



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 ironic 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, to see that the sacred and the profane are kept apart, and to see that the sacred and the profane are kept apart, and to see that the sacred and the profane are kept apart...

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 have been taught to think. 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, madam, 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 surprise 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-

strange that professed followers and associates with 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 manhood, 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, suffering 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. Hathab, the basket 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 of Magdalene, with which women like this witness 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, caused 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 profession, but you have the right to consider the woman herself. You saw her in the witness box; was she telling the truth?"

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, whether 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 to anyone interested in patriotism, religion, education and humanity? In France we saw the pitiful sight of a nation sick of its religion. France had risen in revolt against the Church of Rome. Their alternative was being strong drink. Either the English people will rise and destroy the drink traffic or they themselves will be destroyed.

England was on the verge of a revolution, or at least a reformation. Here we had the spectacle of the rich fighting the poor, an dthe poor struggling against the mighty rich. There was an unconcealed 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, it could easily be seen how the poor were being made to bear the burdens of the nation. The proposition to tax this land at a fair valuation had already passed the house of commons and was now before the house of lords. The house of lords was composed of large land-owners, and they might be able to fight back the bill, but in order to do so, they would have to strike the commons fair in the face. The commons were determined that the lords should pass the bill, and from this very state of affairs would arise at least a reformation, if not a revolution.

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 we saw the greatest part of the misery in England was due to strong drink. Either the English people 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 dthe poor struggling against the mighty rich. There was an unconcealed 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, it could easily be seen how the poor were being made to bear the burdens of the nation. The proposition to tax this land at a fair valuation had already passed the house of commons and was now before the house of lords. The house of lords was composed of large land-owners, and they might be able to fight back the bill, but in order to do so, they would have to strike the commons fair in the face. The commons were determined that the lords should pass the bill, and from this very state of affairs would arise at least a reformation, if not a revolution.

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 we saw the greatest part of the misery in England was due to strong drink. Either the English people will rise and destroy the drink

The Panama Waterway

The Great Inter-Ocean Canal a Fulfillment 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, tears away nearly a truckload of material at a single effort. The controller, by a touch of his powerful machinery, swings it clear and tugs it deftly into the waiting wagon. With such helpers 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 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 routes between the east and west, across coasts by about nine thousand miles, will doubtless lead to its enlargement. That there will also be a new trade in the range of the canal, from Cape Horn when he can pass thru the canal in about twelve hours. With its completion another step will be 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 warfare, and the nations that are to be benefited by it are to be benefited by it.

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



"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 pay rightly visits to the saloon do not get drunk. It is our only meeting-place. The churches have not provided anything. It seems a pity that so many beautiful churches should be closed six days out of seven. I hope someone more shrewd than myself will take this matter up.

Another Workman.

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 rest. But it is not true that the clock is always ticking away our lives? The duty to bear it." "The time is being shortened," said the turnkey. "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."

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 world-famed 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 mankind loves to admire better than another it 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 make the liberty of saying that there is one just "thing upon earth" true manhood admires and loves more than a brave man, and that is a brave woman, who in spite of ridicule and calumny, is prepared to stand alone and fight for a principle that is as sacred to her as her obligation and devotion to her God.

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 it was Mrs. Pankhurst's conviction, her 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 augmentative address last night as coming from one so petite and apparently frail in physique, we are heartily 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 magnetic elements of the storming of the Bastille. Her father was a radical, indeed, while her grandfather was a notorious leader in the great French riots at Peterloo in 1819. She is of the manner born—the born is 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, she received from her affinity in Dr. Pankhurst, who had been a member of the first woman suffrage society founded by John Stuart Mill, and it didn't seem very long for such attractive bodies to coalesce. They were married within a year of their acquaintance.

while peaceably leading a deputation to interview the prime minister, which is the insensible right of every man subject. As present she is under sentence to imprisonment which awaits the confirmation of a higher court. Such is the checkered career of this woman who bears the scars of battle in her contention for the rights of woman, who, as she affirms, was made the equal of man in the beginning.

All hail to the women of her kind who take an interest in public affairs that make for the betterment of the greater number of our race! There are still wrongs to be righted—there are thousands of women in every land who suffer the worst of evils. Some of them are placed legally at the mercy of savage and brutal husbands, whom the law protects, and their lord and master. Thousands and tens of thousands are driven by misery and ill-paid, hopeless labor into the Dead Sea of horrible vice.

Is there nothing for Christian sanctified woman to do in this wicked and adulterous generation? Are there no wrongs to be righted, no wrongs men are loathe to touch with our little finger? Are there no chains of slavery in the brutal lusts of man, or the "lords of creation" cannot or will not break asunder? If we are unwilling to undertake the dirty business, why object to pure, consecrated womanhood obtaining an influence in public affairs, to use for the betterment of the race? Dare we, as men who feel our accountability to God, withhold our voice in protest? Dare we sneer at the smallness of their aims and the pettiness of their thoughts and the purity of their conversation, when we refuse woman, in every sense our equal, the privilege of bettering her condition in life? Say, men of Canada! having no self-interest or inclination of ourselves to seek a remedy for the wrongs of woman, do we want our wives and daughters, who have viewed the divine infatuation to "go and do likewise," to sit patiently by and accept as a dispensation the law which leaves the weaker sex hand and bound, unable to throw the weight of one little vote into the scale of justice and mercy and truth? I throw not.

