

## The Presbyterian Review.

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THURSDAY, AUGUST 5th, 1886

## PUBLIC NOTICE.

In order to meet the requirements of their rapidly growing business, the Presbyterian News Co., Toronto, have changed their offices from 31 York Chambers, Toronto St. to

24 and 25 FRONT STREET WEST

In consequence of this change it is particularly requested that in future all communications relating to the business of the Presbyterian News Co. and the "Presbyterian Review," be addressed to "Presbyterian News Co., Toronto."

All communications for the Editorial, Literary, News and Miscellaneous columns of this journal should be addressed to the Editor of the "Presbyterian Review."

GEO. H. ROBINSON,  
Manager.

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## THE UNIVERSITY OF TORONTO AND ORIENTAL STUDIES.

OUR readers may remember that about six months ago we made some comments upon the proposed appointment of an additional instructor in Oriental Languages in the University of Toronto, and expressed the hope that this branch of study would not be allowed to remain in a subordinate position, but would be elevated to the rank of a special Department. The wish then uttered has, sooner than we dared to hope, been realized, and we have the pleasure of announcing this week that the Senate of the University at its last meeting adopted a Statute providing for a full course in Hebrew and the cognate languages leading to the degree of B.A., and standing upon the same level as the several courses in Classics, Mathematics, Philosophy, etc.

In our opinion the importance of this new departure in undergraduate studies in the Provincial University can hardly be overestimated. The step will no doubt provoke criticism. But intelligent and disinterested criticism is at all times wholesome, and in this case will, we doubt not, be especially welcome to the promoters of the new scheme, since we are persuaded that the more steadily and keenly the enterprise is looked at, the more it will commend itself to the favour and support of all friends of liberal education.

The impression will doubtless be at once created that in this matter the Theological Schools affiliated with the University are being specially deferred to, and it is not to be denied that, on the one hand, these colleges have a strong and real claim upon the consideration of the University Senate, or that on the other hand, the movement is likely to result in great benefit to them. The former point we need not now dwell upon. It can hardly be called any longer a living question. All attempts that have been made to weaken or refute the legitimate claims of those institutions have signally failed. It will be more in place to say a word upon the advantages that will accrue to the schools most directly interested. The points which we will make may seem obvious enough, but still their force has all along and in all branches of the Church been too little recognized, and it will therefore be well to state them with some emphasis.

The name of theological school implies that it is an institution where the various branches of theological study are taught and studied. But in all Christian Seminaries it is the Bible that is the great text book, and the basis and source of all the Departments. It follows that if the Bible is rightly understood, as the result of the course of training, the school will be a success. Now, to understand the Bible adequately, it is necessary to know it not only practically, as its truths are appropriated as eternal and even vital and vitalizing, but also historically, as its several parts are studied, and their origin, linguistic and literary character investigated, and the whole made a matter of objective interest. It is plain that the latter task is necessary for every fully equipped Bible student, and it is equally plain, or at least equally certain from experience that unless one reads and studies the Bible in the original and with the proper linguistic and archaeological apparatus, he can not know it historically. To the well-trained student of our secular colleges, or even of our high schools, the first pre-requisite for such a study of the New Testa-

ment is within easy reach through his acquisition of the elements of Greek, but an equal familiarity with Hebrew has never been shown by the candidates for entrance into any theological hall. No one is so bold as to maintain that while a knowledge of Greek is necessary for the competent teaching of the New Testament, a knowledge of Hebrew may very well be dispensed with by a professional student of the Old; and yet the Church has acquiesced in a neglect of the study of Hebrew among ministers and students, in a way which must be styled both recreant and disgraceful. The Hebrew illiteracy which has been tolerated in the seminaries and by the examining boards of the whole Church in America should be put an end to, and we at least may thank the enlightened and liberal Senate of Toronto University and Council of University College for the course of study which gives the many graduates who are also candidates for the ministry, an ample training in the Hebrew language and literature, and also an introduction to those other languages and literatures which best illustrate the idiom and diction of the Old Testament.

