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The Presbyterian Printing & Publishing Co.,
5 JORDAN STREET, TORONTO.

TORONTO, WEDNESDAY, SEPTEMBER 2ND, 1896.

AN interesting designation service of two lady missionaries, Miss Robb and Miss Weir, who are about to proceed to the foreign field, will be held in Bloor Street Church on Friday evening, and on Thursday evening a meeting will be held in St. James' Square Church, to bid farewell to Miss Pyke, who has been connected with that church, and whose designation for work in China, took place this week in Brantford.

OWING to the absence from their homes at this season of so many of our ministers, we have delayed the publication of the important overture brought before the last General Assembly by the Rev. R. G. McBeth, M.A., of Winnipeg, regarding greater unity and consistency in the policy of the Church in raising and allocating the Church's contributions to its different schemes. It will appear next week, and we bespeak for it the attention which its importance deserves.

PARENTS will notice in our advertising columns the opening of the different Ladies' Colleges in more or less close connection with our Church. These are "Brantford Presbyterian Ladies' College," "Presbyterian Ladies' College, Toronto," and "Coligny College, Ottawa." These all provide ample facilities for the education of young ladies, especially of those connected with our own Church, by competent instructors in the various subjects taught, surrounded as far as possible with the comforts of home life, and in all of them the pupils will be under those moral and religious influences, and receive that kind of religious instruction which the parents belonging to our Church naturally desire to secure for their daughters. All of them are doing good work, and we trust that they may all receive the patronage they deserve, and that the year they are entering upon may be marked in each case with abundant success.

THE approaching opening of Knox College, which will very soon be upon us, will be an occasion of more than ordinary interest because of the unwonted circumstance of the induction of two new professors, namely, Professor G. L. Robinson, to take the place left vacant by the late lamented Professor Thompson; and to take that of Rev. Dr. Gregg, happily still with us, the Rev. James Ballantyne, B.D. The college opening, which always brings a considerable number of ministers and others to witness and take part in the ceremony, it is expected, will this year be largely attended. In order to make provision for the expected larger attendance, the induction services will be held, not as usual in Convocation Hall, but in Bloor Street Church, which is convenient to the college and will furnish ample accommodation and enable all who may attend to be seated comfortably and to hear with ease.

IT is stated that the result of the last census taken in France shows a population of 38,228,969, being an increase of only 133,000 in five years, which is regarded as an ominous state of things. But it is most significant to note the light in which this small increase in France, as compared with Germany for instance, is viewed. It is in the light of the fighting power of the two people, and how far it will enable the one to keep down the other.

"France's population, it is remarked, is now inferior to that of the German Empire by some 14,000,000—the equivalent of more than 1,000,000 fighting men—and this, notwithstanding one Frenchman emigrates to quite six Germans who leave their native land. At the present rate another ten years will give Germany a superiority over France of quite 2,000,000 men capable of bearing arms—a practically fatal preponderance."

It indicates where the civilization of to-day stands, that the disparity between two neighboring nations should be viewed primarily in this light.

TRAINING FOR LIFE WORK.

IN the last number of the *Nineteenth Century* is a very noticeable article by the Rev. Father Clarke, S. J., a Jesuit of twenty-five years' standing, on "The Training of a Jesuit." After a short introduction in which, in a general way, it is made to appear that the Society of Jesus is a most harmless and innocent organization, and that the hatred and opposition to it, which at different times have been shown in every country, and even within the bosom of the Papacy itself, has been due to fanaticism, misunderstanding and ignorance, he proceeds to enquire into the causes of its acknowledged success. After touching lightly on those which he calls the supernatural, he pauses to consider and set forth with some detail one cause especially, which, regarded from a purely natural point of view, he thinks largely accounts for it. This is the training which every Jesuit must undergo. It is a very striking account indeed, and if anything could succeed, because of the pains taken to secure success by a system of preparatory training, the Society of Jesus must succeed. We briefly sketch as a piece of interesting information for our readers what this training consists in, and then apply a special part of it to the preparation for the ministry of the gospel.

