is some distance to walk if they would hear the preacher of their choice, there may no doubt be some difficulty. It looks, however, somewhat like the case of a man who declines to sit down to a meal in a humble abode because he cannot without effort seat himself at a sumptuous board. The Gospel can be as earnestly and faithfully preached in an unpretentious suburban church as in a stately cathedral. Besides, Torontonians, male and female, are not such a puny race that when necessary they cannot undertake a Sabbath Day's journey to worship where they desire and listen to the exhortations of their favourite preacher.

It is true that external safeguards do not of themselves make a people virtuous, but the lessening of temptation is undeniably a great help to the moral and spiritual well-being of the people. It is for this reason that those who believe the Sabbath to be a divinely-appointed institution earnestly desire to maintain its integrity and to resist all needless encroachments on its sacred hours. In this discussion it is too often overlooked that the keeping of the Sabbath is an integral part of the eternal moral law that is universally binding on individuals and communities alike. If it is supposed to be expedient to tamper with the Fourth Commandment, why not with any or all of the others? Blessing and prosperity are not usually found for nations or individuals in pursuing courses at variance with the clearly-expressed law of God.

SEPARATE SCHOOLS IN MANITOBA.

THE Public School question in Manitoba has entered upon a new and unexpected phase. The reference to the Privy Council, it was supposed, would finally dispose of a matter that has led to no inconsiderable amount of agitation. That the decision of the highest judicial authority in the Empire would have been acceptable to all is scarcely possible, but it is likely that advocates of a Public School system and the supporters of Separate Schools would have both acquiesced, and for some time to come affairs as they are would have continued without

serious friction. The intervention of another element somewhat complicates matters, and will certainly not help to allay the irritation that prolonged controversy has occasioned.

Prominent men in the Anglican communion have seen fit to press their views on the subject of Church Schools on the attention of the Government authorities, and claim the right to have these schools subsidized from the public taxes. Prior to entering Confederation the existence of Separate Schools was conceded. This is the ground taken by the Roman Catholic authorities for insisting on the continuance of what they claim as their right. Recent legislation provides for the withdrawal of state support to Separate Schools, and the courts have sustained the act passed by the Manitoba Legislature. The Dominion authorities have consented to the reference to the Privy Council, and there for the present the matter rests. The English Church people have taken the same ground as the Roman Catholics, and they insist on the preservation of their right to maintain Separate Schools, a number of which they have succeeded in establishing. The Roman Catholics are greatly pleased that this step has been taken, as they think that it will greatly help them in their endeavour to perpetuate the Separate School system in the North-West.

It has to be remembered that the Separate School arrangement in Ontario is a compromise, and like all compromises it gives rise from time to time to friction and practical difficulty. Its immediate settlement is not probable, but it is evident from the periodic controversies it occasions that it is not regarded as the final form of the national system of education. In connection with this subject there are certain things taken for granted by those of widely differing opinions. Education is rightly regarded by all enlightened nations as a prime necessity of citizenship, and that it ought to be provided for by the State. For national well-being and safety it is conceded that it would be a dangerous thing to suffer any portion of the community to grow up in ignorance. The State claims the right to see that the means of education are provided for all. The various Churches conceded the absolute necessity for the education of the young, but some of them hold that public instruction should be religious. The Roman Catholic Church aims to control the education of the young, and since most modern States decline to recognize such a claim, that Church insists on the right of controlling the education of the children belonging to her own communion. To effect this the Roman Catholic Church insists on State support. It claims exemption from the payment of Public School taxes and also claims a share of public taxation for the support of her own schools. The contention opposed to this is that the State provides elementary educational facilities for all, without distinction of creed, and claims that in virtue of citizenship all classes are bound to support a system of unsectarian national education, leaving to the various Churches the freedom to impart religious instruction to all belonging to them. The cry of the Roman Catholic Church is that secular schools are Godless institutions, and therefore they cannot countenance them. As they are put to the expense of establishing schools of their own where they can give such religious teaching as they please, they claim that they should not be compelled to pay for schools of which they do not approve. As a matter of fact, Roman Catholic opposition to a national system of education is traceable almost exclusively to the authorities of that Church for reasons of their own. The great bulk of the laity have no prejudice against public schools. They take advantage of them wherever circumstances permit, and would do so much more largely still were it not for clerical pressure. The attitude of the Roman Catholic Church, were it followed by other denominations, would be subversive of the best national system that could be devised, and would lead to most regrettable results. What may be the outcome of the present imbroglio in Manitoba it is difficult to foresee, but it is plain that the educational interests of that promising Province will suffer from the sectarian strife that is sure to follow the action of the Anglican Church authorities, which cannot fail to be embarrassing to the cause of education in the Province of Manitoba.

OUR publishers expect an addition of TWO THOUSAND new names to THE CANADA PRESBYTERIAN list for the coming year. Old subscribers, who help to bring about this desirable result, can get their own renewal for ONE DOLLAR. The way to do it: Secure two new names at \$2 each; forward \$5 and have your own subscription credited for another year.

Books and Magazines.

THE CANADIAN ALMANAC FOR 1892. (Toronto: The Copp, Clark Co.)—This the forty-fifth annual issue of this most valuable publication is enlarged to 224 pages, and contains over 16,000 facts and 17,000 addresses, covering almost every department of information required by the Canadian citizen. There is also a complete report of the census (so far as made public), a list of all the post offices in Canada and a revised customs tariff. The municipal and county information now comprises the Provinces of Ontario, Quebec and Manitoba. The clergy list has been extended to include the whole Dominion.

