



## Model Charge to Jury

### Justice Riddell and the Poor Unfortunate Magdalene.

An old college chum forwards us an extract from Hon. Mr. Justice Riddell's charge to the jury in the case of the King versus Gouin, tried last month at North Bay and asks us to comment on it, with the laconic query, "What do you think of that for an 'Old Vic' Alumnus?"

We think it is all right. We had intended nothing at the time, but the press reports were so meagre that we decided to get a more authentic statement. Without asking Mr. Riddell's permission or endorsement, we most heartily express our approval of just such "counsel and admonition" from the bench, especially when the charge deals with questions of life and death—the salvation or damnation of immortal souls.

What is the judiciary for if it is not to warn the living to protect the helpless, to guard the sacred memories of the dead? The office is a holy one—as sacred and as sanctified as that of a prophet with even greater responsibility, and right glad are we that our Canadian judges without exception feel their responsibility not only to their country but to their God, the Great Judge who will hold them to a strict account for not only words but deeds but for those they might have spoken but for those they might have done. The charge is a model of sympathetic and sympathetic—Magdalene—a class that are more sinned against than sinning—and a class that get very little sympathy from representatives of ecclesiasticalism in all ages. It does seem

strange that professed followers and associates of the Master, the only man that ever looked into the eye of woman without lust in his heart—manifest such little sympathy for the unfortunate, "cast out" whom the pure Christ forgave without asking and told to go and sin no more.

Yes, unfortunately! With no advocate—no friend in need—no mother to plead for and defend. Thousands of dollars spent in defending brutal wife murderers and heartless female fiends who will crush out human life for the sake of mammon, but who ever heard of a dollar spent in defence of helpless, crushed womanhood?

Jesus of Nazareth—Have mercy upon us! for vain is the help of man!

Extract from charge to the jury by Hon. Mr. Justice Riddell: "In the first place as regards Miss Crawford, of course it is the case that she belongs to that unhappy class of women, a class of women which are to be pitied, a class of women who have existed from time immemorial, practicing the profession which has been called the oldest of all professions, satisfying the lusts of men; and whenever man ceases to sin, then prostitutes will cease to exist. It is easy for us men to cast dirt on these unhappy women. It is not easy for us to show how they could exist if the men did not help them. It is quite true that a woman of that character, of evil reputation, necessarily has herself aspersed when she comes in the witness box; and the learned counsel was perfectly justified in urging upon you the fact that she did belong to this unhappy profession, because he had a right to press upon you everything which he thinks will assist his client.

"But women of that class are not all bad, as we know from history. Rahab, the harlot of Jericho, was the woman that took in and lodged the messengers of God's own people when they were sent forward to spy out the promised land; and her household was the household that was spared when the rest of the households of Jericho were destroyed. One cannot read the Holy Books, the Gospels, without knowing of the unhappy woman who was a sinner but who annointed the Saviour in his lifetime; and the very name Magdalene, with which women of that class are sometimes called, reminds us of her, the Magdalene out of whom went seven devils and who was not considered the worst of women.

"And in history, outside of that Great Book, time and again have women of this unfortunate class been marked as heroines. The mistress of one of the greatest of the Greek heroes, caught her tongue to be torn out, we are told, for fear that she might under torture be forced to reveal the secrets of her lover which he had given to her. You have a right to consider the woman's position, but you have the right to consider the woman herself. You saw her in the witness box; was she telling the truth?"

## Legal and Social Status of Women

### Men Make Laws That Pertain to Women—A High School Catechism.

John I ring the bell and call in school. Inspector Hughes is on his way to visit the Institute this afternoon and he has just phoned me that he will bring with him a refined, educated lady from a distant shore, who is seeking information about the laws that pertain to women among the civilized and professedly Christianized nations of the world.

The Inspector requests the class in jurisprudence and political economy to meet him in No. 1, class-room. The class is composed of bright intelligent young fellows who do honor to their parents and teachers. They talk as if they were men. They act like fathers. If they belong to a church or club or political organization it is because Dad is a member, and they follow in his footsteps.

