

The Weekly Mail

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TORONTO, THURSDAY, JUNE 14, 1883.

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THE THREAT OF SECESSION.

It is satisfactory to find that, at last, the enemies of the Canadian constitution have ventured to emerge from ambush. The country's foe is now before it in the open, and it will be our fault—the fault of the people—if the Grit malcontents be not routed bag and baggage.

At last the game is up, and the destructive appear in their true colours. It is not any longer the Dominion usurpation that we hear of, but the federal system that is to blame for palpably and intentionally permitting it.

A short time since a futile effort was made to excite jealousy in the other provinces. It was gravely proposed to the local executives of the Grit party to meet and carve at our constitutional system in the interest of Mr. MOWAT and Mr. CALDWELL.

Who is he, and what right has he to say that Ontario will or will not? At this moment he and three of his colleagues—four Ministers out of six—are "hived" in two counties; a fourth, the sole representative east of Grandfather's line, is safely only in a pocket constituency.

The people of Ontario know too well the value of the constitution, and cherish it too highly, to permit themselves to be controlled by a reckless half-dozen of adventurers, whose entire aim is self, and party before the people's policy now, when its beneficent results are appearing everywhere from Halifax to Victoria.

But this desperate move is not only a blunder; it is a fearful crime. The men who, for political reasons—and for nothing else—propose to overthrow the constitution when its beneficent results are appearing everywhere from Halifax to Victoria.

plique. It is high time that our people were fully aroused to the threatened danger. The constitution, and with it all the promise it holds forth, are at stake, and it is the duty of every patriot to rally promptly and determinedly to its defence.

NOTES ON THE ANGLIN DINNER.

"The gallant Smith O'Brien would have done your souls good to hear him roar!" In his fury he arose, and rushed upon the foe. But they hit him on the nose by the Shannon shore.

There never was a more pretentious fraud than the ANGLIN dinner. The crowd was pretty big; but it had evidently been gathered in from the hotels and the byways; the chance visitors of a day being roped in to do honour to the last hope—and such a hope—the Grit party. There was a good deal of cheering also in honour of the "distinguished" guest; and when it was all over there were some who dimly remembered that Mr. FRASER and Mr. PETER RYAN and Mr. P. HUGHES and others had made pretty big and valuable efforts in various directions for the Grit party; but nobody had ever got up a "shaloo" for them.

One of the great beauties of this recent "night before LARRY was stretched" is its suggestiveness. The Grits are to-day shouting for TIMOTHY. They have shouted for a good many men of like character and disposition; but they have abandoned them all. In twelve months Mr. TIMOTHY will have to be suing these enthusiastic howlers for his salary, and he will not find them so ready with their money as with their words.

Another point about the gathering is this—that it reveals the policy of the provincial Grits. It is to be anti-Confederate and home rule; that is, a bad combination of disruption and dynamite, with an added shade of treason. Mr. MOWAT having degraded the Crooks Act, and ally of the Bummer and the Brothel, it is determined that the McCarthy Act shall not be allowed to show its superiority if he is to be a Grit.

Mr. ANGLIN'S speech contains a few points worth notice. He tells with unctuous on the banquet tendered to him in St. John, and says that "it was not surprising" that it should have been given him. We agree with him; he had earned that banquet any time these ten years by just hinting that he was going. They would have been glad to get rid of him. He has been a political nuisance for twenty years.

Mr. ANGLIN says: "I came to Ottawa not very kindly disposed to the Liberal party of the Province of Ontario, but I had learned that they were among the foremost to bring about the scheme of Confederation, to which I was at once opposed."

