

**THE CANADA PRESBYTERIAN,**  
— PUBLISHED BY THE —  
Presbyterian Printing and Publishing Company  
(C. BLACKETT ROBINSON)  
AT 5 JORDAN STREET, TORONTO.

TERMS. \$2 per annum, in advance.

ADVERTISING TERMS.—Under 3 months, 10 cents per line, per insertion; 3 months, \$1 per line; 6 months, \$1.50 per line; 1 year, \$2.50. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.



TORONTO, WEDNESDAY, APRIL 25th, 1888.

No department of our Church work has prospered in such a marked manner as the Woman's Foreign Missionary Society. In 1876—the year after the last Union—the Western Section of the Church raised for Foreign Missions \$14,811 85. Last year the Woman's Foreign Missionary Society raised \$25,657 54. That is to say, the Woman's Society and the Mission Bands now raise nearly double as much as the whole Church in Ontario and Quebec gave twelve years ago for Foreign Missions. The society in 1877—the year it made its first report to the General Assembly—had eighteen Auxiliaries, three Mission Bands, no Presbyterian Society, and \$1,005.29 in its treasury. It has now 351 Auxiliaries, with a membership of 9,025; 124 Mission Bands with a membership of 3,829; twenty-one Presbyterian Societies and \$25,657 in the treasury. Taken together, the membership of the Auxiliaries and the Mission Bands amounts to 12,854. We may add 12,000 as loyal and earnest workers as can be found on the face of this globe. They don't make long speeches, nor bring in long, wordy reports, but they do push on the work and bring in the money.

MANY of our readers look back with pleasure to the few days they spent in Philadelphia visiting the great Centennial Exposition of 1876. That visit was well worth all that it cost. There is to be another centennial next month, which will repay a Presbyterian who has time and money to spend in making a visit to the Quaker City. The One Hundredth General Assembly of the Great American Church meets there on Thursday, May 17, and the centennial celebration will begin on Thursday of the following week. It goes unsaid that the celebration will be worthy of the occasion and of the great Church whose supreme court meets next month for the hundredth time. Our neighbours know well how to do these things. Most heartily do we congratulate them on the happy circumstances under which they meet and on the noble work which their Church has done during the last hundred years. We suggest that our general Moderator send a telegram of congratulation from the Presbyterians of Canada on the evening of May 24—the birthday of our beloved Queen, by the way. We all know the imitable style in which our Moderator could draw up a telegram of that kind. It would bring down the house. No doubt Dr. Burns will attend to this pleasant duty.

THE torture that has been inflicted on an unfortunate minister and his family for some days past in Toronto by newspaper interviewers may well lead one to doubt whether, after all, civilization is an unmixed blessing. The very climax of brutality was reached when the scribes examined the unfortunate wife in regard to her husband's absence and probable return. And be it remembered all this was done in the interests of the "reading public." There is no man, we hope, connected with the Toronto press so much of a thug as to enter that woman's darkened home and ask her questions of his own accord about her family trouble. And the way the unfortunate man was dragged from Toronto to Niagara Falls, and his every movement telegraphed to and published in journals that pose as moral teachers, is enough to make a decent man ashamed of his species. How that unfortunate man is outraged if he is innocent of

anything more than indiscretion! Even if guilty he is a human being. If guilty of the worst, surely his stricken family should have been treated with some show of mercy. But what is the use of discussing the matter. As well expect mercy from the Russian tyrant who flogs half grown girls for political offences as from the average daily newspaper when it is working up a clerical scandal.

To go from Toronto to Hamilton is one thing; the manner in which you go is another and quite different thing. You may go by train, or by boat, or in a buggy, or, if so inclined, you may walk. To restrict or abolish the liquor traffic is one thing; the manner in which you do it is quite another and different thing. The electors of nine counties declared last Thursday that in their opinion the Scott Act is not the best way to do it. That is exactly what their verdict amounts to. We don't for one moment believe there is any reaction in favour of the liquor traffic. Hundreds of electors voted for the repeal of the Scott Act on Thursday, not because they thought it was putting down the liquor traffic, but because they thought it was doing just the reverse. Their objection was that the law increased the traffic. To say they are mistaken won't mend the matter now. They thought so on Thursday and governed themselves accordingly. We don't believe the people of Ontario are one whit more friendly to the liquor traffic than they were three years ago. Some of them have changed their minds in regard to the Scott Act, and that is all. The carrying of a reform and the manner of carrying it are different things. A man who cannot see this difference had better let temperance matters alone until we have quieter times.

