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TORONTO, WEDNESDAY, MARCH 28th, 1888.

MR. JUSTICE ROSE refused to commit a woman the other day on a judgment summons. A man would have been sent to gaol under similar circumstances without a moment's hesitation. She was not sent simply because she was a woman. If women are to enjoy all the privileges of men they should not be deprived of the privilege of being sent to gaol. We commend this point to the careful consideration of Attorney-General Mowat, Mr. Waters and other friends of female suffrage.

THE New York *Evangelist* handsomely supports the claims of Toronto for the meeting of the Pan-Presbyterian Alliance in 1892.

The beautiful city of Toronto, naturally the centre and crown of all the far realm of the Dominion, is waking to a consciousness of her importance in the world. She has a Presbyterian Council, which so far as we know, no other Canadian City can boast. And as a preliminary to becoming the acknowledged leading Protestant city beyond the States, this body has just now unanimously agreed to extend an invitation to the Pan-Presbyterian Council to hold its meeting of four years hence in Toronto. Thus it will be London in June, 1888, and Toronto in June, 1892! We welcome the suggestion, as we are sure American Presbyterians generally will do.

And if American Presbyterians, generally, welcome the suggestion and support it as heartily as the *Evangelist*, Toronto will be pretty certain to succeed. Meantime, we should like to hear from several of our Presbyterian contemporaries across the lines. What does our friend the *Interior* say? Brother Gray has the floor. Would that genial brother kindly second the *Evangelist's* motion?

OUR neighbour, the *Guardian*, hits the nail squarely on the head in this sensible fashion.

Many forms of reformation consist in lopping off some of the smaller branches of sin, while leaving the main trunk and roots of the tree untouched. So also many of the improved methods of work which are suggested from time to time seem like tinkering at some parts of the machinery of a factory, while what is really needed is an increase of steam power. Men are suggesting certain modes of doing things, as the means of greater success, while what is really needed is stronger faith in the promises of God, greater love for Christ the Saviour, fuller consecration to His service, larger and more unselfish sympathy with every form of weakness and suffering. In a word, more of the power of religion in heart and life.

Exactly so. Many of the "improved methods of work" one hears and reads about are like ornamenting a locomotive that has no steam in its boiler. Tying ribbons on the smoke-stack wouldn't make the machine run if the fires are out. The craze for "certain modes of doing things" is often a sign of moral and spiritual weakness. The brother who advertises his new method for saving the world often succeeds in advertising nothing but his own imbecility.

THE Rev J. E. Wells closes a letter to the *Globe* on the McMaster University question in this way.

I may just add the significant fact that though the Woodstock Institute, founded by Dr. Fyfe, was often in sore straits for want of funds, and though for many years after its establishment the other denominational colleges in the Province were in receipt of annual grants from the Provincial Treasury, Dr. Fyfe and those associated with him in labour and management steadfastly refused to ask a grant,

even when it was intimated to them by a high authority that all they had to do was to ask in order to receive.

And we may just add the significant fact that Mr. Wells is mistaken. Knox College is a much older institution than the Woodstock Institute, but it never received a cent from the Provincial or any other public treasury. And we may just add a second significant fact. The reception of a pot of money from some rich man would not lead the patrons of Knox College to change their views on the question of University Federation. They would spend the money in equipping their theological seminary and send their boys for literary training to the National University, where they usually take about half the honours from all the other boys in the Province.

THERE was a brief discussion in the Legislature last week on the question of classifying criminals in our county gaols. It was admitted on all hands that the present system, or rather lack of system, produces rather than prevents crime. The Attorney-General said, "it was a monstrous thing that innocent or comparatively innocent persons should be compelled to herd with hardened criminals." It certainly is a monstrous thing, so utterly monstrous that it is a standing disgrace to a Christian country. It should be remembered, however, that the responsibility rests upon County Councils. They, and they alone, have the power to enlarge or otherwise change county gaols. Prisoners are not classified mainly because classification requires money. Classification, however, would pay in the end. There is no economy in using gaols as a training school for criminals. The more criminals the more crime, and the more crime the more taxation. To prevent crime is one of the principal objects for which gaols exist. To use the same institution for the prevention of crime and the training of criminals is the very climax of absurdity. There is neither economy nor sense in such an arrangement.

THE Rev. Mr. Lanceley has a clever letter on stationing ministers in the *Christian Guardian*, in which he incidentally lets out one of the secrets of Methodist success in Canada. The secret is contained in the little word "our." Mr. Lanceley says:

Our Church, our interests, our prosperity, must mean more than the local circuit holds. "Our" Church should mean Methodism; "our" interests the general well-being; "our" ministers should mean the whole brotherhood. They are all "ours." It is meant to exclude from the sympathy and interest of our hearts the bulk of men so worthy, so heroic, and so successful; and lavish our expenditure upon a few; and only upon them because we—locally—can make the most out of them.

