

were they to adopt a similar tone and refer to their accusers as psalm-slingers and sermon-cribbers? Have the clergy the exclusive privilege of throwing all the dirt? And are those who trade in spirituous liquors so immeasurably beneath those who drink them that they are to be treated with appalling cruelty and persecution, and as if they were utterly filthy and debasingly criminal? There is no class in this country who have a prescriptive right to dealing in abuse, and any man who fancies he can wield the weapons of a politician and wear the invisible shield of a pastor will be rudely informed of his mistake.

WILLIAM T. TASSIE.

P.S.—Page 533, line forty-nine, the sentence should read: "but by implication recognized it as proper when He approved the prophets. Isaiah said: 'Come, buy wine and milk without money and without price.'"

(To be continued.)

INFLUENCE OF ROMANISM.

MR. EDITOR,—There is no need for alarm: but there is at the present time a loud call for vigilance and intelligent opposition to the restless efforts of the Papacy, which is trying to seize the reins and control the governments of this Western World. The council held last year at Baltimore will undoubtedly tell in the near future. We may be prepared for united and energetic action on the part of the Romish Church, with the view of securing privileges above other churches in all social matters. The effort made at Albany last year to have the Roman Catholic Church recognized in educational matters almost succeeded, and will probably be repeated when, after next election, a greater number of men shall have been put into the Legislature by the Romish vote prepared to grant their demands. The meeting at Rochester lately, where a plan was considered for having a uniform system of Romish education adopted in the United States and in Canada, looks in the same direction. Then the relation of the church to political parties and social questions, such as marriage, will not be allowed to rest. Romanism refuses to coalesce in the political or social system as well as in the religious; and we regret to find it. Our Roman Catholic fellow-citizens must remain among us as an alien element, seeking persistently the overthrow of modern society, and the subjugation of Presidents, legislatures and governments to the dictates of the Bishop of Rome through the local church hierarchy.

In Canada we have had several lessons, and unless Protestants on all such questions act unitedly, not seeking the advancement of party by the Romish vote, Popery among us will become imperious and intolerant, and Protestants will find themselves helplessly at its mercy. There must come a struggle and freedom, or decadence and chronic discontent. This Riel business is pregnant with evil if it is not firmly dealt with. Disguise it as we may, Romanism is at the bottom of the business. The desire to secure Romish ascendancy in Manitoba and the North-West led to the former rebellion; and Romish influence secured the escape of the murderer of Scott. And now Riel does not hesitate to claim that he has a mission; defiantly asks inquiry to be made that he may show that the butchering of Scott was not murder; also to give him opportunity to justify the late rebellion, as though he were the God and church appointed defender of the *Metis*; and he expects to be released and to fulfil his mission. At the same time the French Canadian people are making it a national and religious issue; neither French nor Irish Catholic has shown any abhorrence of the crime, rather is Riel held up as a martyr and a hero. So powerful is that influence that the Government, it is generally believed, dare not execute the traitor. The plea of insanity is certainly worthless. Riel may be insane, *megalomania* his disease is called—big and mad with ambition such were Napoleon and Mahomet and Alexander the Great. Many such ambitious madmen, led by destiny or having a mission, have done mischief, destroyed life, and wrought ruin. Such madmen are responsible, however. There is a method, cool and calculating, in Riel's madness. Thirty-five thousand dollars at the right time would have cured the madness and made him for a time manageable. He could write a diary and have other papers ready to exculpate him; he could spare a wounded soldier and call on one who was present to remember it in case at a future time he might require evidence to mitigate his crimes; he

could plan, form combinations, write messages, skillfully arrange details, if he was mad. Such madness surely does not release him from responsibility. Nor did finding asylum under a feigned name in a mad-house for a time prove anything beyond a wily cunning which only makes the madman more dangerous. Riel may be mad; but nevertheless he should be put where he can never again do harm. The madman who threatened to kill his prisoners, and would have done so but for the sudden charge at Batoche, is capable of any enormity when the *megalomania* fit is on. That he is talented, popular, enthusiastic, and now the docile slave of Mother Church, makes him only more dangerous, and his amnesty perilous in the extreme.

But we are told that to hang the traitor will cause trouble among the French. If that is true, still let right be done and let the trouble come. It is easier now to put down any rebellion that would arise from such jealousy of race, than it will be in ten or twenty years. Some more precious lives may have to be sacrificed and treasure expended to quell the traitors; but better that than leave the traitorous harm to work. If Reformers would make common cause with the Conservative Government on this matter, then, instead of seeing a Protestant and English majority harassed and distracted by a disloyal minority, we would have enduring peace. But if Riel escapes condign punishment if, at the demand of the French, the majority yield through fear—our children will very soon have to put down at a greater cost other rebels when they find that a government can be terrorized, and compelled to yield to the united demands of a combined Romanism. Our prayer is that the Government will *dare to do right*, and then the country will rejoice in the result.

PATRIOTISM.

August 22, 1885.

"RECOMMENDED TO MERCY."