We read as follows, also with a good deal of interest: "I have heard it said that the Scotchmen wanted to rule this province, but I find Scotchmen assembled here to do honour to an Irish Catholic." (Renewed applause.) Sir, I believe all this gives promise of the great and glorious future for the Liberal party. If we get rid of these wretched misunderstandings, and banish these prejudices; if we regard each man as he ought to be regarded, no matter what his descent—(applause)—

Mr. ANGLIN has earned his bread for twenty years by pandering to race and religious prejudices, by exciting "national" feelings, and by fostering grievances in order that he might have a chance to scream.

subject of the Liberal party are as follows: "I am afraid from what I know—I hope I am not a Liberal myself—I believe in a strong party in Ontario to-day as it was or as I believe it to be twenty years ago. Well, sir, it is not because the principles of the Liberal party are so good as all honorable, honest, and patriotic men ought to adopt and rest upon. There must have been some mistake, some error on the part of the leaders or members of the Liberal party. There have been universal efforts made to mislead the people of the whole country, and these have been too successful."

"I believe that, with no disparagement to the honours of the party which four members of the late Cabinet were engaged in to destroy the Dominion rather than lose power. The process of decay in the Grit ranks cannot be arrested by so singularly successful a course as that which has been twice disgraced in Parliament."

Mr. ANGLIN did not tell his audience on Tuesday evening the story that he told in St. John concerning his relations with Mr. MACKENZIE in 1874, on the formation of the Government. This is the way the Telegraph reported it: "In the formation of a Government it is sought to give representation to the various parties, and to do more good outside, and to be waited upon by some gentlemen of the Upper Province who said two members of the new Government would be Irish Catholics, he would do more good outside, and to support the demand for one from Ontario. He told them he had no wish to enter the cabinet, and they asked him to do so. There was one Irish Catholic in it. Mr. Mackenzie called on him and said he had only one difficulty, and that was about him. He (Anglin) said he would do it if he did not want office; that it would be a serious pecuniary loss to him to enter the Government; that he could do more good outside, and that he would support the Government if he approved of it and of its policy. Mr. Mackenzie was not satisfied, and called on him next day. He replied that he kept objections made to him by gentlemen from New Brunswick. The old Mr. Popery cry was repeated. Mr. Mackenzie said he would do it if he did not want office. It will not be his first time of finding his friends out. In 1878 he declared that his friend Mr. HENTINGTON had stopped his printing job, not because they were corrupt violators of the 'Independent' of Parliament Act," but because Mr. ANGLIN had criticised Mr. HENTINGTON'S 'No Popery' speech at a meeting in 1878 at the close of the session. TIMOTHY was dancing about the corridors of the House of Commons cursing, actually, at Mr. ANGLIN, and Mr. BLAKE, who had signed a report that unsated TIMOTHY for corruption. Mr. BLAKE forgives him, no doubt. Mr. BLAKE is humble. He submits to a good deal. His coat-tails have been pulled on more than once, and he has been the butt of the Grits, or of some shocking Tory person; and he has not minded it—much."

That Mr. ANGLIN'S Grit allies objected to his speech, he has no objection to admit. 2. That the "No Popery" prejudice was among the members of the precious "Liberal" party and was strong enough to bar the Cabinet door against Mr. ANGLIN. 3. That the "No Popery" prejudice was hedged, and left Mr. MACKENZIE in an "unsatisfied" state of mind, and was playing the Artful Dodger with that canny Scotch Grit.

That the "insult" was accepted in a jiffy—though with a show of protest; and when TIMOTHY was promised the Speakership, the New Brunswick Catholics would no longer a champion but only a "representative"—who had sold his voice in silence for their sake—oh, yes! for their sake entirely!

Episodes like these would perhaps have been out of place at a banquet. We trust they are not out of place in a friendly reminiscence like this, which we submit with our compliments to the consideration of the public.

AN IMPORTANT POINT FOR FARMERS.

The Grangers of Western Ontario bunched at Port Stanley in the early part of the week. The gathering numbered ten thousand persons, and included some of the leading agriculturists of the West. As at all such meetings, the leading feature of the proceedings consisted of the speeches. These were eloquent and timely. One of the many interesting points touched upon was the subject of the representation of farmers by farmers in the halls of legislation and in the Cabinets of which Canada has so many.

A STEP IN ADVANCE.

