

kenness has increased almost in a direct ratio with the closing of public places, and there is now more of it than at any previous time in the history of the city."

I give a few extracts from the evidence of witnesses:—Professor Bowen (d), of Harvard College Professor of Natural Religion and Moral Philosophy: "It is as easy to buy liquor now as it is bread, and it can be had even at a greater number of places." Ex-Governor Washburn (e), who was a well-known temperance man, and "began with a pretty earnest and confident zeal and belief that intemperance could be suppressed by stopping the sale," said about making it a party question: "The moment you bring it into a party question the desire for office is created, and the very man that clamours the loudest is generally likely to be the man that does the least for the cause of temperance, and it is a fact in my own experience that the men who have scoffed at me and my friends in the advocacy of this matter were the men who, in the end, stepped forward as patrons and leaders in the temperance movement. . . . At any rate, at the end of fourteen years here stands the law, and in many places where I know before there were no sales, and where there could be scarcely anybody found to drink, there are reputed to be those who drink freely. . . . Of two evils I would choose the less; and I believe it would be a less evil to carry on this sale under proper restrictions than to carry out the existing system of legislation." Mr. John Quincy Adams (f) said that, according to his experience, it was preposterous to stop the sale by Prohibition and that it drove the sale into the dark, where "horrible stuff" was sold at high prices. Professor Agassiz (g) had met with a great many who did not practise in private what they professed in public. "Not long ago a clergyman of the highest respectability told me that he could not perform his duties without sustaining his system by an occasional glass of wine, and that such was the prejudice of the country he dare not let it be known for fear of losing his influence." Right Rev. Dr. Eastburn (h) said "from information derived from those who have visited the poor in my behalf, my impression is that intemperance has been increasing for several years. I am decidedly in favour of a license law and against a prohibitory law; I do not think that a prohibitory law can be carried out." Ex-Gov. Clifford (i): "I believe more liquor is kept by the people of all classes in their houses than was kept ten or twenty years ago. . . . If I believed it would improve the morals of Massachusetts, if it would serve as a shield to my boys, who are growing up, from the possible temptations which they may meet, I would certainly find myself in the ranks who are urging it to its most efficient execution. But I am very well persuaded that it is only a step in the wrong direction." Charles Henry Parker (j): "I think the prohibitory law has been fully tried, and failed to obtain the ends for which it was sought." W. M. Lathrop (k): "I consider the present law as failing to answer the end proposed by it." Mr. A. O. Brewster (l), who acted as one of the prosecuting officers from 1855 to 1862, said: "My own judgment is that you never can suppress intemperance until God in His infinite wisdom brings the world to a righteous civilization." Rev. Dr. Rolles (m), who was much interested in the temperance cause, and had delivered a good many temperance lectures, said that "when the subject came to interest politicians, and the matter became a subject of law and compulsion, from that time to the present I have not any doubt that intemperance has very much increased; nor have I any doubt that the public mind is demoralized on the whole subject. I think it has, for instance, demoralized the public mind by giving a false standard of morality; and I doubt if there can be a greater injury to good morals than by a setting-up of false standards of morality. I mean, for instance, that the use of ardent spirits as a beverage is not always a sin *per se*, nor is the selling of it always a sin; and when you say they are you violate the truth, nor does the public conscience respond to any such interpretation of what is right and what is wrong." He said that all denominations of the clergy from 1834 to 1845 took an active part in the cause of temperance; but that they cannot conscientiously do so now, because they must become politicians; that Prohibition only increases the evil, and that there was more liquor drunk among the leading families of his communion than there was thirty years ago. "I believe," said he, "that the law of the Gos-

pel and the love of the Gospel will do a thousand times more than all the laws of the State that can be formed."

I could add to the foregoing testimony evidence given by municipal officers of cities, present and former judges, district attorneys, ministers of every denomination, distinguished medical men and chemists, merchants and total abstinents who had advocated the prohibitory law. "It is without precedent in the history of the legislation of this State that a criminal statute should be so numerously opposed by men of this class and character," says the report of the committee. Now all this was under a double police force. Let us now turn to the State of Connecticut.

Dr. Leonard Bacon (n) said before the Special Committee of the Legislature of Massachusetts, regarding the prohibitory law in force in Connecticut. "So far as my observation in the town of New Haven extends, there is more intemperance now than there ever was before. I think that since the introduction of this species of legislation, the interest of the best people in the temperance reformation has greatly diminished. I think that the progress of that reform, by means of voluntary and mutual pledges of total abstinence, has been entirely interrupted. . . . My conviction is that the law does tend to popular demoralization. Such has been my conviction when the law went into operation, and I feel it more and more."

WILLIAM T. TASSIE.

(a) p. 138; (b) p. 19; (c) p. 149; (d) p. 314; (e) p. 6; (f) p. 303; (g) p. 284; (h) p. 269; (i) p. 34; (j) p. 45; (k) p. 57; (l) p. 88; (m) p. 94; (n) p. 358.

(To be concluded next week.)

OUR WORK IN MUSKOKA AND PARRY SOUND.