MR. EDITOR,—I regret to see THE CANADA PRESBYTERIAN joining in the present outcry against extending to Riel the mercy recommended by the jury which tried him. It seems to me that if we accept one portion of their verdict we should accept the other also, and that Canada has nothing to lose and everything to gain by doing so. Undoubtedly Riel has sinned grievously against the peace of the Dominion; but has he been the greatest sinner? Which can we suppose to be, in God's sight, the most heavily weighted with responsibility—he who by selfish carelessness and misrule, or by equally selfish though more calculating cupidity, inflicts wrong on the weak and unoffending; or he who, goaded and maddened by knowing of these wrongs, takes arms, however rashly, to succour the oppressed and right the wrongs which other means have failed to remove? It seems to me that since we cannot punish the greater offender—the primary cause of the evil—we should not visit the whole punishment on him who was, after all, only the lesser and secondary wrong doer, simply because he is in our power. This is *easy*, the other, we all know, is impossible. Are we to avenge the rebellion solely on the helpless captive, while the rich and powerful who share the guilt go scot-free? This is hardly the sort of justice that the Hebrew prophets recommend as a means of purging away national sin.

You remark that you would be inclined to greater leniency in Riel's case but for the judicial murder of Thomas Scott. No doubt this is Riel's most heinous crime; but for even this was he alone responsible? There can be no doubt that it was, in part at least, the outcome of bitter religious and race animosity. Poor Scott was an Orangeman, and by all accounts a pretty bitter one, with rashness and wrong-headedness as great in their way as those of Riel. His death lies at the door, not alone of the rebel leader, but of the spirit of sectional bitterness, which has to a large extent inspired the activity of the Orange organization in a country where it was not only unnecessary, but where it has really hindered the progress of religious liberty and toleration by exciting and strengthening an animosity which stands more in the way of evangelizing the French Canadians than perhaps any other cause. In this, as well as in other things, it is well to remember that the "beginning of strife is as the letting out of water."

Besides this consideration, there is the further one, that for this as well as for all the other political offences connected with the first Red River Rebellion, Riel re-

ceived an amnesty, to which the honour of Canada is pledged. We have no right to go back on that record. It is past and gone. In the rebellion now happily over, Riel seems not to have been personally guilty of inhumanity, and to have been also desirous of avoiding bloodshed. The appeal to Indian allies was certainly an aggravation of his offences; but this was almost an inevitable consequence of taking up arms at all. To have any hope of success, the Indian alliance was indispensable; and Riel has all along shown himself a half-crazed enthusiast, incapable of calm and thoughtful consideration.

As things stand, then, there are extenuating circumstances which well merit consideration, wrongs not slight nor few from which the *Metis* appealed in vain to the authorities, and *not* in vain to the only man who seemed willing and able to espouse their cause. He took up arms *for himself*, but to right the wrongs of others. Yet we are told justice demands his punishment *alone*. I do not so read the moral aspect of the case. If we are to purge ourselves as a nation, from national sin, it will only be in seeing that righteousness inspires and pervades all our national doings, and that justice is done everywhere and to every class. As for poor Riel, who has certainly sacrificed himself for others, his execution would, I think, be simply a barbarity unwarranted by our own precedents in such cases as those of Papineau and William Lyon Mackenzie. It would be also a political blunder, which would bear fruit in disaffection and race antagonism in the future. As surely as Ontario makes Riel a scapegoat, Quebec will make him a martyr, and his memory will be far more dangerous to the peace of the Dominion than his life could be. The Dominion is in a position in which she can well afford to be generous. The rebellion has been effectually crushed out, though at the expense of too many precious lives, and peace and security will be more effectually maintained by good government in the North-West than by a dozen executions. Ontario, by generously consenting to spare the life of Riel, who need not be left at large in the country, has an opportunity of binding together the antagonistic elements of our country and fusing them into one, such as perhaps never presented itself before. Let her—the victor and the strong one—deny herself her "pound of flesh" and increase the "quality of mercy."

FIDELIS.

MINISTERIAL MORTALITY.

MR. EDITOR,—In looking over "the Acts and Proceedings of the last General Assembly," just issued, I was very much struck with the (if I mistake not, unprecedented number of deaths among our ministers during the last ecclesiastical year. Four of these were veterans in the cause of Christ, and did good service in their day. Their ages respectively were, seventy-seven, seventy-nine, eighty, and eighty-five years. Seven out of the sixteen were called hence in the midst of their labours, while the remaining nine had retired therefrom.

Of the aged fathers still with us Rev James Bain heads the list, who, if spared until the 5th of April, will see the sixtieth year of his ordination. Mr. Baxter has passed his jubilee three years ago, Dr. McLeod and Mr. Lowry two, and Dr. Frazer one year. This is the jubilee year of Dr. Cook, Mr. Kennedy and Mr. Alexander. That of Dr. Smellie and Mr. Porter will be next year, and that of Dr. Jenkins and Mr. Lawrence two years hence. The dates of the ordinations of Messrs. McMillan and Graham I have not the means of ascertaining; but from conversations with them, I think that both of them have outlived their jubilees by some years. Dr. McLeod is the oldest minister still in charge, and Dr. Smellie next to him. The impressive lesson from the whole needs not recording. Let each learn its meaning and act out its design.

DELTA.

Knox College, Aug. 27, 1885.

DR. CLARA A. SWAIN, the first medical lady missionary ever sent to a mission field, and for several years in charge of a successful medical work in Bareilly—having gone to India in 1869—has resigned her connection with the Woman's Foreign Missionary Society, and accepted an invitation from the Rajah of Khetri, of Rajpootana, to open a dispensary in his capital, and also to take charge of a circle of girls schools.