The Grit organ, in the extremity of its despair about the superiority of the McCarthy License Act over the Crooks Act, is driven to some very curious readings of the law relating to Sunday drinking. The Crooks Act distinctly provides that liquors can be sold on Sundays in hotels and drunk anywhere on the premises by any lodger. The public generally can go into a hotel and, through the lodgers, get all the liquor they want. A man can go to a lodger and ask himself blind if he can persuade a lodger to order the liquor. In his evidence before the License Committee Mr. HONORABLE said: "As far as the Crooks Act is concerned, all hotels are allowed to sell to their guests between seven o'clock on Saturday night and six o'clock on Monday morning."

Mr. OLIVER MOWAT, lawyer. Mr. F. C. HASSER, lawyer. Mr. A. S. HARDY, lawyer. Mr. T. B. PARDEE, lawyer. Mr. JAS. YOUNG.—Well, it is difficult to classify Mr. YOUNG, but he is not a lawyer. He is a

fire insurance director, general speculator, and professional politician. His interest in farmers is limited to the mortgages and the insurance money which he annually collects from them. The question for farmers to ask themselves is this: "Is he properly represented in a Cabinet?" The Crooks Act is a "liberal" political fiction. Of course the answer cannot fail to be in the negative. But if indeed that farmers have a good enough representation in Mr. MOWAT'S curiously constructed Ministry, let him study the opinions of that statesman whose utterances are highly treasured by the Reform party. Mr. BLAKE, immediately after the formation of his Government, addressed the Legislature in the following language, as reported by the organ of his party:

"I believe that, with no disparagement to the honours of the party which four members of the late Cabinet were engaged in to destroy the Dominion rather than lose power. The process of decay in the Grit ranks cannot be arrested by so singularly successful a course as that which has been twice disgraced in Parliament."

According to Mr. BLAKE, then, a Cabinet of five Ministers, four of whom were lawyers, possessed too much legal talent for the good of the country. If four lawyers were more than Mr. SANDFIELD MACDONALD should have had in his Cabinet, surely Mr. MOWAT'S Government is too full of lawyers for the good of the country. The Premier, however, regardless of the important doctrine laid down by his leader, and of the claims of the farming community for a more liberal representation, has with an almost suicidal phalanx of gentlemen from Osogood hall, and he rigidly excludes from the Council Chamber anybody who is not a lawyer. He is a lawyer, and they asked him to do so. There are a quarter of a million of farmers in Ontario, and but a few hundred lawyers. Yet this quarter of a million of farmers are to be represented in the Cabinet, while the lawyers have no less than five. The discrimination against the farming community is shameful. And that is particularly outrageous when it is that necessary for Mr. MOWAT to have among his supporters farmers who would make equally as able Ministers as Messrs. YOUNG, HARDY, PARDEE, CROOKS, and HONORABLE. Mr. MOWAT has to do with a farmer! As Mr. GLAZEBROOK and Mr. LUCE put it at the Grangers' gathering, farmers, if they are true to themselves, cannot consent to be represented in the Government by a man who is not a farmer. Let the farmers of North Brant then show that they do not believe in Mr. MOWAT'S doctrine that farmers are not fit for Cabinet positions, by electing Mr. STRICKLAND, who has spent his life with them, and is one of their number. Let them assert that the great industry of the country is to be neglected, and let them exercise the power they possess of compelling Mr. MOWAT to appoint at least one farmer to the Cabinet.

NORTH BRANT.

Now that the Liberal-Conservatives of North Brant have put their hands to the plough, let them not look back. Their duty is very clear. At the general elections in February last the people of Ontario showed that their confidence in the MOWAT Administration was shattered. If our friends, in constituencies which we held, and ought to have continued to hold, had exhibited the earnestness that Mr. MACKENZIE had a right to expect from them, the MOWAT Government would have been routed, without power to recover itself. We did not succeed, as we could have succeeded, simply because in a few constituencies our friends did not use their full strength.

