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TORONTO, WEDNESDAY, APRIL 6, 1887.

WHERE is the sense in the Legislature granting university powers to the Baptist Institute at Woodstock, and at the same time passing a scheme for university federation? As matters now stand Victoria is the only university that has come into the proposed federation. Trinity is out and may remain out. Queen's positively refuses to come in. Grant university powers to the Baptist Institute, and Ontario will have exactly the same number of degree-conferring bodies as before. Nor is this all. If the Baptist Institute is moved to Toronto, and becomes possessed of university powers, there will then be one more degree-conferring body in Toronto than there was before the federation plan was spoken of. Besides if the Baptists have a university with power to confer degrees, there is no reason why the Congregationalists should not have one, provided they can raise the money. Some Congregationalist McMaster may come to the front with \$100,000, and another university must be established if the Legislature is to deal fairly with the denominations. Building up federation with one hand, and making new universities with the other, does not strike us as a rational kind of procedure. The problem is a difficult one, and we heartily sympathize with those who are responsible for its solution.

THE *Globe* asks the following practical question in regard to higher education.

Why is it that the better educated a man is the longer are the letters he writes? This question is asked apropos of the Upper Canada College controversy. Some letters which we have had to reject, owing to their extreme length, are the productions of the leading educationists in the country. Does higher education deprive a man of the faculty of condensation?

This reminds one of the question put by one of the English kings to the wise men of his court. "Why is it that a fish placed in a tumbler of water neither displaces any of the water nor increases the weight of the tumbler and its contents?" The correct answer was one of fact. It does both. Why is it that a highly-educated man cannot condense? The right answer is—he can. A man who cannot condense is not highly educated. He may have a number of degrees, and may occupy a prominent position, but that is an entirely different thing. Intense self-esteem is one reason why some men speak and write at unreasonable length. They fancy that the public can never have enough of them. Who has not seen men of this class come upon the platform, yes, and sometimes enter the pulpit, with an air which seemed to say: You ought to be very thankful for the privilege of hearing me all day if I wish to go on.

SOME subjects fructify in the mind, and suggest others. The evictions in Ireland readily suggest another kind of eviction, one not entirely unknown in the Presbyterian Church in Canada. The *New York Evangelist* describes the kind of eviction we mean in the following paragraph:

Instances come spontaneously to our recollection, in which good and true brethren, anxious to remain in their chosen fields, have been, it may be said, quite driven out, sometimes with large and dependent families, without a home to go to, and under the painful necessity of candidating here and there in these unfavourable conditions, until some shelter somewhere opens to receive him and his household. In a word, the experiences of Jonathan Edwards, of Northampton, have too often been reproduced in later times, and under conditions even more trying!

Such painful instances come to the mind only too spontaneously. It might not be very difficult to find a few men making a great fuss over the evictions in

Ireland who have before now tried to evict their own pastor. There may be men making a great ado about the Crofters, and if everybody paid as little for the support of the Gospel as they do, their pastor would be as poor as any Crofter. An eviction from a Canadian manse or parsonage is not any easier to endure than an eviction from an Irish hovel. A Canadian minister may possibly have as fine feelings as an Irish peasant. When public attention is so much occupied with evictions in Ireland, let us ask ourselves if we have no evictions in the Presbyterian Church in Canada.

IN a recent letter to the press the Rev. Newman Hall says:

We hear sad stories of evictions by owners against their tenants. But evictions a hundred times more numerous are taking place all the year at our very doors. Shivering women and starving children are ruthlessly expelled from house and home by a tyrant that never relents, and is never satisfied, who can neither plead justice nor mercy, and his name is Alcohol. The law harbours, sanctions, stimulates this greatest of law breakers, and sends him forth equipped from the arsenal law has established, to clutch the rent that might have saved the home; to snatch the loaf from the table, the dress from the back; to maim and trample on the passer-by; to wreck trains, sink ships and fire houses; to kick women and torture children; to crowd the poorhouse and the prison; to be a seducer and a murderer; to break human hearts, and to send tens of thousands of precious souls very year to a drunkard's grave.

All of which is sadly true. We Canadians read with a feeling of horror the reports of evictions that come daily over the wires. One's heart grows sick as he thinks of mothers and children hurried out on the road, and their little home burnt before their eyes, or torn down to keep them from returning to it. But have we no evictions in Ontario? Is there a township in the Province in which whiskey has not turned dozens of men off their farms? Is there a town, village or city in all Canada in which liquor has not turned scores of men out of their homes? Yes, we have evictions in Canada. More families have been evicted in Canada by liquor in twenty years than have been evicted by landlords in Ireland for the last century. The newspapers do not record liquor evictions. They are going on all the same every day.

