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A DENOMINATIONAL ORGAN.

An overture on this subject from the London Synod was supported by Dr. Proudfoot, who thought that such a medium as a weekly newspaper would greatly advance many interests of the Church. He could not withdraw the overture, but he would recommend the Assembly to vote it down, and hoped that all the members of it would extend their hearty support to the *British American Presbyterian*, published by private enterprise. Had that paper been in existence a year ago, his overture would never have been introduced.

On motion of Mr. McMullen, after some discussion, it was resolved that the overture be rejected, AND THAT THE ABOVE-MENTIONED PAPER BE RECOMMENDED TO THE MINISTERS AND MEMBERS OF THE C.P. CHURCH AS WORTHY OF THEIR HEARTY SUPPORT.—From *Proceedings of General Assembly*.

British American Presbyterian.

TORONTO, FRIDAY, AUG. 9, 1872.

THE KEITH CASE AND THE SECULAR PRESS.

We don't think there are many more curious phenomena than the sensitive recoil on the part of the whole "secular" Press of Canada, from the remotest hint that would seem to be derogatory to the Roman Catholic Church, or in the slightest way to anything not quite as it ought to be in any of her priesthood from the Pope downward. If there is any opportunity presented for saying anything complimentary, it is eagerly laid hold of. The self-sacrifice of the sisters of mercy is dwell upon with a great amount of quiet unction; the labours of missionary priests is recorded with a good deal of fulness, and the pleasant traits in the Pope's character and daily life, form always acceptable items, but any of the darker features of the system must not be so much as breathed. Reil may be denounced as a murderer, but to say anything of archbishop Tache, as if he had had anything to do with the North-west troubles, would be simply intolerable. Even Father Richot is not to be blamed and to insinuate that a Catholic priest could possibly be disloyal to the British Crown would be something perfectly awful. If a Protestant minister go astray he is very speedily handled with gloves, and "gentlemen of the press," whose own moral standing is often, alas, none of the highest, sneer at "reverend hypocrites," or even write homilies for their readers on the awful wickedness of the times. But let a Romish priest and bishop who have managed by skillful were pulling to get a Protestant's children kidnapped as in the Keith Case and a Protestant's home entirely broken up because he would not promise them to allow his children to be brought up Roman Catholic's, let these men flatly contradict each other on oath, and plead their sacerdotal character as a reason, why they should not give evidence that might unravel a conspiracy and expose what the law regards as a felony, and not a soul of all these "teachers of the fourth estate," as with rare assumption they affect to call themselves, will say a single word about the whole transaction even as an item of news. The fear of damaging their party combinations keeps their tongues tied, and their pens silent. The priest is sacred for he commands votes. It may do or say what he likes,

for in certain localities he carries the balance of political power in his pocket. We don't say that one party is worse than another in this respect. All are equally timid and all equally ready to be untrue to their convictions lest they give their opponents the advantage and send the "Catholic vote" which is always spoken of as a unit, to the other side. There was a time in the history of Canada, when Roman Catholics were rudely and unnecessarily condemned and even insulted. We have come now to the opposite extreme. They hold the key of the political situation, the balance of power, and those who talk of being leaders of opinion and honest outspoken preachers of truth and right are dumb as dogs, not from conviction but from policy, not because they believe that the course they follow is a manly one but because they fear that anything else might lose their party an election. The priests know their advantage, and use it, and who can blame them? Let a Roman Catholic bishop somewhat covertly preach rebellion and annexation and not half a dozen of our "secular press" from Vancouver's island to Halifax would notice or condemn the fact: Let a Protestant minister of any prominence do the same and the whole vocabulary of denunciation and abuse would forthwith be exhausted on him. How is this? Politics are all in all and votes and the holders of hundreds of votes have to be cultivated. Time serving is the order of the day with both political parties, and none knows and understands this better than those who are flattered in order to be used, and who are too much inclined to go with any side that will yield them the greatest advantages. Every week the Roman Catholic papers denounce Protestantism and all its abominations, but let a Protestant Editor say a single word in condemnation of the Roman Catholic system and tactics, and he will be denounced as a bigot, as a marplot, as a fire-brand, and a fool. It is a very curious spectacle. Some would say that it arises from enlarged and liberal views prevailing in the great "priesthood of letters." Very likely! Much more likely to spring from shallow indifference and short-sighted expediency, as if principle were nothing and policy everything—as it had been settled that all religions were mere superstitions, but some less easily managed than others, and therefore to be more petted and humoured by the shrewd, far-seeing Jefferson Bricks who rule the universe by pulling the strings.

MANSE AND CHURCH BUILDING.

