

celebrated Italian preacher and patriot, Father Gavazzi, and that his severe punishment for gross misconduct, though sad, was justly merited. You likewise mention that he had been raising money for Italian evangelization during his recent tour to America. Further, the paragraph has been copied into other papers, and has brought a host of letters to me these two days from the many friends and admirers of the real Alessandro Gavazzi, our evangelist in Rome. I am sure you will accord me the largest type and the most prominent place to your journal to remedy this unhappy error. The Signor Gavazzi so well and favourably known to the religious public has been in Italy since August last, and in Rome since the first days of November last, where he is teaching daily the fifteen students in the Theological College of the Free Italian Church, and preaching twice a week to crowded audiences, on special themes, and taking part in the public religious life of Rome. Two weeks ago he spoke eloquently on the Sabbath question, at a meeting in Rome, under the presidency of the late Lord Mayor of London, Mr. McArthur. The moneys raised last winter through his eloquent pleadings in America have all passed through the hands of our treasurer, Mr. Smith, of New York, and have duly reached me as treasurer of the Free Italian Church. Father Gavazzi is now seventy-three years of age, but the Paris impostor who has created all this noise is only twenty-eight years of age. He is believed to be an Irishman who has been in Italy, but speaks Italian badly. By using the name of Gavazzi he has collected money in Paris, and imposed on several Christian friends with documents purporting to come from earnest Christian workers in England. Trusting to your honour, and all who have copied your paragraph and so spread the scandal, to set this matter right with the British public, I am, sir, your obedient servant,

JOHN McDUGALL.

I have received several papers during the last few weeks, giving an account of the Paris scandal, and trying to fasten the whole thing upon Father Gavazzi. It only shows the weapons by which the purest servants of the Lord may expect to be assailed.

Father Gavazzi has arrived at the ripe age of seventy-three without a stain on his Christian character. He is one of the few pure-minded and devoted men who have consecrated all their talents and means for the welfare of their fellow-men.

Toronto, March 25th, 1882. JOHN SMITH.

[A contradiction of the false report regarding Father Gavazzi appeared in our issue of January 20th. We make room, however, for Mr. McDougall's letter, because we know that it takes a good deal of printers' ink to put down a falsehood once in circulation.—E.D. C. P.]

THE CONFERENCE AT PITTSBURG, PA., ON SABBATH OBSERVANCE.

MR. EDITOR,—Your readers will, I have no doubt, receive with interest a brief account of the conference and its doings, of which a full report will be circulated in due time. Leaving Buffalo early on Tuesday morning, March 28th, I arrived at Pittsburg at a quarter-past eight p.m., and made my way to the First Presbyterian Church, where I found a large meeting assembled, presided over by the Hon. Mr. Brunot, a dignified and venerable gentleman of the Episcopal Church. Representatives were present from the prominent towns and cities of the United States, including Atlanta in Georgia, New York, Cleveland, Cincinnati, Chicago, etc. Your correspondent was the only representative from Canada, and the cordial manner in which he was received will always be one of his most pleasant memories. The conference continued in session till a late hour on Thursday evening, and was conducted throughout in the most business-like and admirable manner. In all some seven or eight papers were read, and after each a lively and animated discussion of the topic was entered on, with a view to some practical result. The principal points discussed were, the Sabbath traffic on railroads and how to deal with it; the Sabbath mail service; Sabbath newspapers; Sabbath labour in connection with smelting furnaces; the attitude which the Church should maintain towards such of her members as claim that Sabbath labour is in their case a matter of necessity; how to secure municipal, State and national action in the interests of Sabbath observance; Sabbath observance in Canada, and the kind of co-operation needed between the United States and the Dominion. Earnest, thoughtful men regard with alarm, as well they may, the spirit of barbarism which systematic labouring on Sabbath generates in the labouring classes, and which, in some of those periodic struggles of labour with capital, has given in recent times unmistakable intimation of what it is capable of doing. The evil to be grappled with is felt to be gigantic, but the whole tone of the discussion indicated that an overwhelming vote would be given by the American people in favour of Sabbath observance, if an opportunity were afforded them of pronouncing on the

