

## DR. ROGERS ON BRITISH POLITICS

Rev. Dr. Guinness Rogers, an aged non-conformist minister who has played a great part in the political life of the English nation for the last half century, contributes an article to the January number of the Nineteenth Century. The following two articles, which we quote, will show that he does not possess that fiery fanaticism which is generally attributed to "political dissenters" by their opponents:

"The plain fact is that in a nation in which the whole atmosphere of thought and discussion is favorable to freedom, in an age, to say the least, speculation is sufficiently audacious, there are sure to be innumerable shades of opinion. Politicians may be divided into two camps; but in each there must be many separate divisions. Probably an independent thinker would say that the best type of politician would be one who should unite Liberal opinions with a Conservative temperament, and who, while bold and fearless in his policy, should be wise and temperate in its advocacy. Men of this type, however, while they commend themselves to a thoughtful section of the community, must have rare genius if they are to secure plaudits of popular assemblies. Politicians who sit on the fence are never popular. But, in truth, this cant phrase does not describe the character I mean. What I mean is an independent thinker, strong in principle and bold in speech, who does not destroy his chance of success by building brick walls that he and his friends may run their heads into them. Thirty years ago, at a time when Nonconformists were strongly dissatisfied with the policy of the Liberal government, some friends came to consult me as to the course they should take in a particular election. The candidate was a member of the ministry who was especially obnoxious to them because he had declared in favor of an education bill to which they and I were equally opposed. I answered them as I would answer now. I am a Liberal, and prefer a man whose Liberalism is imperfect to a man who is simply and decidedly Conservative. This is the only basis on which party system can work. If its policy is not broad and comprehensive, it is certainly destined to failure.

Party government, it must be remembered, is not part of our constitution; it has simply developed out of the necessities of popular government. It has, indeed, had an eventful and not unhonored history; but it is always to be remembered that in its balmy days the nation was divided on great principles and understood that the issues involved were of tremendous importance. Cavalier and Roundhead, Puritan and Royalist, Hanoverian and Tory, were not mere names. They expressed fundamental differences that were held with great tenacity and maintained with dauntless courage. We have fallen upon more peaceful times, and perhaps our present danger is a failure to appreciate the far-reaching influence of the issues at stake. The great issue raised by Mr. Chamberlain, and which it must be said he has done his best to keep before the eyes of the country, is one of vital importance to the prosperity of the nation. Remembering as I do, with some vividness, the condition of the Lancashire working people in the early forties, I tremble at the possibility of the country being plunged back into all the miseries of that period. Before my mind rises a vision of those earnest faces whose one cry for work and for bread; and with that in my memory it requires something more than the confident assertions of a brilliant orator to satisfy me that the path to prosperity lies in a return to the system which had brought about that melancholy state of things. If there is argument for this, by all means let it be shown; but if it be attempted to secure a triumph simply by the use of party machinery constructed for an entirely different purpose, then that system itself must become the sub-

ject of severe and searching criticism. The same argument applies with no less force to the great Liberal difficulty in its Irish policy. Free Trade, our relations to the colonies, Home Rule policy, our foreign relations involve great national issues. To settle any of them by merely party votes I believe is impossible; but if it were possible, it would certainly be a sin against our country.

"Tidings" for February announces the election of the following life members of the W.F.M.S. Society:

Mrs. James Jenkins, Temperanceville; Mrs. Wm. Symington, McNab Street Church Auxiliary, Hamilton; Miss Annie McAndrew, Westminster Seed Sowers, Toronto; Miss Isabel Reid, Westminster Auxiliary, Toronto; Mrs. Jean Stewart, St. Paul's Auxiliary, Winnipeg, Man.; Mrs. Geo. Hutchison Smith, Knox Church Auxiliary, St. Catharines; Mrs. J. F. Clark, First Presbyterian Church, Port Hope; Miss Alla Webster, First Presbyterian Church Auxiliary, St. Marys; Mrs. D. Orestes Alguire, W.F.M.S., Cornwall; Miss Jessie Masson, Bank Street Church Auxiliary, Ottawa; Miss Jessie Rodgers, Division Street Church Auxiliary, Winnipeg; Mrs. Geo. Wingham, Glen Gordon Auxiliary, Lancaster; Mrs. John A. MacLennan, Glengordon Auxiliary, Lancaster; Miss Florence M. King, Mackay Auxiliary, Parkdale; Miss Lena McRae, St. Andrew's Auxiliary, East Lancaster; Mrs. W. J. Jamieson, Sarnia Presbytery, Oil Springs; Mrs. W. Purves, W.F.M.S., Colungbar; Mrs. W. R. Watson, St. Andrew's Auxiliary, Winnipeg; Mrs. Donald Tait, Teeswater Auxiliary; Miss Christina Hunter Black, Spenceville Auxiliary.