Every year gives intimation of the increased wealth and liberality of almost all the denominations in Ontario by the number of fine churches and comfortable manses that are being erected in all quarters of the Province. All may not be done that ought to be, still a good deal is accomplished, and accomplished well. The church in an increasing number of cases has the manse by its side, and in instances not a few the whole ecclesiastical property of congregations is assuming a cozy, comfortable-like look which is very gratifying. The statistics which will very soon be published, will definitely show how much has been expended during the year throughout the Canada Presbyterian Church, in increasing church accommodation and contributing to the comfort of the ministry, while in other denominations the progress has been equally encouraging. We like to see the church and manse going together. When a congregation once has them, they give the best, at least, of its members a feeling of quiet satisfaction, both on their own account as well as because of the minister. They like to come about the place, to notice the improvements that are going on about it, and all the little indications of taste that by-and-by make their appearance, both outside and inside of the minister's residence. They like to show strangers or visitors the property and recognize the whole establishment as so far exercising of itself an influence for good. A minister may be negligent about keeping the garden and surroundings of a hired house in smart, tidy order. Indeed the thing may not be possible. But shame to him in more ways than one if he allow the sluggard or the careless, tasteless sloven to appear in connection with a manse. He is bound to see that everything about it

is as neat and tasteful as he can make it, not only for his own sake, but as an example to the flock. Is it nothing for the young and old of a congregation to lean over the garden fence of the minister's permanent residence, and see how the useful and ornamental can be blended harmoniously there? Flowers, vegetables and fruit, all in good order and all beautiful in their season. A minister does not need to become a professional gardener or to neglect his proper work to be able to hint without a word many an improvement in other gardens and other homes, and lead to the planting of many an ornamental shrub that would never have been thought of, and to a love of flowers that would not otherwise have been known. It is a great pity that there are as yet so few manses in Canada. They beautify the landscape when with the churches, if anything like what they ought to be, and they improve the taste of the neighbourhood, while they make the minister much more efficient by supplying him with a pleasant and comfortable home. To all congregations, especially in the country, we say get manses with all convenient speed. And when you are at the work make them such as will be creditable to you, and roomy and comfortable to the occupant. Not a doubt of it some manses are contemptibly shabby—heart-breaks to the minister, and especially to the minister's wife, and standing monuments of the niggardliness, not the poverty, of those who erected or purchased them. Manses ought not to be costly, but as little ought they to be cribs. You will see farmers with their grand two-storey, double-width brick houses, and the Manse, a paltry thing, with rooms like closets, and not many of them at that. That sort of thing does not do.

How often also does it happen that ministers are knocked from pillar to post, seeking some poor, shabby accommodation in a village, where the only choice, in fact, is Hobson's, while the people could as easily as not build a Manse and make it comfortable, but don't. The thing runs on. The minister says nothing. He tries to bear it as quietly as possible, and the people do the same. Sometimes the minister is so foolish as to involve himself in difficulties, by building his own house, and almost ties himself down to a locality which he ought afterwards to leave. In every way this plan of ministers building in places where they never can hope to realize their own money, should they wish to sell, is an exceedingly bad and imprudent one. Almost anything rather than that. If a people will not do their best to provide a residence for their minister, he may have grave doubts indeed whether after all the Lord has called him to labour there. At first there will be difficulties and hardships; but when farmers are getting their fine brick houses, and dwellers in cities are building residences like palaces, it is about time the modest, comfortable Manse were making its appearance, and if it don't, it is a sure sign of something not only wanting, but positively wrong. If, especially in a locality where suitable houses cannot be had, a minister is not thought worth a Manse, he is not worth having at all.

We hope to see the day when every settled charge in the Presbyterian Church throughout the Dominion will have its Manse, and garden, and ground for a cow and a horse. That is about enough for any one who does not wish material husbandry to interfere with that which is spiritual.

THE PROSECUTION OF ROMAN CATHOLIC PRIESTS.

The British Government has shown no little courage in resolving to prosecute certain Roman Catholic priests for intimidation during the late and now notorious Galway election. Of course such a proceeding will cause a large amount of excitement among the more earnest Catholic's in Ireland and throughout the world. The general idea is that Roman Catholic priests, where their adherents are numerous, have a right to do and say exactly what they may please, and that it is a piece of the grossest impertinence to call them to account or seek to thwart their plans. To think then of the Liberal Government of Gladstone forgetting this and actually proposing to put some of the Reverend gentlemen of Galway in the felons dock!

What is the world coming to? We shall have loud exclamation about tyranny and persecution, and all that, and a verdict against any of the reverend ruffians will not be found in Galway. What of that? Even though there is no conviction, the trial is a great step in advance, and the exposure in the evidence adduced will not go for naught. Public opinion is coming to be felt even in Galway. We shall have again repeated in a criminal court the evidence which Judge Keogh heard at the election trial. We shall have it stat 1 how priests denounced from the altar any of their flocks who would vote against Captain Nolan, and how they declared that such would "go down to the grave with the mark of Cain," would "be shunned as if he had small pox or typhus," would prove himself "a renegade and an emissary of the devil," "a disgrace to his church, his God and his country, and would go to hell," and we shall see how all that is thought of at the present day, when brought home to professed ministers of the Gospel of peace. What a howl of indignation would be raised against an unfortunate Protestant preacher who would say the twentieth part of what the Galway priests said with apparent impunity. Now for the first time the law is going to be tried even in Galway to ascertain whether or not there is any means of calling one class of clergymen to account for their abuse of what they claim as their proper sacerdotal liberty.

THE PRESENT POLITICAL CONTEST.

