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TORONTO, FRIDAY, AUGUST 23, 1878.

QUEEN'S COLLEGE ENDOWMENT.

THIS fund has now reached one hundred and five thousand dollars. It seems almost marvellous that such a satisfactory result should be attained within two months of the inception of the scheme, and considering the difficulties which beset the path of Principal Grant from the cry on every one's lips of hard times, and from the extremely hot weather which has prevailed during that period. It shows what can be done in the way of obtaining money when the cause is a good one, when a thoroughly earnest and energetic man takes it up, and when it has to rely on a number of liberal friends who are ready to make sacrifices on its behalf. No one can doubt the goodness of the cause, when it is the interests of one of the oldest and most successful institutions of learning which are thus being conserved. It is no less than a university with all its included faculties that is sought to be maintained. It is a school from which all the professions are recruited from year to year. It has of course its Theological Faculty, which is one of the recognized seminaries for the education of the ministers of the Presbyterian Church in Canada. The proposal of the Colonial Committee of the Church of Scotland to withdraw its annual grant of nearly three thousand dollars, and the requirement of a third professor for the full equipment of Queen's as a Theological Seminary, make it urgently necessary that the additional endowment should be raised. There can be as little doubt about the zeal and energy of Principal Grant as there is about the worthiness of the object he has at heart. Such a man is bound to succeed in whatever he undertakes from the downright earnestness and moral conviction with which he goes to work. Since the closing of his college, Dr. Grant has not had a moment of rest. Travelling day and night, advising with the friends of Queen's, getting up public meetings, delivering long, and eloquent, and effective addresses, and canvassing and writing letters to a large extent—all this besides attending the General Assembly and preach-

ing two or three times every Sabbath has been but a moiety of Dr. Grant's work during the past two months. There is much of sacrifice in this when we reflect upon the requirements of rest, of reading and preparing lectures to enable a young professor to discharge the duties of the coming session. But if Principal Grant is bound to succeed, we must say he is largely indebted to the numerous friends of Queen's scattered over the Dominion. Students never forget their *alma mater*. Their attachment is more than a sentiment. It is devotion. It is gratitude. It is love pure and simple. Many of these have done nobly, but others who have learned to appreciate college learning without having experienced it have come to the front by their liberal response to Principal Grant's overtures. Many are still to be heard from. It is therefore a foregone conclusion that the whole amount of one hundred and fifty thousand will be subscribed before the beginning of the next session. We wish Principal Grant every success.

THE QUESTION OF RIGHTS.

THERE can be little doubt that a serious interference with the rights of citizens is just now imminent. Beginning with the Twelfth, when it was made impossible for Orangemen to walk in procession through the thoroughfares of Montreal even to attend religious service, it has gone on until now it is approaching the character of civil strife. The events which have recently transpired in Ottawa as well as those connected with the Twelfth in Montreal, are simply disgraceful to those taking part in them. It is also very evident that this is not a mere local warfare happening in a certain section of Canada. Worse things have been done, if possible, in Belfast, Ireland. An unprovoked attack upon several Presbyterian churches was made by a Roman Catholic mob on the 1st instant. The chronic sore arising from Protestants and Roman Catholics being fellow-citizens in nearly equal numbers or in a certain well-defined ratio, threatens to become active at more than one civic centre, and in several countries of the old and new worlds. There is infection in the air. The danger is that there will be a general uprising of Roman Catholics in every portion of the world.

There are several ways in which the evils of such encounters can be met, or at least in which the open active wound may again become chronic. In the first place, both the Orange and Green may agree to live together in peace and conduct their processions without either seeking to interfere with the other. Let the Roman Catholics allow the Twelfth to pass away without notice taken of what is done by the Orangemen, and let the Orangemen shut their eyes when their fellow-countrymen or others are doing justice to the memory of St. Patrick; then processions may go on *ad lib*. If we are not the better for them, then we will certainly not be injured by them. A good deal could be said on this "let live" principle in the circumstances of both parties in this country.

But we think another way would be better, and that is by tacit consent to let all outward demonstrations of national differences fall to the ground. That is, voluntarily give up processions on both sides. In this country, we

can certainly do without the Twelfth, or the Seventeenth either. What is it to Young Canada or Young America that the battle of the Boyne was fought? What is there about St. Patrick that makes him more worthy to be remembered than any one of a thousand of other saints? St. Patrick was a good man, and all the better if the claims for his Scotch origin can be made out. We do not ask the Orangemen to dissolve their lodges and burn their banners, and sell their jewels. They are free to meet as they list, provided they do nothing to break the peace. They can surely celebrate the Twelfth as Free Masons do the festival of St. John's, without walking upon the streets and displaying so many yards of bunting. And why should not the Roman Catholics of Ireland observe St. Patrick's day in the quiet religious and social manner in which Scotsmen celebrate St. Andrew's. If the Scotch were to go in procession through our streets, we do not think anybody would interfere with them, unless perhaps a stray policeman who did not appreciate the levelling prowess of a Caledonian when inspired by John Barleycorn. The canny and genuine North Britons know a thing or two better than walking through the streets dressed in kilts and ornamented with the sporran and dirk on the day of their patron saint. They go to church and hear an appropriate sermon, or they stretch their legs under the mahogany and fall foul of bannocks and haggis, the chief of the pudding race, or they do both. And yet is not St. Andrew a nobler patron saint than St. Patrick? Yes, if we believe in inspiration and genuine apostleship. Let Irishmen answer the question satisfactorily, if they can, "Why cannot they celebrate the birthday of their saint without public demonstrations, and with suitable religious and social observances?"

There is of course another way that might be attempted, and that is to put down all such processions by force of law. An English judge goes in strongly for this plan. But it is objectionable on two grounds. The one is that it is a pitiable infringement upon the liberties of the subjects, and the other that there would need to be some sort of espionage established by which to determine whether an ordinary funeral procession could be allowed. If we cannot appeal to the common-sense, to the patriotism, aye, to the Christian feelings of both parties, either silently to acquiesce in each other's proceedings, or mutually give up public processions, the thing we would get by coercion would be very mean and contemptible. We have to do this on a pretty extensive scale with thieves and burglars and homicides. But we hope never to see such brutal outbursts on the part of the people and of such magnitude and frequency of occurrence, as to render it necessary to put all our citizens in such a slave condition, that they can do nothing but walk on the streets with their hands in their pockets and whistling an innocent tune only when "Bobby" is out of hearing. But think of the microphone! One will by-and-by hardly be able to breathe, let alone think, let alone soliloquise, let alone speak to a companion, if our citizens are to come under such police *surveillance* as is implied in putting down all processions by law.

But to this our Roman Catholic fellow-citizens may rest assured we will never con-