

ment of young men whose aspirations are noble and whose enthusiasm is keen. It was Professor Young's good fortune to be associated in his years of academic training with young men like-minded with himself, many of whom now occupy the high places of distinction in their respective churches and whose influence for good is widely recognized. Among these early student associates a number survive, one of them the accomplished and unassuming scholar who now occupies the Chair of Church History and Apologetics in Knox College.

After receiving license Mr. Young was for a short time engaged in the work of the ministry in Paisley, Scotland, whence he removed to Islington, London. Coming to Canada in 1850 he was soon called to the pastorate of Knox Church, Hamilton, where he made many warm friends whose attachment in a number of cases was life-long, and it was touching to see that some of the last tributes were paid by those whose hands had grasped his in cordial welcome when he took up his abode in Hamilton. In 1853 he received an appointment in Knox College as Professor of Logic, Mental and Moral Philosophy, and the Evidences of Natural and Revealed Religion. When in 1856 the late Dr. Burns was appointed to a professorship in the same college, Professor Young took the department of Exegetics. In 1864 he severed his connection with that institution when he was appointed Inspector of the Ontario Grammar Schools, in which position he rendered most efficient service to the cause of education and was able to effect considerable improvements in educational methods. The high position now occupied by our Collegiate Institutes is in no small degree attributable to Professor Young's indefatigable endeavours to promote the efficiency of the grammar schools out of which they have evolved. Four years later Prof. Young returned to Knox College as lecturer in Mental and Moral Philosophy, and teacher of Latin and Greek in the preparatory department. The duties entrusted to him were discharged with the same conscientious fidelity that characterized all his work, to the manifest advantage of all who were privileged to come under his instruction.

The chair of Ethics and Metaphysics in Toronto University having become vacant in 1871 by the resignation of Dr. Bevan, Professor Young received the appointment which he filled with honour and distinction till the week before last when he was stricken down at his post. At the time of his appointment it was generally felt that the best possible selection had been made, and as the years went by and generation after generation of students passed from under his tuition the worth of the man and the high ability of the professor were only the more generally recognized. The death of Professor Young leaves a blank in Toronto University which it will be difficult to fill, his removal from the scene of his earthly labours leaves a blank in numerous hearts that no other can possibly fill.

Professor Young's scholarship was varied, extensive and profound. He had no patience with superficiality. He was thorough himself and desired to see those who ostensibly devoted themselves to student life cultivate the habit of careful, painstaking systematic, and conscientious work. It was not only in one department that he pre-eminently excelled. He was a great mathematician as well as a great metaphysician, in which latter capacity he possessed the gift of lucidity, a gift sometimes wanting in those who undertake to give expositions in psychology. He was a sincere seeker after truth. Being a man of broad grasp and large tolerance he was not insensible to the wonderful fascination which physical science with its splendid achievements in recent times has exercised over the minds of ardent and enquiring youth. The materialistic tendencies of the time, however, did not cause him to swerve from the teachings of the Scottish school of Philosophy, of which Sir William Hamilton was the most illustrious exponent. If Dr. McCosh of Princeton is excepted, Sir William Hamilton had not a better interpreter than the late Professor of Metaphysics in Toronto University. In addition to a comprehensive mastery of the science Professor Young had rare gifts as a teacher of youth. He secured the confidence of his students, he roused their enthusiasm and won their affection. Of the many sincere mourners who attended his obsequies, not the least sorrowful were those who had often looked in his kindly face with a reciprocal confidence, who have lost their guide, philosopher and friend.

As a man he was beloved and esteemed by all who knew him, and long will his memory be held in loving respect. He exemplified in all his relations a manly integrity and a high sense of honour. He was a devoted and humble Christian. He had his doubts and difficulties but these he never paraded. They were things he never gloried in; they were part of his discipline, and he grappled with them in

the solitude of his own thought. Said he but a short time before his death to a friend of many years' intimacy: "Ah well! all will be made clear in the eternal world. There my plea will be, God, be merciful to me a sinner." A great man in intellect, in moral development and a great man in humility has passed away, and this Canada of ours is all the better for George Paxton Young having lived and laboured in it.

#### POPERY STILL AGGRESSIVE.

THE agitation for the restoration of the Pope's temporal power was resolved on at the Vatican some time ago. It is now beginning. Meetings favouring this reactionary movement have been held in several places in Austria, and it is significant that at this early stage of the movement a meeting should have been held in the capital of the Dominion of Canada. The movement is confined to Roman Catholics, and to the most subservient of them. Intelligent adherents of the Church of Rome whose minds are amenable to progressive ideas look coldly on the attempt to re-establish the temporal sovereignty of the Pope.