We have, in the past two years at least, been the people of North Brant, in common with the rest of Ontario, all the reasons an intelligent man would require for refusing to support Mr. MOWAT. The consequence is very Gritty, and at the general elections our friends there did not consent to the seat with Mr. YOUNG. That was a mistake. It was a mistake to let Mr. YOUNG take the task of our party harder everywhere on election day. It will render the task of defeating him in North Brant harder now. But that is the task that our friends have to do. They must maintain the seat with Mr. MOWAT. The consequence is very Gritty, and at the general elections our friends there did not consent to the seat with Mr. YOUNG. That was a mistake. It was a mistake to let Mr. YOUNG take the task of our party harder everywhere on election day. It will render the task of defeating him in North Brant harder now. But that is the task that our friends have to do. They must maintain the seat with Mr. MOWAT. The consequence is very Gritty, and at the general elections our friends there did not consent to the seat with Mr. YOUNG. That was a mistake. It was a mistake to let Mr. YOUNG take the task of our party harder everywhere on election day. It will render the task of defeating him in North Brant harder now. But that is the task that our friends have to do. They must maintain the seat with Mr. MOWAT.

The task is not an impossible one. The Local Government is now on the defensive. Its power and prestige are shaken. At the present juncture the probability enough seats will be vacated to give us the Government whenever the elections for the vacancies are held. We have no reason to suppose that Mr. YOUNG would not be allowed to win. Every man who is in earnest as a loyal subject of Great Britain, a loyal citizen of Ontario, and a loyal member of the Liberal party, who is in earnest in obtaining provincial rights by legal means; who is sincere on the subject of temperance, and does not wish to see the Crooks Act perverted to the benefit of the brewers, and who desires an economical Administration—and in his private conscience, recognize the necessity of defeating Mr. YOUNG, and Mr. MOWAT, will let all such persons know that he will vote according to their consciences, and the victory will be ours.

Religion in fact becomes scarcely a matter of collection, but a matter of taste, we had almost said of caprice. All beliefs tend to the same place, as all roads lead to the city, but where and what the city does not appear. The "Liberal" party, in its present position, is in the fashion of the age—the spirit of progress is the cant term—and discards, at the bidding of rationalistic science, transformed into materialistic philosophy, what he believed yesterday. Faith is thus in a perpetual state of flux, and what it believed to believe decades since must not be held to-day, save by the pitiable victims of invincible ignorance. One would suppose that the natural corollary from such a proposition must be that belief must remain in a perennial state of solution. Where is the utility in embracing the liberal Christianity of to-day when it is as certain as anything really can be that the microscope or the spectroscopic will upset the fabric of tomorrow?

Of every constituency the same can be said. The whole agnosticism, which can at least preserve consistency like consistency in all weathers, is superior to this ever-changing chameleon. Humanity craves an anchor for the soul, not a fashion-book. Dr. HOLMES is very proud of the term "free thinker," although, as a matter of fact, he is an intellectual fatalist, believing thoroughly in a sort of scientific necessity. He contrasts "Liberal Christianity" with "free thinking," and asks, with characteristic acuteness, whether people ought to relish being dubbed atheists. Let us see whether the atheist is a just one. Freedom is an ambiguous word, and is used in many different senses. There are free-livers and free-lovers. Are there no alternatives but slave-livers and slave-lovers? Is abstinence or marriage a state of slavery? Is Sunday when you know it is often their wish not to do so. This should be stopped, or the hours should be shortened. Mr. HONORABLE was the spokesman of a deputation from the Ontario Trades Benevo-

lent Association, which is "an association composed exclusively of distillers, brewers, wholesale liquor merchants, and hotel-keepers, and if anyone could know the souls under the name of religion." He entertains a sort of historical charity for those who knew no better in the pre-scientific days. We can pardon almost anything, he says, "to the periods of barbarism, semi-barbarism"; but the day of pardon is past, and if you do not view religion as a "Liberal Christian" does, you must be prepared for the consequences. If men decline to float about in *vacuo*, and prefer that form of liberty proclaimed by the Saviour, "Ye shall know the truth, and the truth shall make you free," an atheism of the "Liberal Christian" is in reserve.

