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## A DIFFICULT LESSON.

One of the hardest lessons to learn is that of toleration. In many of the most advanced nations of the world the problems of civil and religious liberty has not been properly faced, not to say solved. The English speaking people have gone as far as any on this line and they have still some lessons to learn. In Canada we have to be on our guard against enkindling race prejudice and religious passion. In South Africa the real problem has still to be faced; two races with different languages, traditions and ideals have to learn to co-operate for the common good. France and England are both finding out afresh that the question of education is a burning question. When the Roman Catholics gained the upper hand in France they drove out the Protestants, and so sent much of the best blood of their country to enrich other nations; now whether secularism is triumphant some of the most zealous Roman Catholic teachers are being driven from the land. Here we have two extremes and begot the other. In England there is likely to be a fierce fight between the Established Church and Nonconformity. This battle has been going on for several centuries, and the one half of the nation has not yet learned to live with the other half. The friends of freedom in England have to fight to keep the privileges already gained. There are those who think they can go back and destroy the popular system of education. Never was there a time when more attention needed to be paid to education in England. It is important that all should stand together to make education more real, thorough and efficient, and yet the good work is hindered by sectarian strife. What is needed is surely more of the Christian spirit, more faith in truth and less worship of ecclesiastical form. In the beginning when the Church had no political help it conquered the world and made a place for itself and if men have the same faith and enthusiasm the same work can be done to-day. The great lesson of being true to one's own faith and yet tolerant

towards others is hard to learn; it demands the highest Christ virtue, the virtue of conviction combined with charity.

## DR. BARCLAY DECLINES.

The Rev. Dr. Barclay of Montreal has sent a letter to the Secretary of Queen's Trustee Board stating that after careful consideration of the situation he has come to the conclusion that it is his duty to decline the offer of the Principalship. The reasons for the step have been sent to the chancellor and will in due course be presented to the Trustees. In the meantime certain frivolous and irresponsible writers in various journals can supply comments which throw light simply upon the state of mind of the writers, a state of mind in some cases not at all to be envied. There are some people who cannot credit any man with the capability of taking a lofty unselfish view of any question, thereby as we have said, they reveal and judge themselves. The Rev. Dr. Barclay was called to face a crisis both in his own career and in the life of Queen's University, it was a solemn position and was we believe soberly faced. The conclusion he has reached is that it is better for himself, for St. Paul's congregation, and for the University, that he shall stay where he is, and complete his career and preacher and pastor of an influential congregation. Those who were most anxious to secure Dr. Barclay's services are those who will most gracefully concede that the final decision rested with him and that his convictions are to be respected. It was a great call, a noble opportunity, it called for heroic sacrifice, high faith and energetic action, the man to whom it was addressed did not feel that the vision and the call appealed to him with overwhelming force. That is all that can be said. Dr. Barclay has his own sphere of usefulness and Queen's we believe has a great future.

Rev. Dr. J. Monro Gibson of London, G. B., writing to the 'Presbyterian' of that city from Germany, makes the interesting statement that while the German Theological Colleges are dominated by the Ritschlian theology it does not fairly represent the teaching of the pulpits. In thirty or more sermons to which he had listened, he found "every one of them evangelical, and most of them warm, earnest, heart moving and spiritually helpful." The explanation of this condition of things given to him he thus describes:

"I was told by one of the pastors whom I interviewed on the subject that many even of those whose who, as students, had come powerfully under the influence of the Ritschlian teaching of the time, found that as pastors they could not use it, and were led by the exigencies of practical work back into the olden paths. Thus it comes to pass that before they are three years out of college they are preaching, not Ritschlian, but evangelical discourses."

When the human soul gets tired of Rationalistic theories and theological husks, it instinctively turns to the living gospel, "Jesus Christ and him crucified." Dr. Gibson also says that he found German Lutherans "more in sympathy with (English) Evangelicals and Non-conformists than with High Churchmen and Sacerdotalists."

## WAR ON THE IRISH ROMAN CATHOLIC CLERGY.

According to British papers something like an internecine war among Roman Catholics is going on in Great Britain more particularly in Ireland. Recently Rev. A. Galton, domestic chaplain to the Bishop of Ripon, published an article in the fortnightly Review which has created a sensation in Roman Catholic circles. The writer of the article was for ten years a member of the church of Rome, but abandoned that faith several years ago. Mr. Galton now declares that there is a spirit of great dissatisfaction on the part of many Roman Catholics in England with their ecclesiastical authorities and with the Papal Court. But it is in Ireland that the feud is greatest because more open to the public. Michael Davitt has got into a lively controversy with Bishop Clancy, and in a recent reply to that dignitary tells him that the Irish peasantry have done more for their faith than all the Catholic lords and Catholic bishops that ever figured in Irish history. And yet Mr. Davitt says he is "proud of being a Catholic." Evidently he is not very proud of some Catholic dignitaries.

But more significant than this is the vigor with which two prominent Catholic laymen—Messrs. Michael J. F. McCarthy and F. H. O'Donnell—are exposing and criticising what they regard as the indefensible policy and practices of the Catholic bishops and priests in Ireland, in some respects the most Catholic country in Europe. The former, Mr. McCarthy, has written a book entitled, "Priest and People in Ireland." In a review of this book published in the Witness of Belfast, I, some extracts are given, which, if written by a Protestant, or by a convert to Protestantism from Roman Catholicism, would hardly be credited by many Protestants, but more likely be viewed as anti-Romist prejudices run mad. Mr. McCarthy's denunciations and criticisms of the clergy in Ireland can hardly be said to be violent, but they are sufficiently vigorous and emphatic to attract attention outside as well as inside that country. We give the following extracts as samples of Mr. McCarthy's arraignment of the bishops and priests.

"Priestcraft is omnipresent, all-pervading, all-dominating. I am forced to the conclusion, then, that it is folly for us Roman Catholic Irishmen to deceive ourselves by attributing Catholic Ireland's degeneracy to causes which are but secondary, and are not found incompatible with progress and prosperity elsewhere. It is Sacerdotal interference and domination in Catholic Ireland, beginning in the infant school and ending with the legacy for masses after death, that will be found to be the true and universal cause of that universal degeneracy upon which we so commiserate ourselves."

"Our Roman Catholic priests, monks, and nuns now possess an effective organisation in Ireland which outnumber the services of the imperial and local governments combined. They constitute an unmarried and anti-marriage league, apart from the people, and working for objects which do not tend to enhance the common weal."

"The priest's power lies in the direction of pampering the people with his religious anaesthetics, pandering to their idleness and degeneracy, and taking advantage of their