But the significance of the new course of studies is not by any means limited by their importance for this professional training. The enterprise is also eminently wise and timely as a recognition of the fact that the study of Hebrew and the related languages is an important means of liberal culture. There is, perhaps, nothing that so favourably distinguishes the true higher education of this age as its practical insight into the best moral and spiritual development. The study of languages, for example, is appreciated most highly because it is the only efficient means of getting directly at the literature they embody; in other words, of appropriating the thoughts and ruling ideas of other peoples and other times. This is, for instance, the reason why the study of Greek can never be excluded from the universities, and ought not to be excluded from the high schools. But if the literature of ancient Greek has enriched the world with great and moving thoughts, that of ancient Palestine has made even a nobler and more precious contribution to the enlightenment and bettering of the race.

It is religion, after all, that moves and sways men most strongly, whether they know it or not, and the foundations of the only religion that has had power to turn and renew mankind are laid in the Hebrew Old Testament. And true culture and education must lead the student to the fountain-head of those streams which quench his intellectual thirst. It cannot be justly urged that the increasingly large class to whom the study of religion is of interest can be satisfied by reading the Old Testament in any translation, however faithful. A parallel experiment has always failed with the classics, and it fails just as certainly in any attempt to catch the full spirit of the Hebrew literature, or to understand aright the motives and imaginings of the mighty movements in ancient Israel whose pulsations still move us all, day by day in thought and will. We therefore hail with pleasure and thankfulness the inauguration of this new era, and we have only to add that the educators of youth could confer no better boon upon their pupils than the inculcating them with such a love and reverence for the Old Testament, and such a broad and liberal view of its supreme importance as a factor in the civilization and salvation of the world, as will encourage them to take a direct, intelligent interest in the studies which the Senate of the University has just stamped with such an emphatic endorsement.

## ROMAN CATHOLIC PRESSURE AGAIN.

THE *Irish Canadian* is very angry with us for directing public attention to the Roman Catholic plot to oust Mr. Massie from the Wardenship of the Central Prison, and boldly asserts that our "speculations touching the Warden are groundless," and advises us "in all sincerity to turn back." It has the hardihood to assert that "the pressure against Warden Massie has no existence except in our heated brain," and, by way of exculpating the Roman Catholic authorities from the odium attaching to their machinations, ventures upon the self-evident fact that "the Archbishop of Toronto has matters with which to engage his attention and those of his priests other than those affecting the Warden of the Central Prison." We do not doubt he has. But again: "Had Warden Massie minded his own business and permitted the chaplains of the prison to attend to the spiritual affairs of those in charge we should have had no occasion for an enquiry." As to the useless appointment of a devout Roman Catholic as secretary to the Warden, it endeavours, but in the most feeble manner, to throw the onus of instigating the appointment on the Commissioners who held the investigation, and "who wished," it is alleged, "to avoid false economy;" and it concludes with the threat that "Mr. Massie's best friends will wish that Mr. Massie be let severely alone."

Upon this characteristic piece of effrontery we have to remark:

1. That in saying that Mr. Massie has been, and is still, subjected to pressure from Roman Catholic sources we did not indulge in speculations, but simply stated facts which were clearly brought out at the investigation, which are notorious in this city, and which are patent to every one who knows anything of the working of the Central Prison. It is possible that our contemporary has different ideas of "pressure" from what obtains generally among Protestants. In the eyes of Roman Catholics the torture of the Inquisition was only a gentle stimulus to virtue. But we understand things differently, and have no disposition to endure any such methods of

removing public officers, whose only offence is loyalty to principle. We have the best of authority for stating that the Archbishop of Toronto has decreed Massie must go. If he will go voluntarily, well and good, but if not he must be dismissed. Such is the decree. But it will not, we feel confident, be carried into effect if Mr. Massie can endure the crack of the Archbishop's whip and the insults of the spies that dog his heels every day.

2. What is Mr. Massie's chief offence in the eyes of the *Irish Canadian* and the people for whom it speaks? "Had Warden Massie minded his own business and permitted the chaplains of the prison to attend to the spiritual affairs of those in his charge, there would have been no enquiry"—which being interpreted, simply means if Mr. Massie had refused to allow Roman Catholic prisoners to attend the ministrations of Protestant clergy, or the Sabbath school taught by Protestant teachers, there would have been no trouble. Precisely so. Everybody in Toronto knows this is the whole secret of the Archbishop's wrath. Everybody knows that the Central Prison is swarming with Roman Catholic prisoners, and that with a view to their spiritual improvement and the public interests, there are some benevolent Protestants who at great personal inconvenience teach every Sabbath all who wish to be present. Mr. Massie was appealed to by the priests to refuse Roman Catholic prisoners the privilege of attending the classes. This he properly refused to do. Hence the trumped up charges of cruelty and bad book-keeping, etc., etc. The whole business was a most barefaced plot to destroy the Warden for refusing to be the tool of the Archbishop and his priests.