Personal—P. Redfern Hollinshead

Mr. P. Redfern Hollinshead, the tenor soloist of Bloor-street Presbyterian Church, is acknowledged by those competent to judge, to be in the front rank of Canadian vocalists and the peer of tenor soloists of America. It was an American who said, after hearing him sing in Massey Hall: "That is wonderfully fine singing—hard to beat it in our country." Mr. Hollinshead will sing a couple of selections at the People's Sunday Service to-night, in the Princess Theatre.

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



BETHEL—WHERE JACOB SAW THE LADDER AND THE ANGELS.

How Americans Feel

Attitude Toward England Becomes More Sincere.

Rev. J. H. Jowett, of London, England, has recently returned after spending ten weeks in America—who was the guest of Canon Coody, during a short visit in Toronto—has been interviewed by the English press as to his impressions of America, it being his first visit.

Among other questions asked was "What impression did you get of the feelings of Americans towards England?" Mr. Jowett's answer was: "I think that the feeling of America towards England is friendly, and is becoming increasingly so. A man of great public standing in America told me that he and his people regarded England as the natural ally of America, and he thought the relationship was never on a more friendly basis than today. On every hand I found that this better understanding was directly attributed to our Ambassador, Mr. Egge. By everybody he is spoken of in superlative terms. In the first place, he went to them as a man who knew their history, who has written what is by far the best history of the American Commonwealth. But more than that, he has an instinctive insight into the American character which enables him to interpret the thought and feeling of the Americans to themselves. His consummate tact, added to his literary distinction, has made him an Ambassador such as America has never had."

Another question was in reference to the states going dry. "We have heard about states 'going dry'—the Prohibition question. What is the present position with regard to the liquor trade?" "There is an 'exceedingly strong' swing just now towards Prohibition. I talked with men of all parties, and there was a general agreement that Prohibition is a wise policy and is very materially reducing drunkenness. It was told that the apparent failure of Prohibition was only in states where

the law has been laxly enforced, but where the law is strictly administered there are the most encouraging results. The American cities are taking matters of public health and public morals into their own hands. The referendum is becoming common. Even in such towns as Los Angeles, the methods of civic government are very progressive. Questions concerning the public welfare are submitted by the referendum to the vote of the people themselves, and they respond in favor of progress and purity. These cities are not afraid to try experiments, and the experiments are very educative alike of the administrators of the city-government and of the people as a whole."

"Lead Us Not Into Temptation"

Rev. Dr. W. F. Wilson does well to call the attention of the civic authorities to existing conditions in many rooming and boarding houses of Toronto, where young ladies make their home, in not having a reception room for a gentleman caller. Our attention was called to this matter a year ago, when, as was then stated, we had occasion to call at the request of her parents in the country on a young girl in one of the large and otherwise well-conducted rooming houses of the city. As we had an important message to deliver, we had to go into the bedroom to speak to her or walk the cold dark street. This should not be so. Toronto must have homes for its great army of single-handed toilers, and all possible help and encouragement should be given to respectable people who undertake this work of respectability. The paratotal roof and are called to lead a lonely life among strangers. A young lady should not have to suffer embarrassment or inconvenience of any kind if a gentleman acquaintance calls upon her. Let boarding-house keepers answer the prayer of their guests instead of troubling the Almighty: "Lead us not into temptation."

Question of Faith

Answer to Question Which Sinner Often Asks.

When the subject of sin is under discussion, there are frequently those who ask, "Why did God make me (capable of sinning)?" "Why did He not make me so that it would have been impossible for me to sin?" Of course, this means, Why did God make me a free moral agent? Why did He not make me, as He made the other animals, without a moral nature, incapable of good or evil? And there are those who seem to think that, in some way, God Himself is responsible for their sinfulness, and, consequently, ought not to take it into account, when making up His heavenly host. But it would be well if such persons were to stop and ask themselves whether, after all, they are sorry that they are sinners; whether they are not well satisfied with themselves as they are; whether they really care to be freed from sin and its attendant "pleasures." They should be brought face to face with this great truth, that the difference between life and death is only a matter of choice, to-day. He who is sorry that he is a sinner, and really wants to be delivered from sin, has at hand the unfailing remedy for sin—simply trust in the Lord Jesus Christ. No soul, sorry for sin and looking to Christ Jesus for deliverance, will ever be disappointed. It is not a matter of self-deliverance, of climbing up by human strength, of practising virtue until it comes to be easy. It is a far simpler matter—renunciation of self and confidence in Christ. It is a question of taking God at His word—"This is My beloved Son, hear Him," who says, "Him that cometh unto Me I will in no wise cast out."