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OTTAWA, WEDNESDAY, 15th FEBRUARY, 1905

Sir Oliver Lodge, of the University of Birmingham, England—who would be pretty certain to be included in any competent enumeration of the dozen foremost physical scientists of the world,—in a recent address discussed "irrefragable law" and "spiritual guidance" as rival ideals of the order of the universe, and said finally as the conclusion of his remarks: "These two beliefs are not inconsistent with each other, and we may and should contemplate and gradually feel our way toward accepting both." Divine sovereignty and human free will are, therefore, not the only contradictions which men are learning to believe in as mutually compatible in fact, though perhaps still inexplicable philosophically. Indeed, no other intellectual trait more creditably distinguishes this age than the growing disposition to seek complementary truth in apparently opposing views. This tendency denotes greater insight and promotes greater outlook.

Principal Rainy, who has recently been nominated by the official committee for moderator of the next United Free General Assembly, entered upon his eightieth year New Year's Day, 1905. He was born January 1, 1826, ordained minister of Huntley in 1851, and three years later was called to the High Church, Edinburgh. In 1864 he became professor of Church history in New College, Edinburgh, and in 1873, principal of the institution. He was the first "post-disruption" minister to be elected to the moderatorship in the united body. He is now to be called to the chair a third time in view of his able leadership during the difficulties which have followed the decision in the House of Lords. This is a very remarkable tribute to the personal worth and intellectual ability of a man who crossed the so-called "dead line" thirty years ago.

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CHANGE OF GOVERNMENT IN ONTARIO.

Those who believe, with The Dominion Presbyterian, that several hundred political meetings every day—some of them rather turbulent too—are an outlet and safety-valve for the feelings of the people; and who further think the British methods of free speech preferable to the Russian method of repression tempered by assassination, must yet think four months of steady electioneering about enough at one stretch. First we had the Dominion general elections, and we have now finished with the general election in Ontario. The result of the latter is now generally known, that the able Provincial Government, of which the Hon. George W. Ross was Premier, was on the 25th of January defeated by a very large majority. The contributing causes seem to have been the fact that the Liberal party had been in power for 32 years continuously, together with a fierce Corruption "Cry," raised against the administration. But the most curious feature of the campaign was the marching side by side to the polls of the liquor interests on the one hand, and of a large section of the temperance electors on the other.

There is no reason to regret that a change has been made. After a 32 years' tenure of office, it cannot but be useful for the two parties to change places for a while—the one to be steadied and instructed by the responsibilities of government; the other to be toned up, vitalized, and purified by a term in opposition.

As to the temperance and liquor questions, each party starts again with a clear slate, and with all the previous "pledges" and programmes wiped out. Complete prohibition is clearly out of the question for a long time to come; but something more practical and less hysterical than much to which we have been accustomed may not be beyond realization. It is our opinion that for some years past a too exclusive attention has been paid to salvation from the evils of the liquor traffic through legislative efforts and clamors. It is time for a return to more individual effort, a return, in short, to more work and less talk.

The Cosmopolitan for February presents a varied table of contents. The leading article is entitled "The Simple Life," by the editor. Then there are half a dozen short stories, many of them handsomely illustrated. "The Early Days of Christian Missions in Japan," by Adachi Kinnoyake, and "Poet," by Hendrick Ibsen. "Philosopher and Poet," by Wm. Archer, will attract thoughtful readers. One dollar a year. — Irvington-on-the-Hudson, N. Y.

The denominational division of the New Ontario Cabinet is as follows:—Four portfolios to Anglicans; two to Catholics; 1 to Methodists, Presbyterians, 0; Baptists, 0.

"THE POPE THAT IS TO BE."

Under this caption Mr. Philip Sidney, F. R. Hist.S., discusses certain imaginary reforms which, he assumes, will be brought about in the Roman Catholic Church by the selection of "an energetic English-speaking Pope, who will endeavor to wrest the government of his church from the thralldom of an Italian Jesuitical clique." In the whole history of the papacy, but one Englishman has ever sat on Peter's chair; and other nationalities have been almost as markedly passed over in favor of Italians. If this condition of affairs endures, says Mr. Sidney, the Catholicism of the church must suffer. Therefore the day must come, he claims, when such a pope as he describes will have to be elected, "if the Roman Church is to be saved from sinking into the depths of degradation and disruption." Such a pope, he says, would have "a tremendous and most difficult, but most noble task to perform." We read further (The Westminster Review, January):

"He would have to put into execution the long-delayed reforms of over a thousand years. He would have to clear the Vatican of its evil counselors and their malign influences. He would have to inspire confidence in a world which for centuries has had the strongest reasons to distrust papal diplomacy. He would have to clear monasteries and churches of spurious relics. He would have to abolish the 'final vows' taken by monks and nuns. He would have to prevent poor people from being imposed upon by extortionate demands for the payment of sums of money to deliver souls out of the flames of purgatory. He would have to curb the restless ambition and despotism of the Jesuits, and to check the sloth of some of the monastic orders. He would have to regulate the donation of indulgences. He would have to put a stop to the frightful cruelties practised on dumb animals by his coreligionists in Italy and Spain.

"Such a pope would have to reverse the policy of his Italian predecessors. He would have to bury the bull of Pío Nono proclaiming himself infallible. He would have to recognize once and for all, the just rights of a united Italy. He would have to surrender the last fragment of his temporal power. He would have to make a huge bonfire of the forged decretals and the contradictory bulls. . . .

"The Inquisition would be abolished, and the Index Expurgatorius no longer published. This latter list, in fact, has for some considerable time past degenerated into a mere farce, since it has become almost impossible for its editors to find room for all the heretical works they would like to denounce, and the gross absurdity of the situation was realized at the accession of Pope Leo XIII., when one of the Pontiff's first acts was to remove from the Index one of his own works, which had long ago been judged and condemned as heretical! Putting books on the Index, moreover, does not in these freer days stop their