In the language of a loyal Methodist "our" means the whole of Methodism. It covers all the circuits, all the colleges, all the journals—everything. "They are all 'ours.'" It would be well if some Presbyterians would adopt this definition of the word "our." Its adoption would have a wonderfully good effect on the Augmentation Fund. The weak congregations are "ours." We don't want any Methodist theology—at least the majority of us don't—but there are a few leaves in some of their other books that Presbyterians might copy with advantage.

THE CHURCH OF ROME MILITANT.

WHILE the Church of Rome is eagerly watching every opportunity to extend its influence at foreign courts by some recognized and official representation, it is significant that papal relations with the Government of Italy are becoming very much strained indeed. Ostrich-like, the Papacy has stuck its head in a bush, and obstinately refuses to recognize existing facts. It cannot bring its mind to the acknowledgment that the temporal power and sovereignty of the Pope is non-existent. It prefers fiction to fact, fondly hugging the myth that his Holiness is a captive in the Vatican. This comes of being infallible. The age moves, but the Papacy cannot keep pace with it. What it once was it always desires to be, the lord paramount over all things on earth, while claiming to be the sole representative of God in this lower world. The absurdity of this claim is patent to everybody but the upholders of Papal pretension. Rome has never ceased to assert this right to temporal power, and the jubilee demonstrations were skilfully adapted to foster sympathy with the unceasing desire to regain

what the Italian nation has ceased to concede. The ordinary courtesies of Protestant governments on the occasion of the jubilee have been construed to mean national recognition of the Pope's authority. This is the thanks extended to those who showed themselves more than ordinarily complaisant to the Pope on the attainment of his fiftieth year in the priesthood.

The Italian authorities and people, being on the spot, better understood the use that was to be made of the Papal Jubilee. Instead of being specially courteous to the chief official in the Church of Rome, they felt constrained to take very vigorous and decided action that could not be misunderstood. They feel that they are engaged in an irreconcilable conflict, certain to end in humiliation and defeat to one of the parties in the struggle. It is the old contest between Church and State for national supremacy, or rather between the Italian people and the clerical conclave. From all appearances, it is most unlikely that liberated Italy will ever again submit to clerical rule. Disguise is thrown aside, and both parties are preparing for the conflict.

Indications of the approaching struggle are appearing everywhere throughout Italy. The Rev. Alexander Robertson, writing from San Remo to the New York *Independent*, gives several suggestive instances of the feeling and temper of the combatants. Visiting friends in Lombardy, Mr. Robertson was struck with the absence of priests from all social gatherings. In answer to inquiry, he received the explanation that "friendship with a priest means disloyalty to the government. Any one seen with a priest is at once suspected. We feel sure that he is not a good man at least. To know this about him, he is an enemy of the State." Gavazzi recently declared: "We shall never make our young men honest and patriotic, until we deliver them from the influence of the priests. Any offence against the State the priests not only condone but often commend." "The Church is thus, all over Italy," continues Mr. Robertson, "regarded as the enemy of the State, and her activity as such comes out everywhere in a thousand ways; and we have reason to believe that she will more openly and emphatically show herself in this character in the immediate future." The removal by the Italian government of the Duke of Torlonia, syndic of Rome, is referred to as an instance of the decided action of the government. There is a movement on foot for the expulsion of clerical teachers from the public schools and the removal of all text books written by priests, because such books "are full of misrepresentations, omissions and falsehoods. They are so written as to prejudice the youthful mind in favour of the Church and against the State."

The feeling of antagonism is also seen in the erection of monuments to the bold men of former days, who by their evangelical views and love of liberty of thought incurred the wrath of the Papacy and suffered at its hands. Paolo Sarpi and Giordano Bruno have been thus honoured. An amusing episode in connection with the movement to rear a monument to Bruno, who was burned at the stake at Rome in 1600, is related. A professor in the University of Rome spoke against the proposal. When he entered his class room next day, one hundred and fifty of his students hissed him so vigorously that he was unable to proceed with his lecture. At first the learned professor tried to make light of his discomfiture, by explaining that the disturbance did not proceed from *bona fide* students, but from roughs. When he attempted to resume his instructions, the young men again responded with unmistakable marks of disapprobation, and serious complications have resulted. The students of the other Italian universities have sent addresses of sympathy and support to their confrères attending the University of Rome. Events in Italy are not shaping themselves in the direction of a return to civic government by the Pope. It is no less clear that such a conflict will also tend to impair the spiritual rule of his Holiness.

CONGREGATIONAL SINGING.

THE great importance of praise as a part of public worship is generally admitted. Church music has not remained stationary. It has shared in the general improvement of recent years. The common cultivation of musical talent and the wide diffusion of musical training have had their effect in refining the musical taste of congregations and decidedly improving the service of praise. At the same time it can hardly