MR. EDITOR,—While your columns have, from time to time, of late contained many interesting items of the work being carried on in British Columbia and the North-West, nothing has appeared concerning our work in Parry Sound and Muskoka; not because there is nothing of interest to report, but rather because I have been so occupied in the field as not to have time for writing. It gives me pleasure to report that the work is going on, and never in the history of this field so successfully as at present. The difficulty of winter supply is being in a great measure overcome. We have one ordained missionary and six catechists this winter, where last winter we had but three catechists. The number of stations receiving regular supply from this band of missionaries is thirty-one. I have visited them all recently for the purpose of administering ordinances and holding missionary meetings, and found the work going on heartily. We are fortunate in securing good men for the work. One of the difficulties we still labour under is the want of proper church accommodation in many of the stations.

We have some twenty churches already erected. Most of them are finished and paid for. A few of them are still under construction, the work being delayed for want of means, while in the other stations there is a crying need for the erection of suitable places for worship. I need not say a word as to the necessity of this work in connection with our mission fields. It is familiar to all your readers and acknowledged by the Church at large by the existence of the handsome "Church and Manse Building Fund" in connection with the work in the North-West. We have access to no such fund for our work in this field. At Sturgeon Falls, on the C.P.R., Sundridge, on the N.P.J.R., Baysville and Port Carling, we have churches erected but not yet finished. Not to particularize each case, these require aid to finish the work begun. Then at South-East Bay, Burke's Falls and Katrine, stations on the N.P.J.R.; at Nipissing Village, at Deebank and in the townships of Proudfoot and McMurrich, we must, if we are to retain the advancement already made, proceed with the erection of churches immediately on the opening of spring. To show the pressing need I may instance one case, that of Nipissing Village. Our missionary there writes under recent date: "On Sabbath last, although it was most disagreeable, the school house was crowded; if the weather is at all fine the congregation cannot all get in." A fine day in winter in this region means thermometer twenty to thirty-five degrees below zero. At South-East Bay, where our people meet in a mere shell of a house rented for service, our missionary writes: "On Sabbath week it was so cold that the men sat with their coat collars up, and all were very uncomfortable.

I got my cheeks frozen going back to North Bay"—a tramp of ten miles; and so I might instance the needs of other stations, but enough.

At our meeting of Presbytery, held on the 26th January, I brought the situation of these stations before the Court, when it was agreed, after deliberation, that I be authorized to make an appeal through your columns, setting forth the needs of the field in this respect, that those who may be inclined to aid us in this important work may have an opportunity of so doing. The work is most important in its bearing directly upon the welfare of the cause so dear to many of us. The people who are to be thus helped are most deserving. More work for less money from the Home Mission Fund is being done now than ever before in this wide-spread field, and I venture to say than in any other field under the Assembly's Committee; while the people themselves are alive to their duty as those to whom "the Gospel of the grace of God has come." For the year ending with September last the stations in this field contributed directly to the Home Mission Fund of the Church the sum of \$404.42. For the current year their contributions are just beginning to come in, and from one station I have received at the rate of nearly \$2 per communicant for this Fund.

While dealing with our wants I might as well mention another, which I know needs only to be mentioned to receive the hearty sympathy and consideration of many of the friends in more favoured parts of the Province. We need libraries and papers for our Sabbath schools. Many of these are dropping their characters as union schools and becoming more distinctly Presbyterian schools. Thanks to an unknown friend, through Dr. Cochrane, our Convener, we are able to supply not only the schools, but many families also with the Shorter and Mothers' Catechisms. Over 500 copies have thus been distributed during the past year. We need books and papers for the schools as well. If the friends in any of the schools that have libraries they are through with, or papers that are not required, will drop me a card to that effect, I will give them directions as to post-office address of schools and quantities required. And might not those schools which have funds to distribute at this time of year remember our church building in this field, and help those who are striving to help themselves? Any sums forwarded to me, Box 63, Barrie, will be acknowledged with your permission, Mr. Editor, in these columns. Any contributions designated to any particular station will be so disposed of; while those not so designated will be expended under the direction of Presbytery according to the need of individual cases.

Barrie, Jan. 27, 1886.

A. FINDLAY.

KNOX COLLEGE AND ITS NEW PROFESSOR.

MR. EDITOR,—The Church, all admit, should appoint the best man for the work. The question should be considered calmly, and without strong personal feeling, which is apt to bias the judgment in the matter. In the opinion of many of the ministers and members of the Presbyterian Church, a tried man, who has given satisfaction, is to be preferred to an untried one. Your issue of January 20 contains a letter, signed "A Student," which should not pass unchallenged.

1. "A Student" states that "Dr. Proudfoot was asked eighteen years ago to lecture for about six weeks each session, for which he was to receive \$650 per session." The facts, however, are that Dr. Proudfoot has lectured for three months each session instead of six weeks. Besides, on p. 47 of the Minutes of the General Assembly for 1885 it will be seen that the salary of Dr. Proudfoot was increased then to \$650. Hence, as a matter of fact, Dr. Proudfoot has done half the work of a professor and, at the same time, has received only about one-fifth of a professor's salary. If, therefore, the professors of Knox are not receiving an extravagant salary, and they are not, surely it is unfair and ungenerous to refer, as "A Student" has done, to the small amount received by the Lecturer on Homiletics, etc., and which is relatively much smaller than the salary of the professors of the College. For the impression left is, either that \$650 is too much for the work, or that the present Lecturer is undeserving of that amount.

2. "A Student" further says: "He is not, in our judgment, the kind of teacher we need; even in Homiletics." The preamble of this objection savours