

The Canada Presbyterian

Published every Wednesday by

The Presbyterian Printing & Publishing Co..

C. BLACKETT ROBINSON, Manager.

5 Jordan St., - - - Toronto, Ont.

Terms: Two Dollars Per Annum, Payable in Advance.

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5 JORDAN STREET, TORONTO.

TORONTO, WEDNESDAY, JULY 1ST, 1896.

A CALL is out for an Ontario Prohibition Convention, to be held in the Horticultural Pavilion here, beginning on July 16th, and lasting probably two days. It will, no doubt, be very largely attended, and good work we hope will be done.

GLADSTONE seems to be of the opinion that a union might take place between the Church of Rome and the Church of England, and that the "independent religious communities" might in course of time fall into line. His Non-conformist friends wonder what the Grand Old Man is coming to.

JUDGED by their ballots, many of the Protestants of Ontario and Manitoba seem to want Remedial Legislation more than the Roman Catholics of Quebec want it. THE CANADA PRESBYTERIAN has more than once said that many of the Catholic laity care little or nothing about it. The result has shown that we were correct.

WE regret that inadvertently in our report of the proceedings of the General Assembly, through a confusion of names, an apparent injustice may be done. Two brethren of the name of Weir applied to be received into the Church. In our report we said that "Mr. Weir's case was referred to the Synod of Manitoba and the North-West, with power to issue." It should have been added, to be quite definite and correct, that Rev. Mr. Richard Weir, of Hensall, Ont., was received as a minister in full standing in the Presbyterian Church of Canada. Mr. Richard Weir has preached in several of the vacancies in the Church, and is at any time eligible for a call.

EVERYTHING is, or will be, in full readiness in Washington for the great Christian Endeavor Convention to begin there on the 8th. Soon Christian Endeavorers by the thousand, with enthusiasm up to white heat, will be on their way to the centre of attraction. We hope to publish next week the poem written for the Junior Canadian Rally, by a Canadian poetess, not unknown to our readers, and declared to be, by the lady who has charge of that part of the programme, the very best of all that she has received.

THOUGH backed by a majority of about 250, the British Government has withdrawn their school bill. When taunted with weakness in so doing while sustained by an overwhelming majority Mr. Balfour replied in effect that England is not governed by physical force. The reply is worthy of a British statesman. The Non-conformists were strongly opposed to the bill, but the Government, while quite able to carry the measure

by an immense majority, thought it better to wait for a session, and give the question further consideration. Colonial governments might well consider Mr. Balfour's course and remember that Britons are not governed by physical force.

AT a meeting of the session of Knox Church, Orillia, held lately, the Rev. Dr. Grant was given a two months' holiday that he might visit Britain and recuperate his health. We wish him a very profitable and pleasant visit. If he has to pay the usual penalty of those who rashly tempt the deep, he may perhaps be able to present sea-sickness in some new light, and if he can discover and announce to the world some sovereign remedy for it, he may both make his fortune and become a benefactor to the race. His notes, always racy, will, we are sure, be all the more so when he looks for the first time upon all in the old world that is so fresh and full of interest to a Canadian.

DR. PIERSON has been telling the people of Scotland that the Presbyterian Church of the United States does little for Missions in proportion to its wealth. A Greenock paper gives him the following sensible advice:

"Perhaps the best thing the Reverend Doctor can do is to hurry back home lest his beloved Church gives way to further backsliding. His strong mind and willing tongue are badly wanted in this crisis, and Scottish ministers will make an effort to get along without him."

Should Dr. Pierson hurry back to America he may find some difficulty in deciding which beloved Church he belongs to. The Presbytery of Philadelphia gave him a letter of dismissal to some Congregational Union. Before using the letter he got immersed. Whether he is now a Baptist or a Congregationalist or a Presbyterian is not clear. The Presbytery of Philadelphia have since given him a hint that his room would be quite as acceptable as his society. These men that travel over continents scolding the churches and lecturing their brethren seldom accomplish much lasting good.

WE were pleased a few days ago to receive a letter from the Rev. James Millar, formerly of Nanimo, B.C., who has again resumed work at Georgetown, British Guiana. Among other things, he writes: "I had the pleasure two weeks ago of spending a day and a half with Rev. Mr. McRae, of Trinidad, of the Canadian Presbyterian Church. He was over here prospecting, with a view to presenting a report to the Foreign Mission Committee of your Church, prior to the General Assembly meeting, on the subject of Coolie Missions in Demerara. I think he will advise the committee to take up the work here, because the Church of Scotland is not in a position to do it, and we who are the parish ministers will give the scheme all the help that we can. I hope the committee sees the way to come into our territory. We shall not raise any boundary questions, but be as glad to see your workers as Canada has always been to welcome good immigrants."