The lady is ushered into the presence of the young gentlemen who out of respect to refined cultured womanhood rise and bid her welcome.

Young gentlemen! I can assure you that I appreciate this privilege. As your Inspector has told you I am on a tour round the world seeking information on the legal status of my sex in Christian and bible-reading nations. I have heard so much of Canada and its social and intellectual and religious advantages that I have been desirous all my life to sometime pay the Dominion a visit, and here I am in this most Christian and progressive city of Toronto. Your principal informs me that you will be glad to answer any question I may ask on the subject, and thanking you for the privilege I begin:

Q. Are the women of Canada required to obey its laws equally with the men?  
A. Yes, makes that they are.  
Q. Have they a voice and an equal right to make the laws?  
A. No they have not. Only the men have a right to make the laws of our country.

Q. But there are laws that specially concern women. Who make these laws?  
A. Only the men make them and legislate for women.

Q. You suppose me. May not mothers help by their vote and influence to make the laws that settle their legal relation to their children?  
A. No madam! Only the men have the right to make such laws.

Q. May not married women help make the laws that decide what share of the property acquired by a husband and wife during marriage shall belong to the wife?  
A. No madam! Men make the laws and women are not consulted.

Q. Who make the laws that decide how much of the property of the hus-

band should go to the wife?  
A. The men.  
Q. Who make the laws that decide the rights of married people in case of marriage and divorce and alimony?  
A. The men.  
Q. When a husband brutally assaults his wife, who make the laws that will punish him?  
A. The men.  
Q. If women were mere machines, turning out wearing apparel for men, would they be protected?  
A. They would.  
Q. Is there a law to protect a man's goods, milk bottles for instance?  
A. Yes, madam.  
Q. If women were milk bottles or milk cans, who would be protected by special legislation?  
A. Yes, madam.  
Q. What makes the difference then in legislative action between women and milk bottles?

The owners of milk bottles have votes and can protect their interests. Women have no votes in this country. Hence their interests are not protected. Think you, young gentlemen, for the courtesy of my friend, Mr. J. I congratulate you on your knowledge of the laws of your great country. Good bye, Inspector, I have got all the information I want about Canada.

### 'If I Should Die To-Night'

If I should die to-night, My friends would look upon my quiet face. Before they laid it in its resting-place, And death had left it almost fair; And laying snow-white flowers against my hair, Would smooth it down with tearful tenderness, And fold my hands with lingering caress, Poor hands, so empty and so cold to-night!

If I should die to-night, My friends would call to mind with loving thought, Some kindly deed the icy hand had wrought, Some gentle word the frozen lips had said; Errands on which the willing feet had sped— The memory of my selfishness and pride, My last words would all be put aside, And so I should be loved and mourned to-night.

If I should die to-night, Even hearts estranged would turn once more to me, Recalling other days remorsefully. The eyes that chill me with averted glance, Would look upon me as of yore, perchance, And soften the old, familiar way, For who would war with dumb, unconscious clay, So I might rest, forgiven of all to-night.

Oh, friends, I pray to-night, Keep your kisses for my dead, cold brow; The way is lonely, let me feel them now. My last words would all be put aside, And so I should be loved and mourned to-night. Forgive old hearts estranged, forgive, I plead! When dreamless rest is mine, I shall not need.

The tenderness for which I long to-night, Little's Living Age.

# Special Sunday Section

## Social, Religious and Political Conditions of Europe

### Rev. R. E. Knowles, of Galt Talks on What He Saw and Heard—Impressions of a Close Observer of Individual and National Life.

A correspondent sends us a brief account of an eloquent sermon preached by the Rev. R. E. Knowles, the popular and accomplished pastor of Knox Church, Galt, who has recently returned from a two months' vacation in Europe, whither he went to recuperate from the effects of his railroad accident. He received a most hearty welcome home from his congregation, and we desire to extend our congratulations to the members of Knox Church and the citizens of Galt in general on the restoration of Mr. Knowles to his pulpit, one of the most influential in Ontario.

In addition to being an eloquent preacher and an accomplished author, Mr. Knowles is a close observer of both individual and national life, and his evening sermon, preached to a crowded congregation, was a record of social and political and religious present-day conditions in the countries he visited.