question. On the following Saturday the Mayor of Pittsburg issued instructions to the Chief of Police to see that the civil law of the Sabbath be enforced. All good citizens were delighted at the result, and the vicious, drunken class were loud in their expressions of indignation. The United States and Canada stand related to each other in this matter, as they would in a case of spreading pestilence travelling in the air, and noticing no artificial boundary. That the recent conference will produce good results I have no doubt; but we must not idly look on to see what is to come of it. Why should our Custom House officers be kept at work on Sabbath? Why should not passengers' baggage be detained till Monday morning for inspection? Here is a simple remedy for a large proportion of Sabbath travelling on our through lines of railway.

W. T. McMULLEN.

AGED AND INFIRM MINISTERS' FUND.

SIR, In my letter in THE PRESBYTERIAN of March 10th, there is no reference to the fact that, in framing the regulations now before Presbyteries, designed, as I said, to mitigate the severity of the penalty attached to non-payment of rate, and to secure harmony of view in the administration of the Eastern and Western Funds, the Committee on the Aged and Infirm Ministers' Fund were acting on the instructions of the Assembly. It did not occur to me to refer to a fact that might be presumed to be generally known; but perhaps it would have been better to have assumed the possibility of its being overlooked.

To go into the details of the action of the Assembly of 1880 would be to trespass needlessly upon your space. It is enough to say—1. That a motion was agreed to unanimously, "That it be an instruction to the Committees" "to take into consideration the propriety of framing a rule which may provide for a certain diminution of the amount to be paid to ministers who may have failed in contributing to the fund, instead of withholding all help from them;" and 2. That it was also unanimously agreed to appoint a Committee to report "recommendations, the adoption of which might secure uniformity in the administration of the funds" (East and West); that this Committee having reported, the regulation which stands as No. 1 in the present remit was adopted by the Assembly; and that subsequently the whole subject was remitted to the Committees with instructions to report at next Assembly. And accordingly the Committee, in presenting to last Assembly the regulations now before the Church, introduce them with the statement, "In accordance with instructions, the Committee, after mature consideration, beg to submit the following modifications of the regulations now in force."

The member of the Huron Presbytery having, in his letter in your last issue, represented my position in a very improper way, I trust I may be allowed to state again what I object to in the course that, in his former letter, he recommended Presbyteries to follow.

I do not object to the discussion of the proposed regulations on their own merits, in view of the objects contemplated in the framing of them. They are before the Church for discussion; and if the majority of a Presbytery think, for example, that there should be no mitigation of the penalty attached to non-payment of rate, or no change in the terms on which annuities are granted, or that the relaxation of the penalty is insufficient, their rejection or amendment of the regulations on such grounds is perfectly legitimate and intelligible. But I submit that, when there are no such grounds of opposition, and when the objects contemplated are admitted to be highly desirable, it is, to say the least, most unreasonable summarily to set aside the proposed regulations, and to postpone indefinitely the application of a remedy for evils, one of which especially is generally acknowledged to be of such a nature as to involve grievous wrong. For, however feasible the scheme of the Presbytery of Huron may appear to some, and though it professes to secure, in another way, the objects sought in the regulations, its alleged grounds, the changes that it proposes, the principles it maintains, as well as its details, are such as to raise questions which it may require the discussion of years to settle in a satisfactory manner; and meanwhile the law remains on the Church's statute book excluding from all participation in the benefits of the fund those ministers for whom your correspondent expresses so much sympathy, while rejecting a measure designed for their immediate relief from a hardship so great. It was as indicating the likelihood,

if not the certainty, of prolonged discussion, and not as casting a slur upon the scheme that I referred to the long discussion reported to have taken place in the Presbytery. I have given no intimation of a desire to prevent the consideration of the scheme; nor can I see how the adoption of the regulations will stand in the way of its consideration. It is true, your correspondent represents me as "seeking to stay consideration" of the scheme, and as doing so in a dictatorial spirit. In reference to a charge so serious, I have only to ask him—1. To point out any passage or expression in my letter that warrants such a representation. 2. To show how the adoption of the regulations will or may delay or prejudice the consideration of the scheme.