It is to be feared that Dr. HOLMES has not deeply studied the sacred volume, or he would not have adduced as a specimen of St. Paul's modesty and self-distrust the phrase, "I think I have the spirit of God." It occurs in the much-disputed chapter I (Corinthians, c. 7) on the propriety of marriage. The same verb occurs frequently in the New Testament, notably in our Lord's admonition, "Search the Scriptures, for in them ye think ye have eternal life," &c. &c. as that of the "free thinker" confidence had been misplaced! Free-thinkers should avoid promiscuous quotation, especially from the sacred volume. It is not a safe resource, and frequently tends to plague the mind with a great deal of other symptoms, is less promising in "Liberal Christianity," except perhaps its vacuity, than the self-constituted intolerance and contentedness which is the result of believing. Agnosticism is openly uncharitable, and the liberality of a Christianity which is only Christian in name tends to grow more illiberal day by day.

EDITORIAL NOTES.

From Hon. George Brown to Printing Job Anglin.—"Oh my countryman, what a fall was there!" Boston has a writer of fiction named Arthur S. Hardy. So that Ontario has not the monopoly of that kind of thing. The Montreal Gazette is authority for the statement that Mr. Blake favored the salary grab and promised not to oppose it. The Exeter Times thinks that what Reform politicians lack in statesmanship they make up for in libelling talents. They are certainly not altogether without abilities. Mr. Casey, M.P., is going to speak at a religious picnic on Dominion day. It will not do to indicate the picnic lest the sale of tickets should be interfered with.

"LIBERAL CHRISTIANITY."

It is hardly necessary to repeat that we are far from holding that any special form of dogmatic religion is binding upon any individual conscience. To his own master must every man stand or fall, and his conscience is his only judge. Him alone is he responsible for the faith or no faith that is in him. We have been so fearfully and wonderfully misled that no one of us is entitled to pronounce upon the merit or the guilt attaching to his neighbour's creed. Each, according to the light vouchsafed to him from on High, has caught a glimpse of the infinite truth on High; in all the celestial vision is partial, finite, broken, incomplete. Hence the impropriety of rigid dogmatism, and the need of Christian humility and forbearance in judging one another.

So much premised, it may be well to consider another aspect of the matter. The term "liberal," like its congener, liberty, has been used with something like violence in our time. Of late it has come to include some characteristics which, to the ordinary view, savour of conceit, superciliousness, and illiberality. Indeed, to judge from the utterances of prevailing rationalism, there may be a spiritual pride in the word, which is not altogether traditionally imputed to dogmatism. The assumption of superior intelligence, noteworthy in those who dilute their faith until it is imperceptible in the newly discovered "free thinker," is a conceit, bid fair to become offensive.

It seems singular that those who plainly tell us that belief is a matter of indifference, should themselves be so ready to tell those who live the life of faith, that they are not Christians, and they still retain the conventional title, although they have burned the title deeds and resolved that they would not stand upon it. This is an honest adherence to the old creed, and seems to afford something like a thing of contempt, passing rapidly into undisguised hatred. Take as an example the case of the Rev. Dr. WENDELL HOLMES, whose religion, if one may judge by his utterance, consists chiefly in the negation of every distinctive Christian doctrine. He prides himself on his freedom from all creeds, and apparently on the ground that he has emancipated himself from every tenet in the creed he professes. In short, it is easy to find out a man who is not a Christian, but extremely difficult to ascertain what he is, except that it matters very little what anybody believes.

The rule recently enforced by some of the Canadian railways forbidding the employes to drink intoxicating liquors is very good as far as it goes; but it must not be for a moment supposed that the majority, or even a fair proportion, of railway accidents are caused by drunk Stenography. The cause is, in all probability, the fatigue of over-worked hands, and the trusting men willing to take labourers' wages with reckless indifference to the sense of responsibility imposable to be had for the money, are potent factors in causing the majority of disasters. Railway directors, in closing their eyes to the fact that they have done all that the public require at their hands.

It having been stated that at the last local general election the Conservative candidates were "well supplied with money wherewith to fight the Mowatites," the Mitchell Advocate remarks:—"The Conservative candidate in South Perth, at all events, did not receive one cent towards his election expenses, nor the promise of a cent, directly or indirectly, from any person or persons connected with the nomination of his party he expected he would have to foot his own bills, and he did pay out of his own pocket the expenses of his campaign. Of every constituency the same can be said."