3. Massie must not go. He owes it to himself and to the country to stand firm against all sinister pressure. A great principle is at stake. The very existence of civil liberty in this Province is involved. If the Government of the day dismisses Mr. Massie, well and good. They are responsible to the country, and the people will have an opportunity of passing judgment on their proceedings. But if at any priest's request, or through pressure, he should resign after a public enquiry that has resulted entirely in his favour, he places himself in a false position and yields the garrison to the enemy.

4. The covert threats of the *Irish Canadian* of what dreadful things will happen if we continue to expose the schemes of the Archbishop respecting the Wardenship of the Central Prison are simply ridiculous. Having from a sense of public duty put our hand to this matter, we shall not turn back for any fear of what the *Irish Canadian* or the Archbishop and his priests can ultimately do in this Province. We hope to do our share to break the yoke of Roman Catholic domination from off the necks of this Dominion and Province, and in the meantime shall do our utmost to keep our public institutions free from the galling tyranny of Roman Catholic control. If the *Irish Canadian* wishes to help us in our patriotic efforts, it will continue to undermine such honest officials as Mr. Massie, and support plotting bigots in their efforts to supplant him.

THE centenary of the arrival in Pictou, Nova Scotia, of the noted pioneer Presbyterian minister, Dr. James McGregor, was appropriately observed in various parts of the Province, and especially at the scene of his labours, on Wednesday, the 21st July. In the latter place very interesting memorial services were held, Rev. Robert Cumming presiding. After devotional exercises Rev. Dr. Patterson, the grandson of the pioneer, gave a sketch of Nova Scotia in 1786, and described the obstacles encountered by the missionary in his journeyings and the religious state of the country at the time. He exhibited the original petition sent to Scotland, in response to which Dr. McGregor crossed the Atlantic. Rev. D. B. Blair traced the career of Dr. McGregor from youth to old age. And then Mr. John Macdonald sang with fine effect one of Dr. McGregor's famous Gaelic hymns. After prayer by Rev. A. Maclean, Dr. Macrae traced the history of Presbyterianism in Nova Scotia, and drew lessons of encouragement from the progress in the past, and expressed the hope that a world-wide union of Presbyterians would yet be accomplished. It is worthy of note that the Rev. E. Scott, of New Glasgow, preached on the previous Sabbath from the text of Dr. McGregor's first sermon in Pictou, "This is a faithful saying," etc., and that among his hearers there were 17 grandchildren and 25 great grandchildren of the sainted pioneer. Referring to the celebration the *Witness* says:—"Of the living descendants of Dr. McGregor it would not be fitting to speak further than to say that the Church and the community in general are under very special obligations to Dr. George Patterson for his Memoir of his grandfather and numerous other historical and biographical publications. Dr. McGregor's sons and daughters in their day were a blessing to the communities in which they lived. It will be long ere James and Roderick McGregor will be forgotten in New Glasgow and its vicinity. Roderick was for many years one of our most prominent, liberal and useful ruling elders. And of the second Dr. McGregor—who was called away from among us last winter—we need not speak. To name him is to pronounce his eulogy." The *Review* would also salute the memory of these noble fathers of Presbyterianism. Let the politicians talk as much as they will of secession, but in the light of the past, Presbyterians throughout the Dominion will draw closer and closer in the bonds of unity and common interests and hopes.

