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Toronto, January, 18, 1894

The Case of Mr. Papineau.

THE solemn ceremony of receiving Mr. L. J. A. Papineau into the Presbyterian Church, an extended reference to which will be found in another column, has called forth much bitter comment from the French Canadian press. Not only have insults been heaped on Mr. Papineau's head, but upon those who assisted in the ceremony, and especially Rev. Father Chiniquy, whose address on the occasion referred to seems to have gone home to the Roman Catholic ecclesiastic. It will be remembered that when, early last fall, Mr. Papineau announced his withdrawal from the Roman Catholic Church, the event created a sensation among the French Canadians. In order to defend himself from the attacks then made upon him by the press, he published two long letters in which he gives the reasons for the course he pursued. It seems that he had been for a considerable time merely a nominal member of the church of his fathers, not having been in harmony with its doctrines, but the immediate cause of his formal withdrawal was the decision of the clergy to build a new church in the parish when he, and as he contended, the people were quite satisfied with the old one. The point involved was the old one of the Roman Clergy interfering with and acting for the people with or without their consent as the case may be. The burdens which the priests have laid upon the people of Quebec are grievous beyond endurance; now the murmur of impatience and indignation is being heard. The part which Archbishop Fabre took in the matter, and the words which stung Mr. Papineau were these: "My beloved brethren, your church is too old, you want a new one. I met your vestrymen yesterday about the matter. It shall not cost more than \$20,000. You will have only \$10,000 to furnish; the other ten thousand will be given by the vestry, who have already about \$1,000 set apart for the purpose. I flatter myself that you will all contribute freely and willingly. But should there be among you any badly disposed, we shall apply to them the laws of this province of Quebec and constrain them. So, my very beloved brethren, do your duty and show your good dispositions for this work." That is the style of what is known among the habitants as an archiepiscopal pastoral address. What condition of things would prevail in this Dominion could Rev. Dr. Cavan, for

instance, in bringing an appeal on behalf of the Committee on Systematic Beneficence to a close, use words like these: "But should there be among you any man who does not see it to be his duty to pay to the various schemes, or who, seeing his duty, fails to do it, we shall apply to him the civic laws of this province of Ontario, and by legal process force him to pay his just debt to the Presbyterian Church in Canada!" Would it not be monstrous? And yet we are asked to believe that there is religious equality, in the eye of the law, in our land. It was the bringing home of this truth directly to himself that caused Mr. Papineau, not to change his religious views for these had long before been undergoing a change, but to change his formal allegiance to the Romish Church to a living allegiance to Protestantism.

In one of his letters last September he shows how the church is impoverishing the people and crushing them under an enormous burden of debt. Plain substantial, roomy churches, he says were built in past days when the farmers along the St. Lawrence sold their wheat at \$2 a bushel, and paid no more than 5 to 16 per cent. of taxes on all they consumed, food, raiment and tools; they were left in the enjoyment of their simple faith and churches, as described above. Such churches are those of Longueuil, Boucherville Varennes, which latterly have been constructed at exorbitant prices, at \$50,000 to \$100,000 each; and this now when the farmers are saddled with municipal, provincial and federal taxes, with duties as high often as 50 per cent.; so that the population, impoverished and discouraged, abandon their native soil and seek refuge in the United States. Is their church also to oppress them and to double their burdens by unnecessarily tearing down churches to rebuild them extravagantly.

Turning to the storm raised last week, which is still raging, over the reception of Mr. Papineau, it is a sad illustration of the spirit which prevails in the Roman Catholic Church in Quebec. What leading journals not supposed to be priest bound if such can be said of the French Canadian press at all, should load their columns from day to day with bitter maledictions on the head of a man who has followed his convictions to their logical conclusion, and who did so of his own free will and conscience is well nigh incredible, but that Protestants generally, and those of them who in the discharge of their sacred functions officiated at the simple ceremony of receiving a member into the Presbyterian Church on profession of faith, should be maligned, and grossly misrepresented is altogether too bad. It would be idle to suppose it is merely the outcome of natural disappointment, merely a passing outburst of evanescent feeling; it is the expression of deep rooted prejudice, and of that spirit of persecution which is so tenacious of the Church of Rome. This seems to be the plain truth which Canadians must sooner or later look straight in the face.

Music in the Church.

A PRACTICAL address on this subject by Rev. Dr. Jackson, Galt, is wound up by the following paragraph on hymn books:—

First, the music should be, for the most part simple and popular, and the harmonies artistic, easy and agreeable. Secondly, the tunes should be selected from a wide range of composers, and should in every case be the best. Very few composers are the authors of more than one or two masterpieces. So-called classic German