**Synopsis of Sermon.**  
In the evening Mr. Knowles took his subject from Isaiah, 21st chapter, 11th verse, "Watchman, what of the night?" applying the question to those countries which he had visited. Since it had been his privilege to see in a limited way the condition of affairs existing in other countries, the speaker thought it was his duty to convey to his hearers as far as possible his impressions of these conditions.

What was the state of affairs in France? What was the state of affairs in Italy? What was the state of affairs in England? What was the state of affairs in Germany? What was the state of affairs in Russia? What was the state of affairs in the United States? What was the state of affairs in the British Empire? What was the state of affairs in the world?

Coming nearer home, Mr. Knowles referred to conditions in Great Britain. England was struggling with the question of whether or not there should be an established church. Some of the most radical Anglicans were advocating disestablishment. In England he found, however, that the poor had the Gospel preached to them, and no preacher lacked a congregation.

England was in a wretched condition, owing to poverty and the fact that many thousands were unable to find employment. After all had been said about Naples, Rome or Belgium, one had only to go to the slums of London to be made to tremble for the future of the British nation. Everywhere in the world, the speaker found that the poor were suffering from the effects of the war, and that the rich were becoming more and more rich.

What was the state of affairs in Italy? Italy was a land of contrasts. In the north, the people were poor and the government was corrupt. In the south, the people were rich and the government was honest. The speaker found that the people of Italy were suffering from the effects of the war, and that the rich were becoming more and more rich.

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ple will rise and destroy the drink traffic or they themselves will be destroyed. Here we had the spectacle of the rich fighting the poor, an old poor struggling against the mighty rich. There was an unceasing declaration on the part of the socialists that they would bring the immensely wealthy landowners to terms, and make an equal distribution.

The condition in Great Britain was astounding. Owing to the building of dreadnoughts and other unhappy expenditures, ninety millions extra were required this year, and it was proposed to raise this from 10,000 people by a tax on lands.

In order to illustrate the state of affairs in England, Mr. Knowles said that vacant lands in the cities were taxed at an agricultural valuation. Thus, if there were a vacant lot on the corner of King and Yonge streets, Toronto, surrounded by buildings and immensely valuable in itself, it would be taxed according to its value. A piece of land similarly situated in England would be taxed at an agricultural valuation. And as the greater part of the land belonged to the rich, the church is concerned, but which will mean religious liberty for the people.

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## The Panama Waterway

### The Great Inter-Ocean Canal a Fulfilment of Prophecy.

How the gigantic task of cutting the great inter-oceanic waterway at Panama is being performed is a mystery to many people who know the difficulties to be overcome. Not a few have the idea that the work is being done by a vast number of men laboring with pick and shovel. This is not so, for many powerful digging machines have been brought into service. The digging machine, with its giant hands armed with four great steel nails, swings its clear and taut cable into the waiting wagon. With such help it is not difficult to understand how the rate of digging has risen from a few thousand cubic yards a month to eight hundred thousand. The prediction that the entire work may be finished in eight years, first received with incredulity, now appears to be within the bounds of possibility.

Thus, after being agitated at intervals for nearly five hundred years, the project appears to be nearing realization. The route is practically that first selected and endorsed by M. de Lesseps. That it is the most practicable route, in spite of the locks necessitated by the greater elevation at Culebra and the variation in the range of tide on the Panama side, is now generally admitted. It will not be the ideal canal, but it can be built with comparative speed, and it will serve the purpose. The use that will be made of it, thru its shortening the ocean route betwixt the east and west, and its opening up the world's commerce, will doubtless lead to its enlargement. That there will also be a large foreign traffic thru the canal is certain. No captain will spend time in rounding Cape Horn when he can pass thru the canal in about twelve hours. With small exceptions, another step has been taken in removing natural obstacles to easy and rapid communication among the peoples of the world, and a significant feature of it is that it will be for peaceful communication only. The canal is never to be used in the purpose of war. The peace of the world is the purpose of the canal. The canal is never to be used in the purpose of war. The peace of the world is the purpose of the canal. The canal is never to be used in the purpose of war. The peace of the world is the purpose of the canal.

