

Our Contributors.

CONCERNING HOLIDAY READING.

BY KNOXIAN.

There is a large amount of reading done during the summer holidays. In the railway cars, on steamboats, in and around summer hotels, on the rocks by the lake shore, on the sea beach, in fact, everywhere that tourists congregate you see people reading. When the trunks and valises are packed for the summer tour a certain amount of reading matter is usually put in. Enterprising publishers and booksellers are careful to meet the demand. Everybody, or nearly everybody, who goes on a long holiday reads. Not long ago we saw a bevy of young ladies in a railway car each devouring a paper cover and near by in the same car sat an eminent Queen's Counsel and he was deep in his paper cover too. For anything we know to the contrary there may have been two or three clergymen on that train skimming paper covers. If there were, no doubt it was because they forgot to put some solid reading matter in their valises. Dr. Dale more than hints in a recent work that if a preacher forgets to put a volume of Athanasius or Aquinas in his valise when starting on a railway journey he is almost justified in going to a bookstall and buying a volume of Mark Twain's or the last book by Bret Harte. There is sound sense in this suggestion. If a preacher forgets his copy of Calvin's Institutes, or his Horne, or Hodge's Outlines, or Wesley's Sermons, or Butler's Analogy he must of course feed on lighter diet until he gets back to his library. It may not be altogether his fault that he did not bring some standard works with him. He may have laid Butler's Analogy and Hodge's Outlines on the study table and his wife, perhaps, forgot to put them in the valise. Accidents will sometimes happen even in ministers' families.

But to come back from this *excursus* to the main line of remark we say again that there is a vast amount of something done during the hot season that is called reading. What are these paper covers that you see so many people gazing intently at? Are they really books? What is in them? Are they worth reading even in the holidays? Does skimming lazily over them add anything to one's knowledge or to one's mental power? Would a man be any the wiser or better for burrowing through a bushel of them? Are they good for boys? Do they help girls? It must, we fear, be admitted that a large proportion of the matter read from paper covers during holidays is rubbish—unalloyed, unrelieved, delibitating rubbish.

Some clever reader may say that one who feels justified in writing thus about holiday paper covers must read a good deal of that kind of matter himself. Not by any means. One may have a fairly correct idea of the effects of chloral upon the human system without taking a dose of the treacherous drug every night. A rigid tee-totaller may thoroughly understand the bad effects of too much brandy. One may know very well that yellow covers destroy boys without reading a yellow cover or even dipping into one. The fact that reading the lower kinds of fiction debilitates the mind, creates false views of life, and gives the reader a strong dislike to solid mental food, may easily be known by anybody who keeps his eyes and ears open. Knowledge of this sad fact may too easily be obtained by observation.

We have no quarrel with the readers of the higher class of fiction. Fiction has its place in generous reading. The late Mr. Ward said he was quite prepared to admit that the coloured man was his brother, but not prepared to admit that he was his father, and uncle, and brother-in-law, and cousin and every other male relative. We may admit the higher class of fiction has its place in every liberal, broad, course of reading but its place is not every place. That peculiar compound the ladies call "trifle" is good enough in its place but no healthy man would care to live on it all the year round. And besides all this there is a world of difference between standard fiction and much of the stuff that is devoured during holidays.

There is no excuse for reading trash in recreation any more than at any other time. Good reading matter, light enough for anybody who has even the minimum of brains, can easily be procured.

Books of travel are good. Not long ago we read a description of Gibraltar written by the *New York Evangelist*. If there was to be a written examination on Gibraltar anywhere near and a good fat bursary for the winner we would go in and take our chance against a good many competitors who have seen Gibraltar. One who reads a good lively description of the Yosemite valley may easily know a hundred times as much about it as some people who have been there. Next to travel the best thing is to read good books of travel and the reader who sits at home may often learn far more about a country or city than the people who rush through them on railway trains. Everybody knows people who have crossed the Atlantic and the sum total of the knowledge acquired by their tour was the number of meals they got on the steamer. The only thing they could describe when they got home was their utter inability to hold their own when seasick.

There is no better reading for a healthy mind than the biography of a good man or woman. John Hall says he finds that kind of reading exceedingly profitable and John Hall is good authority on such matters. Poetry is good if you know how to make a proper selection. Some poets are a little too abstruse for hot weather. John Bright made it a rule to read one or two volumes of poetry during each session of parliament. No doubt his constant reading of the poets did much

to form his highly polished style. It is said that one of the most prominent Ontario lawyers generally keeps a small copy of one of the poets in his bag. He is a polished man and probably gets his polish partly in that way. Magazine literature is good reading matter for vacation and so are high class journals of all kinds. For a man whose tastes run in that way there is nothing better than one or two of Shakespeare's plays. One of those nice pocket editions of a play with a few notes is a capital thing to take in a tour.