In the first place, great care is taken in the selection of fit subjects for the training, and for the character and work which, as Jesuits, will be expected of them. This being done, the approved candidate enters upon a novitiate of a trying kind, to test character and promote spirituality extending over two years. When this is finished he enters upon a course of intellectual cultivation which occupies from five to seven years. A third stage of equal length is spent in a college in teaching boys or taking part in what is called the "discipline." He then turns to spend three or four years in the study of theology, and in the last and finishing stage, he goes back to spend a year in the exercises of his novitiate which consists in performing the most menial offices of outdoor and indoor work, such as, "dusting, sweeping, washing up dishes and plates, laying the refectory for dinner, sometimes cleaning and scrubbing and other menial offices of the humblest description; or it may be chopping and sawing wood for fuel, sweeping up leaves, picking up leaves, weeding the flower beds or similar occupations, allotted them by a master." The whole course will occupy seventeen years or more, and when it is done the subject of this course of training will be a man of nearly forty. The course is exceedingly exacting and severe, a great part of the time being required to be spent in silence, as well as in study and work or exercise of some kind. The result of it is enabling the subject of it all to obtain the most absolute mastery of himself, the very effacement of self; and its object to secure prompt, absolutely unquestioning obedience to the commands of a superior, obedience not only of the will but even of the judgment, so that it will not even occur to it to ask "the reason why?"

The whole object of this training is in most respects so different from that for the gospel ministry, for example, as not to be at all applicable to it. It is almost wholly intellectual, and so far as the account before us goes, appears to repress if not to starve and obliterate the heart and affections, whose free play is indispensable to success in the Christian ministry. But the method pursued in a part of the Jesuit's course of training appears to us to be so admirably adapted to promote mental awaken-

ing and quickening, to make the mind swift and alert in its operations, and to secure on the intellectual side at least full and thorough equipment and knowledge, and is moreover so easy of adaptation to and employment in some subjects in our colleges in arts, and especially in our theological halls, as to make it worthy of serious attention with a view to this end.

We shall give the best idea of it by simply quoting the writer's own account and estimate of it: "Besides the lectures which are given in Latin, the students are summoned three times a week to take part in an *academical exercise*, which is one of the most valuable elements in the philosophical and theological training of the Society. It lasts one hour, during the first quarter of which one of the students has to give a synopsis of the last two lectures of the professor. After this two other students, previously appointed for the purpose, have to bring against the doctrine laid down any possible objection that they can find in books or invent for themselves. Modern books are ransacked for these objections, and the 'objicients' do their best to hunt out difficulties, which may puzzle the exponent of the truth, who is called the 'defendant.' Locke, Hegel, Descartes, Malebranche, John Stuart Mill, Mansel, Sir William Hamilton, and other modern writers are valuable contributors for those who have to attack the Catholic doctrine. Everything has to be brought forward in syllogistic form, and answered in the same way. The professor, who, of course, presides at these contests, at once checks any one who departs from this necessary form and wanders off into mere desultory talk. This system of testing the soundness of the doctrine taught, continued as it is throughout the theological studies which come at a later period of the young Jesuit's career, provides those who pass through it with a complete defence against difficulties, which otherwise are likely to puzzle the Catholic controversialist. It is a splendid means of sifting out truth from falsehood. Many of those who take part in it are men of ability and experience and who have made a special study of the subjects discussed and are well versed in the objections which can be urged against the Catholic teaching. Such men conduct their attack not as a mere matter of form, but with the vigor and ingenuity of practised disputants, and do their best to puzzle the unfortunate defendant with difficulties, the answer to which is by no means simple or obvious at first sight. . . . So far from any check being put on the liberty of the students, they are encouraged to press home every sort of objection, however searching and fundamental, however blasphemous and profane that can be raised to the Catholic doctrine. In every class are to be found men who are not to be put off with an evasion, and a professor who was to attempt to substitute authority for reason would very soon find out his mistake. . . . Every one has full freedom to ask of the professor any question he pleases on the matter in hand and may require of him an explanation of any point in which he is not satisfied. It is needless to say that full advantage is taken of this privilege, and the poor professor has often to submit to a very lively and searching interrogatory. Any fallacy or imperfection on his part is very speedily brought to light by the raking fire he has to undergo, and while all respect is shown to him in the process, he must be well armed if he is to win the confidence of the class by his answers."

The applicability and utility of this method of instruction to many subjects in arts, and in our theological schools is too obvious to need pointing out, and it is just as easy in the one case as the other. Its value as a means of mental quickening and discipline, as a stimulus to store the mind with full and exact knowledge, and as an aid in bringing it into ready use, is patent upon the surface. The difference in the training of a Jesuit in these respects, with what many students of our University College of a former day, whatever it may be now, will remember as the dull, inane, mechanic exercise of laboriously writing out "my notes," a practice some antiquated teachers still follow, is as great as that between night and day, or the clear shining of the sun and the feeble glimmer of a tallow dip. The training of a Jesuit is really education of the best possible kind; it is adapted to make full men, to call all the faculties into play and train in the use of them with the celerity and exactness of the skilled athlete or gladiator. Why should we not have more of it in our theological schools? It might be begun in some subjects early in the course and continued and extended as