Go thru, go thru the gates; prepare ye the way of the people; cast up the highway; gather out the stones; lift up a standard for the people. (Isaiah LXII, 10.)

## The Goddess of Woman's Liberty

### What Makes Mrs. Pankhurst a Militant Suffragette?

It would indeed seem strange if this section of a Journal, that has recently proclaimed itself in favor of woman's rights and equality of privileges with men, would so far forget itself as to fail to mention the visit to Toronto of Mrs. Pankhurst, the well-known leader of the English suffragettes, whose lecture last night in Massey Hall was a revelation and an eye-opener to many of the sterner sex. It was James A. Garfield who wrote: "If there be one thing upon earth more manly than a woman, it is a woman who is a brave man—it is a man who dares look the devil in the face and tell him he is a devil." We might take the liberty of saying that there is one thing upon earth more manly than a brave man, and that is a woman who is a brave man—it is a man who dares look the devil in the face and tell him he is a devil. We might take the liberty of saying that there is one thing upon earth more manly than a brave man, and that is a woman who is a brave man—it is a man who dares look the devil in the face and tell him he is a devil.

One who was present at the great reception given to her in New York, where she was hailed as the goddess of liberty to the women that suffer social and political wrongs, informed the writer that Mrs. Pankhurst's complete abandonment to the cause of woman's rights that could alone account for her bravery and tireless devotion, and having listened to her spirited and augmenting address last night as coming from one so petite and apparently frail in physique, we are hardly in accord with the sentiment that Mrs. Pankhurst's strength lies in her supreme devotion to the task she has undertaken to rectify woman's wrongs and emancipate her sisters in bondage.

But heredity has something to do with our real selves. The born in England, she was educated in Paris, at a time when the very atmosphere was charged with the mesmeric elements of the storming of the Bastille. Her father was a radical, indeed, while her grandfather was a notorious leader in the great French Revolution at Waterloo in 1815. She is of the manner born—the born in her blood—she couldn't help it.

And if there was anything lacking in birthright it was made up by education and environment. At Paris she met the brave and accomplished daughter of Henri Rochefort, and she became an ardent Republican.

And still more of the training that makes woman a woman, the meeting of her husband, Mr. Pankhurst, who had been a member of the first woman suffrage society founded by John Stuart Mill, and it is a very long for such attractive bodies to coalesce. They were married within a year of their acquaintance.

"Truth is truth to the end of reckoning,"—Shakespeare.

### Working Men's Club.

Editor Sunday Section: Re the workman's letter in your last issue of The Sunday World, will you allow me on behalf of my fellow-workmen to thank you for publishing it; also for your kindly remarks. What we want is the use of a large central room, heated and comfortably furnished, where we could spend our evenings free from the temptations of the saloon.

The temperance party have closed a number of hotels, but what have they done for the workman, who has only one room? Hundreds of workmen that say night visits to the saloon do not get drunk. It is our only meeting-place. The churches have not provided anything. It seems as if that so many beautiful churches should be closed six days out of seven. I hope someone more able than myself will take this matter up.

Another Workingman.

### Beat of the Pendulum.

A young man who visited a condemned criminal said to the turnkey of the prison: "It seemed so dreadful to sit in that cell and hear the great clock ticking in the hall. It was really ticking off his life. I could not even think of anything else."

But is it not true that the clock is always ticking away our lives? The turnkey said: "The time is being shortened. Surely the beat of the pendulum is solemn when we feel that it registers not merely the passing of a moment of time, but the coming of a great opportunity and its swift gliding into a past which cannot be recalled."

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## Mrs. Pankhurst

### At the Princess' Sunday Night.

Mrs. Pankhurst has kindly consented to remain over Sunday night in Toronto and speak at the People's Sunday Night Service in the Princess Theatre to-night. Her subject will be "The Ethical Side of the Suffrage Question." Our patrons will do well to come early, as standing room will not be allowed. This is a decided privilege for the People's Sunday Service, and the people will govern themselves accordingly. Doors will be