We very much regret to notice that the dailies and many of the weeklies, from which we expected something better, have been filled with the disgusting details of the Dilke-Crawford

scandal, and that some have even gone to the expense of having special cable news furnished, as if the long reports furnished by the associated press agent were not sufficient for all decent people. It is difficult to imagine what good purpose can be served by sending into nearly every family in the land minute details of the revelations made in the divorce court by persons lost to all sense of shame, and whose private life is a blot upon the honour of the nation. It is no excuse to say, as is sometimes said in defence of the realism of the secular press, that newspapers must supply what their readers want. The respectable press of the country should refuse to gratify the prurient curiosity which undoubtedly exists, and cease to familiarize the young, at least, with the annals of crime, served up in a way that cannot either make virtue attractive or vice odious. It is of small avail to the right upbringing of the young to have the *Police Gazette*, with its very limited circulation, shut out, and the filthy tale of the Dilke-Crawford gang's doings scattered broadcast over the land. We cannot but agree with Mr. James Parton in the *Forum*, in his extremely suggestive article on "Newspapers Gone to Seed," that if by some miracle the conductors of certain newspapers could read one number of their journals with the reader's eyes, they would turn away with affright; they would either abandon their profession or reform it.

We do not know whether the plan of having Presbytery libraries, as suggested by our correspondent, is at all feasible, but the idea seems a good one. A good library, in the popular sense, is a very expensive piece of house-furnishing, and we do not wonder that the co-operative plan suggest itself to ambitious students. But after all, it should be remembered that a man's mental outfit does not consist in the abundance of books that he hath. *Non multa sed multum* is the golden rule in selecting a good working library. Let our young students especially pray to be delivered from the book-buying mania. Book-buying is a most fascinating amusement. It is a habit that grows and generally ends in getting together a mass of useless stuff that nobody can read, and which, when the auctioneer gets hold of it, as he generally does, nobody will buy. And as a rule, we would say, avoid the subscription book. This is a vapid no true intellectual epicure will look at, and though generally a most indigestible piece of toughness, it is strange to say, precisely that kind of crudity which men of slender purse are most given to buy. But we would like to hear what our readers have to say on a Presbytery library. Is there need for such a thing? How could it be obtained, how managed and kept up?

"SAYS the *Herald* and *Presbyter*—The report, has been widely published that the president's wife drank wine at her wedding dinner, and that she is fond of champagne. In the interest of religion and temperance, we are glad to stamp the report as unqualifiedly and maliciously false. When the toast to the bride was offered, she drank in response a glass of Apollinaris water. We have the authority of Rev. Dr. Sunderland, her pastor, that Mrs. Cleveland is a communicant in the Presbyterian church in good and regular standing; that she is an earnest and consistent Christian woman, anxious to be useful, and we feel her reputation should be jealously guarded against the flippant and unfounded sensational reports of the secular press. We move that our neighbours give Mr. Cleveland a second term in the White House on account of his good wife."—*Halifax Witness*.

We beg leave most respectfully to second the motion. And, ye great American people, who, with all your love of gossip and unfounded sensational reports, profess still a high regard for domestic purity and national virtue, we think you ought to pass the motion unanimously.

THE press teems with complaints as to the difficult character of the questions set at the recent Departmental Examinations. The papers on several subjects are, in the opinion of the teachers, unfair and not calculated to test either the work of the teachers or the candidates. Hence a very great amount of disappointment and positive hardship. If we are not mistaken, machinery is provided by the statute and regulations for reviewing before a competent tribunal all questions before they are finally adopted, and issued to the sub-examiners. In the present instance this wholesome regulation could not have been observed. A return to the rule is obviously necessary and desirable.

REV. R. THORNTON, pastor of one of the leading Presbyterian churches, London, England, is now visiting relatives in this city. It will be remembered that Mr. Thornton is the son of one of the pioneer ministers of Ontario, the late Dr. Thornton, Oshawa, and that after completing his college course, he was settled as pastor in Montreal. He preaches next Sabbath in Oshawa and other places in the vicinity of his old home. He will remain in Canada about a month. His numerous friends will be glad to learn that he is in the enjoyment of excellent health. He is staying with his brother-in-law, Mr. Principal Kirkland, Jarvis Street.

THERE is good reason to hope that the difficulty between Great Britain and France over the New Hebrides will be amicably settled. It is stated that France has assured the British Government that she has no intention of annexing these islands and affirms her intention of negotiating with England for the joint maintenance of order there. It may now be taken for granted that missionary effort in the New Hebrides will be unimpeded. We have much reason to rejoice at the happy result of diplomatic firmness on the part of Lord Roseberry.