ANY one not knowing just what books to get for Christmas can find out from Christmas Book News, a Philadelphia publication, selling for only 5 cents. A great deal of enjoyment can be had at the same time, for this issue of 152 pages contains many handsome illustrations from the important holiday publications. More than 500 new books—over 100 for children—are represented in the Descriptive Price List, giving a hint of the immense business done by publishers and booksellers at this time of the year. After all, what gift more suitable than a book at Christmas? *Book News* tells what books to buy—and prices.

THE METHODIST MAGAZINE. (Toronto: William Briggs.)—The December number, a strong, attractive and varied one, closes the thirty-fourth volume, which has been described as "an ideal family monthly." The announcement for 1892 embraces twelve papers on India, with 130 engravings and a series of handsomely-illustrated papers by the editor, which will describe his travels in Egypt as far as Nubia, through Palestine and Syria, in Asia, Turkey and Greece; also several illustrated papers on "Picturesque China," on "Eastern Europe," "Roumania," "Bulgaria," etc. Special attention will be given to "Social Reform" topics, and strongly-written temperance stories, "A Woman's Fight with the Monster," "The Man-Trap," "Crawford's Sair Strait," by Mrs. Barr, and several other important features.

THE ARENA. (Boston: The Arena Publishing Co.)—The December *Arena* is probably the most brilliant issue of this review which has yet appeared. Among the thinkers of more than national reputation who contribute to this issue are Camille Flammarion, who discusses recent discoveries in the heavens; Hon. David A. Wells, who replies to Hon. Henry Cabot Lodge, defending free trade; R. A. Bartol, D.D., who appears in a masterly paper on "Faith in God as a Personal Equation"; Professor T. Funck-Brentano, of the Academy of Paris, who writes on "The Logic of Post-Royal and Modern Science"; Edgar Fawcett, whose essay on "The Woes of the New York Working Girl," George Stewart, D. C. L., appears in a delightful sketch, and Helen Campbell discusses the question of "Working Girls' Clubs." The *Arena* grows better with each volume. It is bold, aggressive and liberal; a magazine which is indispensable to all thoughtful persons.

THE REVIEW OF THE CHURCHES (London: James Clarke & Co.)—The attractive character of this new venture is apparent. Men of recognized eminence are associated in its editorship. Arch. deacon Farrar, D.D., represents the Church of England. Presbyterianism has as its exponent Dr. Donald Fraser. Dr. A. Mackenall speaks for the Congregationalists, John Clifford, D.D., for the Baptists, and P. W. Bunting, M.A., for the Methodists. There are numerous portraits and illustrations. Judging from the full page portrait of the well-known pastor of Marylebone Presbyterian Church, it is evident that time has dealt gently with him. He does not appear very different from what he looked like when in his Montreal pastorate. In the Round Table Conference Cardinal Manning, Professor A. B. Bruce and James Martineau, D.D., discourse briefly on "The Reunion of Christendom." Much also of general interest, crisply and freshly told, is found in this valuable monthly.

THE CENTURY. (New York: The Century Co.)—The festive season has been in full view while the current number of the *Century* was being prepared. Illustrations, articles, stories, poems, have a distinct impress of Christmas. Such beautiful engravings as the "Holy Family," "The Child Christ" and others cannot fail to evoke admiring contemplation. The Mozart centenary affords occasion for an excellent paper on the gifted musician. Julian Ralph presents a realistic picture of the Bowery in New York, and describes faithfully what an observant spectator can see in that curious polyglott thoroughfare. Another paper, decidedly interesting, is by an old sea captain, who presents a view of "The Ocean from Real Life." Augustus Jay DuBois furnishes a thoughtful paper on "Science and Immortality." General W. T. Sherman gives in a series of hitherto unpublished letters an account of "Sherman and the San Francisco Vigilantes." Nor must the first of a series by S. Weir Mitchell, "Characteristics," be overlooked. The joint fiction, "The Naulahka," by Rudyard Kipling and Wolcott Balestier, having moved from the far west to India, grows in interest. Some of the poems and short stories are of great excellence. The number fully sustains the high reputation achieved by the *Century*.

PROTESTANT EPISCOPAL LAYMAN'S HAND-BOOK. Containing an explanation of the Innovations of the last Half-Century. Together with a Short Account of the English Inquisition of the Seventeenth Century. Second edition, revised and enlarged. By an Ex-Churchwarden. (Toronto: Hart & Co.)—Amid the evidences apparent in various quarters that the movement in favour of High Churchism is welcomed and encouraged by many, it is refreshing to see that there are others of a more robust and healthy type who have no sympathy with Romeward tendencies. The author of this book has evidently given earnest thought to the subject on which he writes so lucidly and so forcibly. Though written for the benefit and instruction of the general reader, the Ex-Churchwarden has evidently been engaged in wide and careful research, the results of which are given directly and without parade. The tone of the book is thoroughly evangelical, and is in bright contrast with much that finds a favoured place in exclusive Church circles. The author's theory of Apostolic Succession differs considerably from that usually advanced by Anglican controversialists when advancing their favourite theories. The material is well arranged in alphabetical order, and much historical matter is condensed into narrow space. It is undoubtedly that within the communion of the Episcopal Church there are many to whom this Handbook will be of great value. Those not in sympathy with its line of thought could read it with profit. It is not a bitter polemic, but an exposition conducted with Christian courtesy.