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## The Canada Presbyterian.

TORONTO, WEDNESDAY, NOVEMBER 13th, 1889.

THE finding of the court in the Harvey case implies that a sane man can act from two contrary motives at one and the same time. The crime for which men are hanged in this country is killing with malice aforethought. The only theory on which the verdict of guilty can be explained is that Harvey, if sane, loved his family so much that he wished to put them out of trouble. That is to say he loved them so much that he killed them from malice aforethought! Love and malice are not passions that can exist as motive powers in the mind of a sane man at one and the same time. It is utterly impossible to conceive of a sane man maliciously murdering his family because he loved them. If the unfortunate man did not put an end to his wife and daughters from malice aforethought, the only crime for which men suffer the extreme penalty in Canada, he should certainly not be hanged.

THE Session of St. Andrew's Church, West, did a sensible, patriotic thing when they passed a resolution condemning the action of the Government in holding a military review on a day appointed by themselves for thanksgiving. Sir Adolphe Caron as a member of the Government appoints Thursday, Thanksgiving Day, and Sir Adolphe Caron as Minister of Militia comes to Toronto and reviews the volunteers during the hour that they should have been at Thanksgiving service. Such an arrangement is more than wrong—it is senseless and stupid. If the day is really to be a day for thanksgiving, let all classes observe it as such. If it is to be a holiday and nothing more, stop the sham of calling it Thanksgiving Day. Let us have one thing or the other. Now is the time for the churches to say what they want. An additional holiday half way between the August holidays and Christmas might not be a bad thing, but don't mock the Almighty by calling it a day of thanksgiving if it is a holiday and nothing more.

IT is quite possible that the verdict in the Harvey case may be the other extreme from many verdicts of not guilty found of late years in the United States. In many cases there in which no other defence could be made, criminal lawyers often tried the "emotional insanity" plea, and tried it successfully. There was a reaction, of course, and the pendulum swung to the other side. The swing may have reached Canada, and unconsciously influenced many of our people. From the untenable theory that nearly all men who take human life are insane we could easily pass over to the equally untenable one that no person who takes human life is insane. Our judges have always looked with more or less suspicion upon the insanity plea. In this Guelph case four of the most distinguished specialists in Canada swore that Harvey was insane. They were quite positive—in fact had no doubt about it. Now we ask any reasonable man, Whose opinion should have weight—that of a specialist like Dr. Daniel Clark, with more than a continental reputation, or that of a man who knows nothing about insanity, and has given the case only a few hours' consideration?

TWO stalwart Manitoba Presbyterian ministers have already spoken out on the Separate School question. Dr. King and Mr. Wright declare in unmistakable terms that if the alternative is Separate Schools as they are or pure secularism in education they will go for things as they are. Both are pronounced Liberals, and if Mr. Greenway's policy is one of secularism, pure and simple, if he has no middle course to suggest such as that suggested by Dr. King, nothing remains for these gentlemen but to walk into the polling booth with Archbishop Tache and vote against Greenway and secularism. They are just the men to do it if

conviction leads that way. It is easy to say, Abolish Separate Schools. When you try to abolish them the difficulties soon appear. Dr. King heroically declares that the Catholics are right in seeking to teach religion in their schools. Many Protestants would rather abolish Public Schools altogether than banish the very name of God from them. Catholics are not the only people to be consulted about Separate Schools, as the attitude of Dr. King and Mr. Wright shows. They deserve credit for the manly outspoken way in which they have come to the front.

WOULD any fair-minded man, capable of weighing evidence and looking at both sides of a question, say that there is less reason to doubt Harvey's sanity than the guilt of Mrs. Maybrick? Because there was even a slight legal doubt about her guilt the British Government commuted her sentence. The reasons for doubting Harvey's sanity are a hundred-fold stronger than the reasons for doubting the guilt of the woman Maybrick. The testimony of four distinguished alienists is quite enough not only to raise a doubt in regard to the unfortunate man's sanity but to convince thousands of the best people in Canada that he is insane. The Government will no doubt interfere. Canada wants a reputation for something better than hanging lunatics. Thousands are inclined to believe that Louis Riel was insane, and tens of thousands are perfectly satisfied that Harvey was not responsible for his actions. As usual that portion of the community who have had a close call to the bars themselves, or who have been behind them, clamour for the extreme penalty, but we are persuaded the Government will pay no attention to them. No one asks that Harvey should be turned loose upon society. All anybody asks is that the law shall not send a lunatic to the scaffold. That surely is a reasonable request and one made in the interest of law and order.