If people read rubbish on their holidays they do so for the same reason that some good men smoke—because they like it.

FRAGMENTARY NOTES.

ANTI-JESUIT MEETING IN HALIFAX.—ABLE SPEECHES BY REV. D. J. MACDONNELL, OF TORONTO, REV. DR. BURNS, AND OTHERS.

This question, which has aroused the people of Ontario and the minority in Quebec as no other question has done for the last quarter of a century, was discussed in St. Matthew's Church lately before one of the largest and most representative assemblages which this old and venerable church has accommodated for many years. The meeting was called under the auspices of the Evangelical Alliance, and was in every sense a representative one. The chair was occupied by the Rev. Dr. Lathern, of the Methodist Church, who was supported by the Rev. Dr. Hall, of St. Paul's Church (Anglican), Rev. Dr. Burns, the Rev. Messrs. Huestis, Laing, Mac-Millan, Brown of Windsor, Jordan of Montreal, Allan Simpson and others.

The chairman introduced in a few well-chosen remarks the speaker of the evening; whose name, no doubt, was the chief attraction, and briefly referred to the interest which the subject has awakened throughout the country and after paying a well merited compliment to the rev. gentleman who was to address them, asked for him a patient hearing.

Mr. Macdonnell was in his best form, and from the outset got hold of his audience which he retained by the force of irresistible logic, and uncontroversial facts until the close. He claimed the right to speak to a Halifax audience, for although he came from Ontario, he was a "Blue Nose," having been born in the good town of Bathurst, N.B., and his mother came from Pictou. The address, which it would be impossible to summarize, or to convey an adequate idea of in a short paragraph, occupied an hour and a quarter in delivery, and was frequently interrupted by ringing outbursts of applause, and characterized by that broad Catholic spirit, lofty eloquence, and impressive manner for which Mr. Macdonnell is so much admired in Toronto.

At the conclusion of the address the Rev. Dr. Burns, of Fort Massey Church, arose and proposed the following resolution, stating that having had his "say" on this question on other occasions he would not detain the audience at this late hour:

This meeting would take advantage of the present opportunity to unite with our fellow citizens throughout the Dominion in lifting a testimony against the incorporation of the Jesuit order in Canada, which wrought disastrously wherever established, and against the passage of what is known as the Jesuit Estates Bill. We believe this act to be at variance with those principles of civil and religious equality on which our Dominion is founded, that it is calculated to prove detrimental to the peace and prosperity of our common country, to interfere with the educational interests of the Province of Quebec, and to subject, in important matters, the legislation of our Queen and Government to the intervention of a foreign power.

This meeting therefore resolves to petition His Excellency the Governor-General to disallow this act.

The resolution was seconded briefly, but before the chairman put it to the meeting the Hon. A. G. Jones, M.P., craved the privilege of entering his protest as one of the majority who voted for disallowance. Mr. Jones, who is one of the most eloquent speakers in the House of Commons, and a prominent member of St. Paul's Church here took the platform, and in a deliberate and temperate speech stated his reasons for voting against disallowance, and among other important points stated that he thought "the seeds of discord and controversy should not be sown in Halifax, where they were all living in peace, and that when the Rev. Mr. Macdonnell, whom he esteemed very highly and whose address he had listened to with pleasure, would again come to Halifax that he would have a gospel of peace and good will to men." We can respect the convictions of such men as Hon. Mr. Jones, especially when he followed his old and honoured leader, Hon. Alexander Mackenzie, upon whose honesty the breath of suspicion never lies. Although Mr. Jones' speech was received with slight indications of disapproval he was accorded a fair hearing under circumstances which any ordinary man would not have received.

This speech called forth a reply from Mr. Macdonnell which, to put it mildly, brought down the house. When he referred to the tattered flags, and monuments of men in Westminster Abbey who fought and died for liberty, the audience were wild, and cheered to the echo.

The Rev. Dr. Burns, who had moved the resolution, claimed a word in reply to Hon. Mr. Jones. His appearance was greeted with thunders of applause. The learned doctor as he said "had had his say." He gave a course of lectures to the students of Pine Hill College on the Jesuits, and also gave an elaborate lecture in his own church on the same subject, which was largely attended and duly appreciated, but when replying to Hon. Mr. Jones upon the legal aspect of the question the doctor, in the opinion of those who knew him best, exceeded his best efforts and to my knowledge convinced a learned member of the legal profession that he was right.