It seems a great pity that the election should be spread over so long a time, to the great interruption of both business and pleasure. To the uninitiated, at any rate, there appears no justifiable reason for this taking place. It could have been all managed more comfortably, more economically, with less heart-burning and less excitement, if the whole of the elections had taken place on one and the same day. The good sense of the community in general, without regard to party distinctions, we are sure, will settle it that this shall be the last election conducted after the present plan. The whole affair might have been over a fortnight ago, and the reason for its not being will not stand investigation. We regret to notice the disagreeable occurrences in Quebec from the fervent appeals made to prejudices of religion and race. If however Protestants object to vote for Roman Catholics, they need not be surprised on the other hand if Roman Catholics are rather chary about voting for Protestants. If Protestants, for instance, want vote for a Catholic in East Toronto, because he is such. Why should there be complaint if Roman Catholics say that they cannot vote for a Protestant in the Centre? A man's religious opinions ought surely not to be taken into consideration when political questions are being determined. It, of course, may be replied that the Roman Catholics will not allow their religious ideas to be lost sight of at such a time, but make all political parties and arrangements entirely subordinate to what they believe to be for the interests of the Church, and the advancement of their cause. Does this however not legitimately lead to the conclusion that no such thing as political or social co-operation is possible between Protestants and Catholics? If so, the fact is a much to be regretted one, and at the same time one which we are not willing to recognize and act upon without, at any rate, further trial. The Romish priesthood have never been willing to acquiesce in the idea of social and religious equality. They certainly struggle for the mastery. A good number of their flocks, however, may be found perfectly ready to take their right position, and meet their countrymen of all religious persuasions on the footing of equality. At any rate, if they are not willing to render justice to others, that is no reason why others should not render justice to them. If a man is fairly qualified to be a Member of Parliament is it a sufficient reason to set him aside for an inferior man, to say that he is a Roman Catholic and will merely be a tool in the hands of the priest, to counterwork as much as he can those who have chosen him? We scarcely think

so. If he prove a traitor to his promises, condemn and reject him. But in the first place give him a fair trial. Many a professed Protestant breaks his solemn promises most defiantly. What then? Are we to distrust all of that particular class? Not at all. The only thing is to punish the offender on the first opportunity, and choose one whose character and standing are more promising and satisfactory the next time. We frankly admit that there has been a wretched amount of bad faith shown by Roman Catholics to Protestants, but it is worth the trying again in Ontario, whether friendly cooperation in social matters and mutual good faith can not be maintained and kept up to the comfort and satisfaction of all.

ECCLESIASTICAL ITEMS.

Judge Keogh is getting a large share of denunciation from the altar. It is the usual way;—"There is a pump don't touch him."

Anti-union meetings are being held throughout Scotland in opposition to the regulation adopted of making Ministers in the different Presbyterian bodies mutually eligible for calls.

The Earl of Dalhousie is preaching in London and elsewhere to large congregations. The Marquis of Lorne agreed to take part in one of the Evangelistic meetings in the Agricultural Hall, London, but backed out, and advertised the fact in the *Times*. What was he ashamed or afraid of?

The Rev. Mr. Knight of Dundee, who preached for the Rev. James Martineau, London, has been sincerely admonished by the Presbytery, and threatened with the highest censures of the Church if he repeat the offence. The case is likely to go by appeal to the higher courts.

At a late meeting of the "Catholic Laity," in London, England, to protest against the expulsion of the Jesuits from Germany, one of the speakers, Sir Charles Clifford, said that "it might be some consolation to the Catholics of Germany to think that the fate of Julian the apostate was not unlikely to befall Prince Bismarck." What is meant by such a statement? Are we to understand that the Jesuits are at work and that the "terrible Major" is to be made away with in the approved fashion of former times?

The Rev. W. J. Inglis, Presbyterian minister, Ballarat, Australia, has been convicted of "gross plagiarism and literary larceny," and he has been severely rebuked by the Moderator of Assembly. Among other things equally sharp, the Moderator said:—"You have sinned against God. You have committed an act of literary theft. You have permitted yourself to commit that act no less than on five different occasions, and when that theft was detected, you covered that theft by a lie." Mr. Inglis has got a month's leave of absence from his congregation in order to recover his health. We should say, he would need it. The pilfered lecture was one of Dr. Huntingdon's. We have hears of such things taking place in Canada.

LADIES' COLLEGE AT OTTAWA.

We are glad to notice that the Ladies' College at Ottawa is very speedily to be in active active operation with an efficient staff of officers. We have already referred to the character and aim of this institution. It is hoped by its founders and supporters thereby to secure at a moderate rate a thorough and superior education for the female portion of the community in the city of Ottawa and its neighbourhood. A Joint Stock Company has been formed on the limited liability principle; suitable buildings are in course of erection and nearly completed; and the first term, as will be seen from the advertisement, begins next month. Such an institution is very much needed, and under the able superintendence and management of the respected Principal, Rev. John Laing, B.A., there is every prospect of its having a prosperous career, from the very first. The expenses will be comparatively moderate; not exceeding for the most advanced pupils, \$240 a year. The Protestant non-sectarian character of the institution is of course a great recommendation.

A number of letters held over for lack of space.