THOSE people who think nothing can be done without a "crowd" might learn a very useful lesson from the history and progress of our Woman's Foreign Missionary Society. Twelve years ago the late Dr. Topp and Dr. McLaren, then Convener of the Foreign Mission Committee, met in Knox Church, Toronto, to organize the society. There were not fifty ladies present. Some men would have gone home because there was no crowd, no noise, no demonstration of any kind. But Dr. Topp and Dr. McLaren were not men of that kind. They had lived long enough to know that a small meeting may have an immense amount of moral and spiritual power, and may start a great work. So they organized their society, and it started to grow and has kept on growing until it has become one of the best organizations in connection with Canadian Presbyterianism. That little meeting held without any noise or fuss is now represented by 12,000 earnest workers and \$25,000 of mission money. We doubt very much if any meeting held in Toronto during the last twenty years has had such results. And yet there are Presbyterians who think that the moral value and influence of a meeting depend entirely on the "crowd" and the noise, and the length of the newspaper report. Quite frequently the newspaper report is the biggest thing about the movement.

IN a country in which the people rule there is no use in quarrelling with their verdict. Nor is there anything to be gained by asking them for their opinion, and then scolding them because their opinion is not what we think it should be. Last week the electors of nine counties were asked to say what they think about the Canada Temperance Act after having tried that law for three years. They have given their opinion in the most unmistakable terms, and those who believe in government by majorities must just bow to their decision as gracefully as they can. It will not mend matters to say that majorities are right when they agree with us and wrong when they disagree with us. Right or wrong, majorities rule, and until we find some better way there is nothing gained by quarrelling with decisions from which there is no appeal. There is no reasonable doubt that the Canada Temperance Act was defeated in these counties mainly by the disappointment of its former supporters. The liquor interest alone never piled up those overwhelming majorities. It would be paying the Scott Act a sorry compliment to say that the influence of the liquor traffic has made thousands of votes during the three years it was in operation. For various reasons, many who supported the Act three years ago

lost confidence in it. The law did not do all they expected and they remained at home or voted against it. Many of them expected too much. They did not form a correct estimate of the difficulties the Act had to work against. They assumed that the law would do many things that it was perhaps impossible for it to do under the circumstances, and because it did not do these things they thought it should be repealed. Perhaps some of the friends of the Act were not as careful as they should have been in describing the good effects that would follow its adoption. Be that as it may, the Act has been repealed in these nine counties and the best plan now is to try something else. In a very short time the electors who voted down the Scott Act last week may vote for something much more radical and effective.

#### VATICANISM IN MONTREAL AND TORONTO.

THE proposal to erect a great monument to the Madonna and Child, in one of the most commanding sites in the public park at Montreal, has created much excitement and not a little indignation. There is a general feeling that the Romish authorities are becoming more than usually aggressive, and in whatever direction that disposition manifests itself, there is certain to be a bold and outspoken protest against the designing encroachments of a Church that constantly seeks to impose its domination on all who will yield to its usurpation. A statue like an idol is nothing in the world. Placing an effigy of the Virgin Mary on an eminence that might outtop Liberty Enlightening the World would convince no one that the worship of her who was blessed among women is in harmony with the saying of Christ, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." There are many people who are very susceptible to outward impressions, who are imposed on by show and pretension, on whom such visible evidences of Romish dogmas cut in stone or cast in bronze might have an injurious effect. It is not right that people of the impressionable sort should be unnecessarily exposed to such influences as the erection of an exclusively sectarian religious monument, and the public observances its position in a park that belongs to the citizens would inevitably impose. It may be that on the subject of Mariolatry Protestants and Roman Catholics are far apart, that the average member of either communion cannot understand the views and feelings of the other, the erection of the statue could not lead to a better understanding between them. On the contrary, where opinions are so diametrically opposed and irreconcilable, it is clear that the step contemplated would give rise to mutual rancour and hate, and might culminate in deeds that neither religion nor common sense could sanction.

In the circumstances it is manifest that Protestants of every degree of intelligence and all shades of opinion are a unit as to the inadvisability of erecting a statue to the Virgin Mary in Mountain Park, Montreal. The park belongs to the citizens, and as many of them regard the proposal as insulting to their deepest religious convictions and an outrage on their feelings. They do well to protest in the plainest and most outspoken manner possible. The majority of the inhabitants of the city of Montreal belong to the Roman Catholic Church, but that gives no warrant for a wilful and inconsiderate disregard of the religious convictions of a large, influential and law-abiding minority. In some quarters there appears a disposition to attack those who have been most prominent in protesting against the action of the zealots with whom the movement originated, but this surely is hypercriticism run mad. If those who comprehend the significance of the proposal, and the consequences to which its accomplishment would lead were to keep silent, the same over-sensitive critics would be the first to upbraid them with remissness and indifference, once the effects of such silence were clearly seen. In voicing the general sentiment of the Protestant people, the clergymen of all denominations in Montreal have shown, and that at the proper time, that they comprehend their duty and that they did it fearlessly. It is gratifying to observe that these strong and open protests are not likely to be without result. They already have had the effect of rousing those with whom the movement took its rise from their self-satisfied and complacent dream. It has convinced the most fanatical and unreasoning zealots,