What were the conditions that led to its abolition? Even against a mild and just absolutism, though in modern days people repudiate the principle, they do not rise up in indignant protest and demand that it should be swept away. It is a matter of history that the paternal government of the States of the Church by Pío Nono and his predecessors was a scandal and a bye-word among all free people, whether Protestant or Roman Catholic. So mediæval were the methods of pontifical temporal rule that gas was not permitted to be introduced into the city of the Caesars and the Popes till nearly the first half of the nineteenth century had run its course. In 1846 permission was first granted for the use of gas in Rome as an illuminating power. The fact is symbolic of much else characteristic of papal government. Law and order were at a discount in the Eternal City. The stiletto was in frequent request and its lifeless victims were left lying for the police to find. Pedestrians were afraid to be found near the spot where the tragedies were enacted lest they should be incriminated, so destitute were they of confidence in the justice of Roman administration. Judging from past experience of papal temporal rule the reasons are not in favour of its restoration, but as strongly as ever against its reimposition. It is the boast of the papacy that it never changes. Were it again entrusted with state sovereignty would its methods be in accordance with modern enlightenment? There is no ground whatever for such an expectation. It is irretrievably committed to direct antagonism to the modern spirit. It has in syllabus and allocution taken especial pains to anathematize and denounce the characteristic features of the nineteenth century. One reason urged for the resumption of temporal sovereignty by the Pope is that it will enable His Holiness to act with more effect as arbiter in the affairs of the European Powers. But who constituted him a judge and a divider among the nations? Certainly not the sole King and Head of the Church. He said "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." It was not from Peter that the papacy derived the figment of temporal rule. The impetuous but devoted fisherman of Galilee did great and lasting work in his day, and finished his course by a glorious martyrdom, but there are no records, sacred or secular, that he ever sat in regal state and fulminated thunderbolts against rulers and peoples. Paul was able to send the greetings of his converts that were in Caesar's household to their fellow disciples at Philippi, but there is no trace in history or tradition that the Apostle of the Gentiles ever attempted to lord it over God's heritage either from a temporal throne or yet from an episcopal see. It has remained for what was at first a spiritual usurpation over the souls and consciences of men to put forth its arrogant pretensions to exercise dominion over the State.

It is a singular, as well as a significant fact, that in Rome itself, and throughout all Italy, where the Papacy is best understood, there is no desire whatever for the restoration of a power whose overthrow occasioned undisguised jubilation throughout Christendom. Pius IX. played stage martyr till the day of his death, and his successor, with possibly a little more dignity, assumed the same rôle. The captivity of the Pope has only been a theme of continental merriment, and there is no reaction in favour of Vatican rule. The Italian people are not languishing for its restoration. They rather energetically protest against the proposal to reopen a question which may be taken as definitely settled. What

Garibaldi and Gavazzi devoted their noble lives to accomplish, what Italian patriotism shed its blood to achieve,—civil and religious freedom—will not be surrendered at the bidding of scheming ecclesiastics. Ultramontane Catholicism, controlled by the Jesuits may stealthily work with all the appliances at its command to elevate again to a temporal throne the supreme head of the Papacy. But all liberty loving people, Protestant and Catholic, will, if ever the movement assumes serious proportions, with an earnestness and a determination that will astonish those who propose and second resolutions in its favour, give the Pope to understand that the world does not go back. The Canadian people can only view such efforts as those recently made at Ottawa to formulate opinions favourable to the Papal claims to temporal sovereignty with humiliation and amazement. One thing is certain, that only Roman Catholics, and by no means all of them will care to be identified with a movement that no lover of freedom can commend. If Canadian opinion on the question is ever crystallized, it will be found to be in enthusiastic sympathy with those whose courage and valour enabled the late Count Cavour to reduce the principle of a Free Church in a Free State to practice.

#### Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.) The weekly issues of this most valuable publication present all that is most notable in the current literature of the time.

ST. NICHOLAS. (New York: The Century Co.) This admirable monthly presents to young readers a mass of solid information, varied and healthful recreative reading, and splendid illustrations.

THE LITTLE FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.) A delightful little magazine filled with interesting reading and fine illustrations which never fails to delight the little ones.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.) This is a weekly periodical specially adapted to a most interesting class of readers; its influence is healthful, its pages uniformly attractive, and its illustrations are numerous and good.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.) The March number of this standard monthly has many attractive features. The opening paper is on "The Railway Mail Service," by Thomas L. Jones, whose ample and extended experience in New York post office enables him to write on a subject on which he is thoroughly at home. Another interesting and finely illustrated paper is on "A German Rome" by W. B. Scott: and yet another by William F. Apthorp on "Some of Wagner's Heroes and Heroines." Robert Louis Stevenson, William McKendree Bangs and Henry James are the contributors of fiction in this month's number. There are in addition several other attractions which cannot fail of appreciation.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The March number of *Harper's* is exceptionally good. The place of honour, in the frontispiece, is assigned to Sir John Macdonald, Premier of the Dominion of Canada, and Charles Dudley Warner's "Comments on Canada" are genial and interesting. Papers of much interest and ability are by Theodore Child on "The Institute of France," "William M. Chase, Painter," by Kenyon Cox; "New Vienna," by Curt von Zelan; "The Origin of Celestial Species," by J. Norman Lockyer, F.R.S.; "Motley's Letters," by George William Curtis; and "Norway and its People," by Bjornstjerne Bjornson. Fiction and Poetry and the usual departments complete a most excellent number of this standard magazine.

THE CENTURY MAGAZINE. (New York: The Century Co.) This month George Kennan gives a pleasant interlude to the sombre character of his intensely interesting Siberian papers. He gives a most graphic account of his visits to The Grand Lama of the Trans-Baikal. Mediæval art is illustrated by a paper on "Gaddo Gaddi." This is followed with an illustrated paper on "Christian Ireland," and Mrs. Van Rensselaer's contribution with its fine illustrations is specially attractive. The Abraham Lincoln history is interesting as ever and this month's contribution is enlivened by presenting *fac similes* of the emancipation proclamation. George W. Cable's new work of fiction is powerfully written. There is among various other interesting features of the current number a most appreciative criticism of James Bryce's remarkable work "The American Commonwealth." Mention ought also to be made of "The Correspondence of Miles Grogan."