Serious objections to the scheme will no doubt be pointed out as the discussion of it proceeds. These objections I may have opportunity to present in proper time and place. But I shall not bring any of them forward in connection with this correspondence, in which my design is to plead, not against the scheme, but for the just and orderly treatment of the Assembly's remit, and especially for the immediate relaxation of a penalty which, as your correspondent says, "all are agreed" in regarding as "too severe," but whose relaxation may be delayed, no one knows how long, if the course he urges on Presbyteries be generally followed.

JAMES MIDDLEMISS.

Elora, April 6th, 1882.

MONTREAL COLLEGE—CLOSE OF SESSION.

The closing exercises of the session of 1881-2 of the Montreal Presbyterian College was held on the evening of the 5th inst., in the Crescent street Church, commencing at eight o'clock. There was a large attendance of the friends of the institution, and great interest was manifested in the proceedings. The Rev. D. H. McVicar, LL.D., S.T.P., principal of the College, and Moderator of the General Assembly, presided; and among those present on the platform were the Rev. John Campbell, M.A., S.T.P., Registrar of the College; Dr. Wardrope, of Guelph; the Rev. Professor Coussirat, Rev. A. B. Mackay, Dr. McNish, of Cornwall; Rev. J. Scrimger, Rev. James McCaul, Revs. J. J. Casey, A. B. Cruchet, R. Watt, C. E. Amaron, Prof. Murray, J. M. McAllister, R. Whillans, D. Paterson and Chas. M. McKeracher, Moderator of the Montreal Presbytery; also Messrs. David Morrice, Chairman of the College Board, and others.

The Rev. Dr. Wardrope, of Guelph, opened the proceedings by reading the 67th Psalm and offering prayer.

The Registrar then read the names of those students who had been successful, and the prizes, scholarships and fellowships were presented by the gentlemen named, with a few appropriate words in each case. The following is the list:—

I. PRIZES.

Philosophical and Literary Society's Prizes (English).—Public Speaking, Mr. W. T. Heridge, B.A.; Reading, Mr. D. G. Cameron. Presented by Mr. J. B. Stewart, President of the Society.

Philosophical and Literary Society's Prizes (French).—Essay, Mr. Joseph Morin; Reading, Mr. S. Rondeau. Presented by the Rev. C. E. Amaron, M.A.

Prizes for proficiency in Gaelic.—McLennan Prize for Reading, Mr. C. MacKercher; McNish Special Prize, Mr. J. C. Martin. Presented by the Rev. Neil McNish, B.D., LL.D., Lecturer.

Prizes for proficiency in Sacred Music.—First prize (1st year only), Mr. R. McNabb, B.A.; Second prize (all the years), Mr. W. T. Heridge, B.A. Presented by Mr. J. McLaren, Lecturer.

Prizes for proficiency in Ecclesiastical Architecture.—First prize (3rd year only), Mr. J. B. Stewart; Second prize (all the years), Mr. J. Morrison and Mr. J. Robertson, equal. Presented by A. C. Hutchison, Esq., Lecturer.

Prizes for proficiency in Sacred Rhetoric.—First prize (1st and 2nd years only), Mr. A. Lee; Second prize (all the years), Mr. W. A. Mackenzie, B.A. Presented by the Rev. A. B. Mackay, Lecturer.

II. SCHOLARSHIPS.

University Scholarships.—The Stephen, Stirling, Drysdale and Dey Scholarships are dependent upon the results of the University Examinations now going on.

French Scholarships.—Hamilton (McNab St.) Scholarship—Theological, Mr. G. C. Mousseau; Guelph (Chalmers), do. do., Mr. I. P. Bruneau; Paris (Dumfries St.) do.—Literary, Mr. S. A. A. Thomas; College do. do., Mr. Vilda Groulx. Presented by the Rev. Professor Coussirat, B.D., B.A.

Scholarships and Prize to English students for French work.—Knox Church (Montreal) Scholarship, \$60. Mr. L. R. Gregor; Tanner prize, for French Sermon, \$25. Mr. W. K. Shearer. Presented by the Rev. Professor Coussirat, B.D., B.A.