QUITE a little breeze has recently sprung up in Presbyterian circles on the other side of the lines. It appears that the Woman's Christian Temperance Union of St. Louis sent circulars and other documents to the General Assembly in Minneapolis last May, which were not brought before the court. The Assembly post office became so congested with circulars, advertisements, pamphlets and other printed matter, sent chiefly from the rival cities of Minneapolis and St. Paul, that the commissioners were unable to get their letters in reasonable time. The Clerks put a quantity of the printed matter into another room where it still lies. The St. Louis circulars happened to go along with the rest. A few temperance people jumped to the charitable conclusion that the Moderator, Dr. Marquis, and Dr. Crosby, of New York, had something to do with it, and gave vent to their feelings by issuing a circular, accusing these grave divines of suppressing their documents. It is unnecessary to say that the accusations were false. The idea of two men like Drs. Crosby and Marquis mousing through cartloads of mail matter to get at the circular of these women is too absurd for serious notice. Dr. Marquis gives the matter a somewhat serious turn by stating that the person in charge of the temperance report handed him a full list of the committee they wished to review and report upon their work. In plain words, they wished him to pack the committee. The Moderator very properly refused to do anything of the kind, and this man, account for the violence of the attack recently made upon him. There are some people on the other side of the lines, and a few on this side, who have yet to learn that the temperance cause cannot be promoted by attacking the Churches.

THE PROBLEM OF THE AGE.

AMONG the excellent contributions appearing in the current number of the *Presbyterian Review*, the quarterly published in New York, and numbering among its associate editors several of the most distinguished writers in America and Great Britain, there is a masterly paper by Principal MacVicar, of Montreal, on a subject of deepest interest and importance. It is on Social Discontent. Profoundly im-

pressed, as many thoughtful observers of the signs of the times are, Dr. MacVicar has given the great problem serious and thoughtful attention. His paper bears no trace of superficiality or prejudice. He does not speak as the representative of a class, neither does he bring to the consideration of the subject the calm imperturbability of a materialistic empiric. The voice that speaks is neither that of the upholder of selfish monopoly nor hoarse with the truculent tones of the proletariat demagogue. The whole subject is discussed with a thorough knowledge gleaned from extensive study and varied observation, in a spirit of great fairness and impartiality, and, what is better still, in a spirit of Christian brotherly kindness. The paper is full, free and outspoken. It shows no disposition to indulge in an economic management of the truth. As a statement of the distinctive problem of the time it conveys a clear idea of the leading facts that have to be taken into account if an intelligent and reasonable view of the question is to be entertained. It is worthy of careful and attentive perusal.

The fact of social discontent is everywhere apparent. It is not confined to one section of a community, but is traceable in all. None of the European nations are free from it; in more than one of these it is periodically making its presence felt in various forms. In the United States, democratic though its institutions are, its proportions are enlarging. True the more active and reckless communistic agitators and their adherents have had their training in European socialistic centres, but the American working men are mingling largely in the organizations that profess to advance the interests of labour. The class warfare, while traced to its original source in human selfishness and inordinate ambition, is in Dr. MacVicar's paper largely accounted for by various reasons. One is the "undue concentration of wealth and power in the hands of a few, or in the hands of great corporations." The spirit animating these is clearly and definitely described, and the economic consequences necessarily resulting from their existence are no less clearly stated, being confirmed by citations that cannot be successfully gainsaid.

Another class of facts is then specified: the social conditions that afford ample scope for the communistic propaganda are aggravated by the continual influx of population to the great industrial centres, and the inevitable deterioration that follows. Then there is no doubt that the great disparity in the distribution of profits between employer and employé is a fruitful source of existing discontent. Dr. MacVicar next adduces as a fundamental cause of the prevalent hungry unrest, "the unsatisfactory nature and results of secular and religious education in our day." What he finds fault with is that it is not sufficiently Christian in tone and spirit. Speaking from his own knowledge and observation he makes several statements which could easily be verified, that in some cases education is little more than a baptized paganism. Much of the suffering so loudly complained of would be greatly lessened if intemperate, improvident and lazy habits were not so common among working men. He ably contends that a true morality can only rest on the teaching of Jesus Christ. The Church also comes in for its fair share of blame in failing to break down the class antagonisms that worldliness helps so much to foster.

In suggesting effective remedies for the removal of social discontent, the learned Principal shows that mere theoretic nostrums will prove lamentable failures. An absolute equality is an utter impossibility. Neither can personal ownership be abolished. Strikes can inflict injury all round, but are powerless to bring permanent relief. The cure of a disease that has been growing for ages cannot operate instantaneously. Amelioration, to be satisfactory, must be gradual and progressive, comprehensive, just and enlightened. Legislation may do much to secure a more equitable distribution of wealth, and prevent the evils inseparable from gigantic monopolies. The congested populations of large cities may be relieved by the removal of a superabundant population to lands where labour would be remunerative, and where it would add to the sum of human happiness. The toiler must have some hope of bettering his condition, and this cannot be if the reward of his labour only enables him to barely subsist while health and strength last.

The chief remedy for the social ills that now abound