THE hierarchy of Quebec have manifestly lost their hold in things political. They did all in their power to make the people vote against Laurier, and the people voted for Laurier in much larger numbers than they ever voted for any political leader. Right under the noses of some of the most violent prelates, the people voted just as they pleased. For years we have had grave doubts as to whether some of the statements made about the political power of the French priesthood were correct. Scores of times the people of Ontario have been told that Quebec is the most priest-ridden country in the world. It may have been at one time; it certainly is not now. All the people needed was a leader who refused to allow the hierarchy to take him by the throat. They got that leader in the person of Wilfred Laurier, and last week showed the result. The hierarchy have been taught a lesson that should do them for the remainder of their lives. We in Ontario may well stop pitying Quebec, and ask ourselves whether after all there is more political freedom in this Protestant Province, than in the Province that has so often been described as in bondage to Rome.

ON the whole the elections have passed off in a manner highly creditable to the people of the Dominion. There was a good deal of bustle and excitement, but violence, such as too frequently characterizes election contests, even in England, was almost unknown. There are rumours about personation, bribery and crookedness of one kind and another at several points, but it is not likely that much crooked work was done, except in a few places. The people, as a whole, showed themselves worthy of self-government. It is to be hoped that officials charged with breaking the law in the discharge of their duty, will be able to show that the charges are untrue. Bribers and personators should be severely punished. We hope the new Government will pass a law disfranchising the man who takes a bribe as well as punishing the man who gives it. The creature who sells his vote is unfit for citizenship. Making all due allowance for the exciting nature of the questions discussed, and for the keenness of the contest on account of other reasons, it must be a matter of gratitude to every good citizen that our people passed through the ordeal with so much self-control.

VATICANISM.

THE present is an opportune time for a few words on Vaticanism as presented to us in the recent Mandement of the Quebec bishops, and emphasized—not exaggerated—in the now notable sermon of Bishop Laféche, of Three Rivers. It may be well to remember that what was known as Ultramontanism in the Roman Catholic communion, since the issuing of the Vatican decrees, is no more. The council has spoken, and ex-Cathedra utterances from the Papal chair are henceforth supreme. In the Constitution *de Ecclesia*, chapter third, are these words: "All, both pastors and faithful, of whatsoever rite and dignity, both individually and collectively, are bound to submit, by the duty of hierarchical subordination and true obedience, not only in matters belonging to faith and morals, but also in those that appertain to the discipline and government of the Church throughout the world. This is the teaching of the Catholic faith, from which no one can deviate without detriment to faith and salvation. We also teach and declare the Pope to be the supreme judge of the faithful; that none may re-open the judgment of the Apostolic See, than whose there is no greater authority." There is no exaggeration therefore in the claim of the bishops to direct with authority the Catholic vote in a matter they declare touches faith and morals. Let this undoubted fact be kept in mind.

A reminder of a period in England's history with some subsequent utterances will be now in order. The beginning of this century witnessed a movement for the removal of those disabilities under which Roman Catholics in England lived as citizens. Men by no means of narrow views, e.g., Sir Robert Peel who was in the ministry, resisted these concessions on the ground that the Roman Catholic from the very claims put forth by the Roman Curia could not render due allegiance to the crown. Commissions of enquiry were appointed, and Roman Catholic prelates examined. Among many answers, the late Bishop Doyle, of Ireland, stated that "the allegiance due to the King, and the allegiance due to the Pope, are as distinct and divided in their nature as any two things can possibly be," and the Vicars Apostolic, who were the accredited representatives of Rome at that time in England, declared, "that neither the Pope, nor any other prelate or ecclesiastical person of the Roman Catholic Church, has any right to interfere directly or indirectly in the Civil Government—nor to oppose in any manner the performance of the civil duties which are due to the king. But the Vatican Council has sat since then, and the Syllabus has been promulgated, in which under pain of anathema it is forbidden to hold, "that in the conflict of laws civil and ecclesiastical, civil law should prevail; or that the Church may not employ force, or that Papal judgments and decrees may, without sin, be disobeyed or differed from, unless they treat of the rules of faith and morals." We shall do well to pause here and weigh every word.

Mr. Gladstone in his pamphlets on Vaticanism drew attention to these changed relations, and their bearing upon the understandings which facili-