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## The Canada Presbyterian.

TORONTO, WEDNESDAY, FEBRUARY 19th, 1890

## Presbyterian Lesson Scheme for 1890.

Copies of the Syllabus of the International Lesson Scheme, in convenient form, can be had at 50 Cents a hundred, at the office of  
THE PRESBYTERIAN PRINTING AND PUBLISHING CO., (LTD).  
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OUR good neighbours over the way seem to think that Canada cannot deal with the polygamy that seems to be trying to plant itself in the North-West. The *Christian-at-Work* says:

If Canada has no law that can reach polygamy—and the statement is distinctly made that she has not—the sooner she places such an edict on her statute book the better. True, Great Britain has many thousands of subjects who are Mohammedan polygamists. But Canada is not India, and there is no reason why a practice which has to be tolerated in India, should be allowed in Canada, and that in the face of the overwhelming opposition of popular opinion.

Canada has a law that reaches bigamy without any trouble and we see no reason why this law cannot be made equally effective against polygamy. If a man marries twenty wives he certainly marries two.

IT is with no little surprise we observe that as the nineteenth century enters on its last decade the cause of civil and religious liberty should make so little progress in one of the largest of modern empires. Russia to-day is the scene of the most merciless despotism existing among a people making pretence to civilization. A free press is at present impossible in that country; there is no right of public assemblage; to be even suspected of holding opinions contrary to the government is sufficient cause to doom educated and intelligent men to be treated as only the most degraded criminals are treated where barbarism prevails. Worse still remains, delicate, refined and well-born women have—if there is any truth in the reports that find their way outside the Russian frontier—been subjected to brutalities from which death by suicide is the only despairing relief. It is still true that on the side of the oppressor there is power, but all abuse of power ends in its being shattered. No rule, however autocratic, can long survive that tramples on the rights of the people.

NOT a few excellent citizens feel some anxiety at the present time on account of the ill-feeling that has been raised in the country by the discussion of racial and creed questions. Many feel when they read the fiery discussions like joining in Mr. Blake's petition, "God help poor Canada." Of course we all pray that God will help our beloved country but there is not as much danger at the present time as many suppose. The heart of the people is sound and their material interests demand peace. The great body of the people are property holders, and men who have spent their lives in making homes for their families and laying up something for a rainy day are not likely to wreck the country or allow any one else to wreck it. A sober, sensible citizen does not throw away the earnings of a life time at the bidding of a demagogue. There is a great deal of sound sense in the country that can make itself felt at any time it is needed. The safety of the country is in the sound sense, moderation, fairness and patriotism of the great body of the people. The typical Ontario man is neither a fanatic nor a fool.

GOOD citizens have just one duty to discharge in connection with such outrages as the assault in Hull and the recent attack upon Archbishop Walsh in Toronto. That duty is to demand the stern and even enforcement of the law. Creed should have nothing to do with the matter and no questions should be asked as to what denomination the ruffians disgrace. A Thug is a Thug whether he assaults a Protestant evangelist in Hull or a Catholic Archbishop in Toronto. The first duty of the

law is to put things down and if the Catholic authorities of Hull or the Orange authorities of Toronto refuse to discharge that duty then the first duty of good citizens, Protestant and Catholic, is to compel the authorities to step down and out. It may be said that these misguided ruffians are urged on and incited by others. That may all be, but peaceable citizens must not be maltreated because a portion of the community are foolish enough or wicked enough to allow themselves to be used as the tools of others. Russianism must be kept down in this country if to keep it down every volunteer in the Dominion has to be called out. A creed war is worse than a war of colour, and everybody who has heard of the wholesale murders in the South knows what a war of colour means.

THE burning of Toronto University at any time would be a provincial if not national calamity, but coming as the sad visitation does, at a time of commercial depression it is particularly trying. Many of the best people in the country were not in a mood for facing fresh troubles when they were called upon to look at the smoking ruins of one of the finest public buildings in the Dominion. It is a severe trial, but there is no use in repining. Nations like individuals are made strong and brave by discipline. Continued prosperity soon weakens and in the end would destroy any people. Ontario is being reminded frequently this winter that there are other things to think about besides business and politics. Many of our people are none too serious, and if it takes depression and a provincial calamity to make them think seriously, better that the price should be paid than that they should not think seriously at all. The lesson for Toronto is as plain as the sun at noonday. There has been entirely too much vapouring about the marvellous growth and progress of the city. People in other communities often complain about the bragging, selfishness and supercilious airs of many Toronto citizens. Making all due allowance for jealousy there may be some ground for the complaint. Last Friday evening showed how quickly the finest buildings might be laid in ashes. Toronto is a fine city, but the lesson of last week may have been needed.

THOSE people who always believe everything bad about men they dislike must have felt sore over the report of the Commissioners in the Parnell case. When the *London Times*, with a great flourish of trumpets, charged Parnell with the most hideous crimes many who disliked Home Rule accepted the story of the *Times* without a minute's hesitation. They always knew that the Home Rulers were criminals. Even when the vile creature who entered into an agreement with the *Times* shot himself, they were still strongly of the opinion that Parnell had aided and abetted bloodshedding. The forgery of the letters they professed to believe was a mere incident in the case. Now that the judges have declared Parnell innocent of all the serious personal charges made against him those who charitably assumed that his hands were blood-stained don't know very well what to say about it. It will not do to say that the judges were unfair because everybody knows that if they had any prejudice at all it was against the Irish leader. The lesson should not be lost. There are altogether too many people—many of them professing Christians—who are ready to swallow and propagate any evil thing about any and every person they do not happen to like.