Mr. Mousaux, as a member of the Dominion Cabinet, made a speech on the 1st of the eastern counties of Ontario last summer. The Grit press immediately "saved a brick at him," for, said they, a politician from another province has no right to open his mouth in Ontario, Ontario. The scene was changed, and the speaker, Mr. Mousaux, was played-out politician from New Brunswick trudged up to Toronto. His hissing friends gave him a dinner, and invited him in return to cure their enemies. He dined and dined, and returned to his province to make a speech in Ontario, how does it become right in the case of a politician from New Brunswick? Answer—The New Brunswicker is a Grit.

dress, however, is the fantastic commingling of pleas for freedom with angry words of intolerance. Dr. HOLMES desires to "urge" the fetters that have been put on human souls under the name of religion." He entertains a sort of historical charity for those who knew no better in the pre-scientific days. We can pardon almost anything, he says, "to the periods of barbarism, semi-barbarism"; but the day of pardon is past, and if you do not view religion as a "Liberal Christian" does, you must be prepared for the consequences. If men decline to float about in *vacuo*, and prefer that form of liberty proclaimed by the Saviour, "Ye shall know the truth, and the truth shall make you free," an atheism of the "Liberal Christian" is in reserve.

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TEMPERANCE TOPICS.

The Irish Temperance League is doing good work. In its past alone 27,700 persons signed the pledge within a fortnight. At a meeting of the Town Council of St. Stephen, N.B., it was voted to assume the responsibility of raising the necessary funds in accordance with this action all the liquor stores have been closed. The annual temperance meeting at the Town Hall, N.B., was held on the 13th and continued until the 19th. Some of the best speakers in the United States have been secured for the meeting. At the next meeting of the Toronto branch of the Ontario Prohibitory Alliance, the new Dominion Temperance Act will be discussed with reference to making recommendations to the Ontario Government for the improvement of the "Crooks Act."

Under the new law the town of St. John's will be entitled to ten hotels and six saloons to sell liquor. At present there are just ten hotels licensed in the town, but the number of shop licenses runs up to eleven. This is a great improvement, reduced by five next year.—St. John's News. A meeting of the Executive Committee of the Ontario Alliance for the Suppression of Intemperance was held at Toronto on Saturday afternoon, Hon. S. H. BROWN presiding. A discussion took place regarding the best means to be taken for carrying out the work of the Alliance. Mr. W. Wallace presented a pamphlet which he had prepared, containing a mass of information on the subject of intemperance, and the revenue derived therefrom. Mr. Wallace presented a mass of information on the subject of intemperance, and the revenue derived therefrom. Mr. Wallace presented a mass of information on the subject of intemperance, and the revenue derived therefrom.

Good Templars. HALIFAX, June 11.—A grand reception of the delegates to the biennial session of the Grand Lodge I.O.G.T. of the world, which opens to-morrow, was given in the Legislative Assembly Chamber, at the request of the representatives in attendance at Mrs. A. M. Green, R.W.S. of Juvenile Templars of Liverpool, and other temperance workers. The Rev. W. W. Turnbull, R.W.G. Secretary, Glasgow, Scotland; Rev. Burford Hook, R.W.G. Chaplain, Rey. Lewis, Rev. L. Franck, P.G.W. Chaplain, W.G.S. Insull, R.W.G. Secretary, England; H. J. Osborne, W.S.C.W. Gloucester, Eng.; Mrs. L. Osborne, P.D.V.T.W. Gloucester, England; Rev. W. W. Turnbull, R.W.G. Secretary, Glasgow, Scotland; Rev. Burford Hook, R.W.G. Chaplain, Rey. Lewis, Rev. L. Franck, P.G.W. Chaplain, W.G.S. Insull, R.W.G. Secretary, England; H. J. Osborne, W.S.C.W. Gloucester, Eng.; Mrs. L. Osborne, P.D.V.T.W. Gloucester, England; Rev. W. W. Turnbull, R.W.G. Secretary, Glasgow, Scotland; Rev. Burford Hook, R.W.G. Chaplain, Rey. 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