

## The Presbyterian Review.

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Toronto, October 24, 1895.

### The Saloon and the Sabbath.

THE Rev. Ferdinand Inglehart in an article in the *North American Review* on the Saloon and the Sabbath in New York says "Ex-Judge Noah Davis, before whom William M. Tweed was tried and convicted, said in a public address a few months ago. 'In my experience of thirty years on the bench I give it as my deliberate opinion that eight-tenths of all the crime can be traced to the saloon.' Notwithstanding the opposition of able papers, of influential politicians and powerful office holders, the Police Commissioners have held their faces like flint to the purpose, and their moral heroism and patriotism have stood out in bold relief against the moral cowardice and disloyalty of those who have opposed them.

The second question involved in the contest is the continuance of the Sunday closing law. No law favoring the opening of saloons on Sundays should be passed. Nothing would so offend the conscience or corrupt the morals of the people as such a step. New York should be slow to crave the disgraceful notoriety of being about the only State in the Union to legalize the opening of saloons on Sunday.

The Sunday opening is claimed in the interest of the poor man, when it is for the benefit of the rich. It is in the interest of the tills of the eight thousand saloon keepers of New York city, and especially in the interest of the coffers of the millionaire brewers and distillers. The brewers' organization of New York city alone represents \$50,000,000, and the whiskey dealers' association \$30,000,000 more; so that there are \$80,000,000 behind the liquor interest in New York city. It is this colossal monopoly, and not the poor man, that is causing all the excitement against the enforcement of the Sunday law. It is said that the brewers' association has mortgages on more than six of the eight thousand saloons of the city, and is proceeding steadily to place mortgages on the rest of the town, on its public sentiment, its politics, and its laws. It is estimated that previous to the Sunday closing there were \$200,000 worth of liquor consumed in the bar rooms of the city every Sunday. Many saloon keepers deprived of their best day's sales have broken up, and thousands of failures will follow. The loss will fall upon the millionaire who furnish the product and hold the mortgages. No monopoly of America so oppresses the poor as the monopoly of beer. Moloch of old whose brazen form held out its hand for the money of the people, and whose fires consumed the sons offered as victims, was merciful, compared to the Moloch of rum whose hand demands millions of money, and whose fires burn up the best of our sons.

The laboring man of the United States consumes an average of a hundred dollars worth of drink each year. This amount would buy fuel and flour for every working

man in America. The working people of New York City spend for liquor more than \$50,000 a day, or \$1,500,000 a month. Many men are poor because they have had too much beer through the week. It would be a mercy to them to shut the door of temptation to them on Sunday. The liquor dealers are anxious that the poor man shall have some beer with his dinner on Sunday. The anxiety of the poor man's family is to have some dinner with their beer. There has been no proposition of the benevolent saloon keeper to let the poor man have free beer with his free lunch on Sunday. It is the poor man's dimes and not his liberty that they are so anxious about.

It is claimed that the poor man has as good a right to his beer on the Sabbath as the rich man has to his fine wines, brandies and whiskeys. The jealousy of the poor man might ask no sweeter revenge than to continue the discrimination. For if the rich will continue to drink long enough they will become poor, and if the poor will quit drinking long enough they will become rich. An easier and wiser way of securing justice would be to amend the law and prevent the selling at rich men's clubs, restaurants and hotel rooms.

### Efforts to Reach Prisoners.

We have recently had our attention called to the services of the Toronto ministers at the Central Prison on Sabbaths, a complaint, evidently not on as good grounds as at first supposed, having been made that there was a disposition on the part of some ministers to shirk the duty. The Toronto ministers have done nobly by the Prisoners in the Central Prison and county gaol, when occasion has arisen in the latter institution. There is no doubt a genuine desire on the part of one and all of them to do the best they can in fulfilling their engagements at the prison. Occasionally, it is true ministers find it impossible to put in an appearance on a given date but, as a rule, supply can be easily secured by a friendly change of dates. The ministerial Association of the city takes charge of the prison services with the object of supplying a minister each Sabbath day. And the good work done in this respect has been gratefully acknowledged by those concerned.

This work is an evidence of the interest manifested in all civilized countries, in the welfare and reformation of prisoners of the convict class, and finding embodiment in such bodies as the Prisoners Aid Association of Ontario the members of which are drawn largely from the churches, and who seek employment out for those whose sentences are about to expire. It is not much to say that a vast amount of practical benefit has resulted to a class greatly in need of such attention. The annual reports of the Prisoners Aid Association bring to light much self-denying effort and show that either through her ministers or laymen, or, as is generally the case, by the close co-operation of both a great deal is being done on behalf of this unfortunate section of our fellow-being.

Again, the literature which is disseminated among prisoners is of a healthy character tending to reform of character by instilling correct ideas of life. In this line a letter from Mr. Moody has been recently published which appeals eloquently to the people of the United States. In the course of the letter Mr. Moody says: "Upon investigation I learned that there are about 750,000 men and women in this country who are looked upon as belonging to the criminal class, and that, on the whole, comparatively little organized religious work is being done among them. Especially is this the case