As Mr. Jones' contention rested mainly on the terms of the British North America Act from which he took good care not to quote, Dr. Burns quoted the words of said Act showing how entirely it was opposed to Mr. Jones' position, and how thoroughly in accord with those who go for disallowance. He quoted specially sections fifty-five and fifty-six, ninety and ninety-one, section fifty-five vesting in the Governor-General the power of either "assenting thereto in the Queen's name, or that he withholds the Queen's assent, or that he reserves the Bill for the signification of the Queen's pleasure."

Section fifty-six vests in the Queen the veto power within two years after receipt thereof, "Such disallowance being signified, the Governor-General by speech or message to each of the Houses of Parliament by proclamation shall annul the Act from, and after the day of such signification."

The ninetieth section authorizes the Governor-General to exercise the power of disallowing Acts of the Legislatures of the several Provinces, but does not take away the intimate right or prerogative of the sovereign to exercise her discretion as to the allowance or disallowance of any Act passed by any Legislature in any part of her Empire."

Dr. Burns directed particular attention to Section ninety-one, which, conserving the autonomy of the several Provinces, makes special provision for just such a case as has now occurred. The independent Provincial action is secured "except in regard to Acts which transcend the lawful bounds of Provincial jurisdiction, or which assert a principle or prefer a claim which might injuriously affect the interests of any other portions of the Dominion as in the case of Acts which diminish the rights of minorities in the particular province in relation to education that have been conferred by law in any Province prior to confederation."

The Dr. showed how the Jesuit Estates Act comes within the scope of this latter clause. "It prefers a claim that might (that undeniably, indeed, does) affect the interests of the minority in the Province of Quebec—in relation to education."

Dr. Burns quoted the terms of the transfer of these estates—escheated to the Crown by William IV.—in 1831 to the Provincial governor, viz., "That the Jesuit estates were on the dissolution of that Order appropriated to the education of the people; further, That the revenue which might result from that property should be regarded as inviolably and unalterably appropriated to the education of the people, and, moreover, that the king cheerfully and without reserve confided the duty of the application of these funds for the purposes of education to Provincial legislation."

Dr. Burns contended that when Provincial legislation had alienated this property—having no guarantee—not only to the Protestant minority but to the Province generally of the integrity of the education—in other words, was guilty of a breach of trust this consideration alone would warrant disallowance. Dr. Burns mentioned other strong reasons and concluded by quoting the saying of Sir Alexander Galt twenty years ago: "The veto by the Federal Governor is the real Palladium of Protestant liberties in Lower Canada." The educational rights of the people of that province are only safe under its shelter.

It is in the firm but moderate use of this vast power that safety may yet be found from undue encroachments to which the Protestants may be exposed.

The meeting was brought to a close with the usual vote of thanks to Rev. Mr. Macdonnell for his interesting and instructive address.

Halifax, July 24, 1889.

K.

A MISSION TOUR IN EASTERN ONTARIO.

A week ago it was a privilege of your correspondent to visit a part of the province very little known to him before, and a few notes may not be out of place or prove uninteresting to the readers of the PRESBYTERIAN. The student labouring in Winchester Springs and North Williamsburg is a very intimate friend of the writer and it was to dispense the Lord's supper in his field that I went there. It is a joy to me to report that much progress has been made during the year that Mr. Jack has laboured there. When I say that I received into the communion of the Church fourteen new members it will be seen that he is not without fruit. I was informed that more than double that number had been converted in connection with special meetings held there in the early part of the present year. Former missionaries looked upon the field as a somewhat hard one. The causes of the hardness need not be detailed here.

Winchester Springs is well-known as a health resort. The Springs are widely known. The sanitarium is owned by Dr. Anderson who now resides for the most part at Smith's Falls, but he and his wife were there when my visit was paid. There is a resident doctor there. The place seemed to be well patronized, indeed, an additional wing is being added to the institution at present. Dr. Anderson is a son of the Rev. Joseph Anderson, who was one of the pioneer ministers of that part of the province. Joseph Anderson began his ministry in the County of Antrim, Ireland, over sixty years ago. After labouring some years there he was induced by the Rev. Dr. Boyd, of Prescott, a former fellow-student, to come to Canada. He arrived early in the thirties and spent the remainder of his life in Heckston or, as it was sometimes called, South Mountain and Gore, a few miles from Kemptonville. North Williamsburg, the other station under Mr. Jack's care, is five miles south of the Springs and six north of Morrisburg. There is a large Lutheran Church here, as well as a Church of Scot-