THERE seems little room for doubt that if the agitation against separate schools in Ontario ever amounts to anything the question will ultimately take this shape—The schools Public and Separate as they are or secular education pure and simple. Each elector will have this question submitted to him as the last one. Are you prepared to banish the Bible and the very name of God from the Public and High Schools in order to get rid of Separate Schools? What answer will the electors of Ontario give to that question? Some no doubt will contend that it is right and proper to abolish Separate schools and compel the children of Roman Catholics to read the Protestant Bible and hear it commented on in the Public Schools or leave. We have reason to believe that not a few of the Episcopal clergy would take this ground and no doubt a few Presbyterians would join them. The great majority of Presbyterians will no doubt say that Protestants and Catholics must be treated alike. That is the right theory, but the difficulty arises in carrying it into practice. The short and easy method, many contend, is to secularize the schools. Many earnest Christian men believe that absolute secularism in education is the only real solution, and their ranks are swelled by every Agnostic, every Secularist, every infidel in the country, who of course advocate secularism from entirely different motives. It is well to recognize the fact at the outset that the last issue raised will be the schools as they are or secular education pure and simple.

THE *Herald and Presbyterian* says:

The demand for brevity is not confined to the pulpit. It is showing itself in politics and law. It must be an unusually good political speech which will be heard over half an hour. Judge Simrall, of Louisville, says that the lawyer who can not argue an ordinary case in thirty minutes either has very little in his case, or he does not understand it. And so the demand is to be made for shorter speeches in our courts. The truth is, no class of speakers is heard at greater length, or more patiently or with more profit, than the preachers, for all of which we are thankful.

It may be true across the line that few lawyers or politicians are listened to for more than half an hour but it is not true in Canada. Mr. Laurier spoke for about two hours in Toronto a few weeks ago and was listened to with the closest attention. Every Canadian politician is not a Laurier but we certainly have more than a score that any intelligent audience would listen to for over an hour with pleasure. There are fifty Canadian lawyers that can hold a jury spell-bound for over an hour. There are half a dozen in Toronto alone that can keep the attention of a jury just as long as they deem proper. American speakers for the most part read their

speeches, and half an hour's reading wearies unless it is particularly well done. We quite agree with our contemporary, however, in saying that considering the number of times they have to address the same people preachers are much better listened to than any other class of speakers. More's the pity if they impose upon the good nature of their auditors.

OUR readers have no doubt observed that Dr. King in his lecture at the opening of Manitoba College took strong ground against purely secular education. He said:

A purely secular system of education has some strong and obvious recommendations, especially in view of the division of religious opinion in the Province. It avoids many breakers and gets rid of many awkward entanglements. Although there was much to be said in favour of a purely secular system of education, he did not think it was the best policy to be adopted. To be consistent in sectarianism, there must be no religious principles left in the text-books, and the very name of God must be expunged from them.

The Principal is equally pronounced against separate schools in Manitoba and thinks they must be abolished. He has, however, a middle course which he thinks would work in the Prairie Province.

There was a middle course which might fairly be adopted. True, it was difficult to arrange for lengthy religious exercises and please all religious denominations. But there was considerable common ground upon which all could meet, Roman Catholics as well as Protestants. There were certain great truths which were the common heritage of man. All Christians believed in God, in Jesus Christ as a Saviour, and in the Ten Commandments. If the Protestant Bible could not be read in all schools the Douay version could be substituted. It was the same Bible. Although a little changed, it contained the same great truths, and there could be no objection to having it read in schools where Roman Catholics predominated in numbers. He had given much thought to the question, and felt very keenly every word he uttered; but he would reiterate that rather than see the name of God expunged from our schools he would prefer the present system to go on.

That seems a reasonable course and is, we believe, substantially the plan advocated by Dr. Laing in Ontario for many years. But we should like to ask Dr. King if he thinks the men who burnt the Ross selections would stand the Douay Bible.

## THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

LAST week the claims of young people were brought into special prominence. Three separate institutions designed for the advancement of practical Christianity among them held conventions in Ontario,—two in Toronto and one in Kingston. The Young Men's Christian Association held its twenty-fifth annual meeting, the Inter-Collegiate Missionary Association had its fifth convention, and the Young People's Society of Christian Endeavour met in provincial convention last week. Though many must decide on the comparative importance of social and individual claims on time and attention, and although the multiplicity of organizations characteristic of the age encroaches largely on individual and home duties, it is felt that effective Christian work can only be carried on by system and adaptive organized effort. The distracting claims of competing associations are for the most part addressed to the same class of people, who most readily support all the various schemes of Christian and philanthropic endeavour. It may be that each institution will attract to itself those who are specially interested in the particular work it seeks to accomplish, and thus there will be room for the application of the well-understood law of the division of labour. As it is, those whose efforts are enlisted in almost every scheme of an evangelical and philanthropic character have their days and nights crowded with work. There is much unused capability in all the churches that by a better distribution might be evoked in useful service, and all these schemes of practical benevolence would benefit largely by a more extended employment of labourers and resources.

The Young Men's Christian Association has year by year extended its influence and usefulness, and now, after a quarter of a century's work, occupies a more important position in the community than ever before. The new buildings are admirably suited for the work; they are centrally located, and are attractive. The solicitous endeavours of the directors to make the institution as efficient as possible and worthy the confidence of that large and interesting class it is specially designed to benefit, are deserving of commendation. Of this the practical results afford sufficient indication. In the reports submitted at the annual meeting it is stated that the present membership is now 1,300, the large addition of 300 having been made during the last month. The one great object of the Association is