THE new German Kaiser is proving somewhat of a mystery. At the outset of his reign he was generally supposed to make his grandfather his model and Prince Bismarck his mentor. There is no abatement of his military ardour. In the perfecting of the imperial army he is as industrious as ever. He spares neither himself nor those he pounces upon unexpectedly. Within the last few weeks, however, he has directed his energies into a new channel, evidently recognizing the importance of the social and economic questions that so largely occupy the public mind. For a German, the young Kaiser William is a remarkably practical man. He does not waste time in philosophic theorising, but sets inquiry on foot, and proposes the holding of an international conference on the industrial problems that press for solution. Opinion is uncertain as to the motives that prompt the Emperor's unexpected action. The elections for the Reichstag are approaching, and some entertain the idea that the chief design of this sudden interest in the welfare of workmen is mainly with a view to propitiating them, and securing their acquiescence in continuing to endure the pressure produced by the maintenance

of his gigantic military armaments. Others, more charitably, credit William with a sincere desire to benefit the condition of the industrial masses. Time will soon tell who is right.

## THE PAPACY AND MODERN PROGRESS.

FOR the last three hundred years at least the Papacy has been without exception the most reactionary power in conflict with the onward march of men and nations. In the light of modern civilization the conflict deepens in intensity. The time was when Rome held the nations of the world in its grasp. The Reformation of the sixteenth century was the dawn of freedom, the minds of men were emancipated, their thoughts widened and their spiritual aspirations ennobled. The Reformation had its weaknesses, but the vital energies which it evoked continue to work with ever expanding force, and the subjugation of the human mind to a spiritual despotism is no longer possible. History, it is said, repeats itself, but there are certain spheres of mental and moral activity where repetition is simply out of the question. It is inconceivable that society can go back to the burning of witches, neither is it possible that Rome can again set up the Inquisition or doom those whom it adjudges heretics to the stake.

All men love the exercise of power. To this universal characteristic Rome is no exception. It is hard for that large organization to admit the lesson that history teaches that no human institution is by Providence permitted to exercise unlimited sway. It rises, culminates and decays. Rome, with all its vast resources, its remarkable discipline, and ceaseless intrigue, cannot evade the operation of this inevitable law. For the last forty years its ceaseless efforts have been directed and directed in vain to stem the current of modern progress. Jesuitism, the controlling power of the papacy to-day, at least recognizes the magnitude of the stake for which it is resolved to play. It has succeeded in making determined and uncompromising resistance to the modern spirit the policy of their Church. The significant thing in the conflict is that not the nations outside the pale of Romanism but Roman Catholic nations themselves have taken up the gauntlet and are waging with unflinching determination the battle for civil freedom. When this important part of man's indefeatable heritage is clearly understood and firmly grasped spiritual emancipation necessarily follows. Rome's infatuated interference with civil affairs has roused France, Italy, Mexico and Brazil to assert their rights and compel a religious-political Church, if not to withdraw its monstrous pretensions, at least to yield to the storm its incessant meddlings inevitably provoke.

From time to time the Pope feels it necessary to utter unavailing protests in the form of official pronouncements. The world has been favoured with another of these inevitable encyclicals. It is a matter of wonder how many of these reactionary manifestoes even the most docile of Romanists will stand. Within the Romish Church many of the more intelligent spirits are becoming restive. Criticism is by no means confined to those who owe Rome no allegiance. Men of great intelligence and scholarly attainments are disposed no longer to keep silence, and from none does the "Roman machine" receive more telling hits than are dealt by those who for obvious reasons take shelter under the noms-de-plume of "Catholic Laymen," or "Irish Catholic," etc. Over the latter signature there has appeared in the *Chicago Inter-Ocean* a remarkable letter which deals with the educational policy of the Church of Rome, a policy that its authorities are pushing with a sleepless energy throughout the civilized world to-day. This is what he says on the point:

Conceal it how we may, we are being slowly cornered in every direction, and every civilized nation realizes that in order to preserve a nation's liberty you must preserve a nation's pride and guard carefully the education of its youth, and both are best preserved by respecting no interests which are either ultramontane or ultramarine. We are the generating centre of a new and unprecedented civilization upon this continent, or we are nothing and represent nothing and can achieve nothing. It is as certain as that the world moves that the great battle-field chosen in our day by the intelligent enemies of liberty is to be fought out in the matter of State schools and through the avenues of public thought, which are happily the newspapers and magazines. They demand that religion shall be the foundation of all education. The Church in this demand proceeds upon the assumption that man is created by God for a supernatural end, and that the Church is the necessary intermediary between man and his destiny; and the aim of the parochial schools is to ultimately destroy the public schools quietly, slowly, and without alarming any one, just as the predecessors placed the chair of the fisherman beside the throne of the Caesars and eventually became the Pontifex Maximus and the Divus Imperator of the Romans.