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Toronto, September 13, 1894.

Temperance Work Telling.

THERE is probably no better test of the progress of temperance work than the desperate measures to which liquor sellers resort in order to defeat the efforts of temperance workers in behalf of the welfare of society. We cannot understand any respectable liquor seller being blind to the evils of the drink traffic, or having no sense of responsibility for such evils. Much less can we comprehend how he can desire to enlarge his business, and so increase the sum of misery resulting therefrom. But we suppose the love of gain blunts his moral sense, and the sanction given to his business by the law's license, gives him the liberty to hold his head up in society, and so wear the garb of respectability. However this may be, the liquor sellers of Montreal seem to be fairly driven to extremities, and have entered upon a mad crusade against the Quebec branch of the Dominion Alliance, and the Citizens Law and Order League, and have actually in circulation a petition to the Governor of Quebec, praying for the dissolution of these and kindred societies. It forms curious reading, and concludes as follows. "That it is in the public interest to liberate the citizens from the yoke of these associations which seem to be guided only by blind fanaticism, and are mostly composed of people who are unable to enjoy the gifts of the Creator without making an abuse of them, so that they would deprive their fellow-citizens of the advantages which the want of control over themselves prevents them from using.

"For these reasons, the undersigned pray Your Honor to put an end to this state of affairs, and they suggest. 1st, the abolition of every incorporated society which refuses to submit to the law, and seeks to rebel against the principles admitted by the Legislature concerning the sale of intoxicating liquors, and this either by cancelling their charter, if they have one, or by prohibiting under a penal law, the creation of such associations. 2nd, the repeal of that part of the law which in cities forbids the license commissioners to grant a license when it is proved that a majority of the electors in the district where the applicants live are opposed to the license.

"That the undersigned take occasion to draw the attention of the Legislature to the injustice of this clause of the license law, which allows a majority of the electors (generally composed of fanatics) to oppose absolutely the granting of licenses to existing hotels and restaurants without regard to their respectability or interest in trade.

"Your petitioners, moreover, call attention to the fact that the League has taken the liberty of distributing notices boycotting the grocers who sell liquors."

It is amusing to read the reason they urge for the abolition of the above societies, that they refuse to submit to the law. The fact is that so constant and glaring are the violations of the law by the liquor sellers that both these societies have more than they can do to deal with the cases. They in reality ask the Governor to cut off their own heads. It is next to impossible to believe that the liquor sellers of Montreal are really serious in the matter, though the papers have printed their petition.

We take them, however, to mean what they say, and congratulate our fellow temperance workers of that city on the success of their work, bidding them God-speed in their efforts to mitigate the wide-spread evils of the liquor traffic.

The Theatre.

The *Globe*, whose positions on moral questions we can usually endorse, a few days ago favored its readers with an editorial in which the theatre is loudly endorsed and commended to the generosity of the wealthy. Men of means who are disposed to consecrate a portion of their substance to the public welfare are recommended to provide theatricals for popular amusement. Is this wholesome advice? We are well aware that dramatic poetry is the flower of the poetic art and finds its consummation on the stage and is not otherwise complete. The true actor penetrates to the core the creation of the author, not only in its details but in its entirety, he becomes "the continuer of the author by giving his work its full completeness"—That is the ideal stage—and it may be argued with a show of reason that that higher development can only be evolved from the lower forms—that we must put up with the present imperfections for the sake of the future. Yet centuries have passed, and in all these years has the stage reached such a condition, that we can commend it to young people and old, for wholesome amusement, and the formation of character? We think not. The fact that it is possible to quote the names of actors and actresses of irreproachable character is not an answer. Both as to actors and their performances, as a whole, the theatre we believe to be poisonous and destructive, and should not be encouraged. We know this will be by many regarded as narrow and puritanical. If so let us hear from a brilliant writer whose easy morals protect him from such a charge. When it was proposed to erect a theatre at Geneva, J. J. Rousseau wrote, "The theatre excites the passions without moderating them, it purifies those passions which one has not and inflames and cherishes those one has; arouses in the heart of the people, especially the young, those impulses and desires which are incompatible with morality. It promotes effeminacy and the pursuit of amusement and makes men confound the transitory emotion caused by a play with moral principles and actions. The stage is not an institution for serious men but for idlers and loiterers who seek here a place of refuge, where they may forget themselves and their duties and get rid of their time. If men need recreation there are far nobler pleasures both in nature and domestic life."

This we believe is not a too severe condemnation of the stage as it is found to-day. If it were possible to