Says the Christian Guardian: The Torrey-Alexander mission in Toronto is ended. The last hymn has been sung, the last appeal given. The great crowds that thronged Massey Hall by day and by night have dispersed. The air that was vibrant with the interest of the meetings is still electric, the conversations that went on in street-car and in homes and office and factory, of which they were the topic, have not ceased. The mood of longing for religious reality is still upon us. "Get right with God"—the echo of the appeal that summed up the message of the evangelists—sounds to-day in thousands of hearts. We read of the mission as having talked during the four weeks 53 meetings, with an attendance of 230,000 from the city and 10,000 from outside; with collections amounting to \$10,000; and an aggregate of 4,335 persons brought to professed acceptance of Christ. But statistics, however carefully compiled, cannot tabulate spiritual values. Eternity alone will reveal what the mission has done for Toronto and for Canada.

A succinct and brilliant personal sketch of the members of "The New Government" reprinted from the latest Nineteenth Century, is the leading feature of "The Living Age" for February 3. It tells what the average reader of intelligence wants to know in a very diverting manner.

The opening article in the January Studio (44 Leicester Square, London, England) is by A. Sys. Baldry on "The Art of William Lee Hankey, R.I." Then follows articles on "The Etchings of Sir John Charles Robinson"; "The Paintings of Ettore Tito"; "The Recent Exhibition of Miniatures at Vienna"; "Some Pen Drawings by I. Fred. Richardson"; "The Ceramic Work of the Büflem Art School" and "Some Recent Designs in Domestic Architecture." From this list of subjects the scope of the magazine will be seen, but no notice of this kind can do justice to the many and most valuable illustrations, both colored and otherwise, with which the articles are enriched.

The comfort that we meant to give and gave not yields no dividend.

The temperance crusade which Archbishop Bruchesi is inaugurating in the diocese of Montreal—and which will be felt throughout the whole province of Quebec—is attracting some attention in the other provinces. The movement recalls the great work accomplished by Father Matthew in Ireland over half a century ago, and reminds people of the work done by the late Father Chiniquy in Quebec within the memory of many now living. According to published statements, Archbishop Bruchesi is acting on the principle that "Legal as well as tax remedies will remain powerless to stop the evil of intemperance and the plague of alcoholism if they are not supported by moral and religious remedies." In other words, law must be reinforced by thorough education of the people as to the danger and curse of the drink traffic, and this education of the people, the Archbishop contends, must be attended by the teachings of the Christian religion; "that the church should conduct the campaign." This is a view which should be noted by those who pin so much faith to the value of legal sanction alone. What is wanted at the very start is an educational awakening of the people along moral and religious lines; then the enforcement of well-considered laws will be shorn of many of the difficulties which now more or less paralyze the temperance movement.

Some time ago a large manufacturing concern, employing over 1,000 people, removed from St. Louis to Detroit, "largely to escape the proximity of saloons," as the general manager declared in a protest to the authorities of the latter city against the starting of a new saloon close to its doors. And the protest is joined by four other large concerns, while the city council says it has no right to refuse the license. Surely there is not only an object-lesson in this, but the strongest argument against the existence of laws which make city councils either willingly or unwillingly helpless under such circumstances. One of the big concerns, the Burroughs Adding Machine Company, says in its protest: "We have at the present time more than 1,000 employees, and to attract the better class of people and hold them we have put up a fire-proof gymnasium, sixty by ninety feet, and equipped with shower-baths and other conveniences. We also employ about fifty girls, and for them we have fitted up a very tasteful rest-room, with a piano, etc., for their comfort. We believe that saloons close to factories are not good for the factory or for the factory people. We regard this proposed saloon as a menace to our business." Saloons are a menace wherever they are found.

Ohio's new governor—a Democrat elected in a Republican state by a large majority—an old-fashioned Methodist, speaks out plainly on moral questions. He is sound on the temperance question and on the Sunday laws he said in his inaugural: "Whi. the disobeying of any law as demoralizing and degrading to a citizen or community, the disobeying of the Sunday laws is doubly so. . . . The village, county, community, State or people that disobeys the divine law of the Sabbath, which makes it a day of rest and worship, fails to realize the teachings and commands of the Almighty. If America is to maintain her position as a nation peculiarly favored by God, we must forever maintain our respect and reverence for the Holy Day. It is becoming that we should give special attention to the material welfare of our great Commonwealth, but in so doing we should not lose sight of the fact that as high personal character, one of integrity and honesty is of more importance to the individual than personal riches, so the standing of our State, as to the character of its citizenship and as to its morals and its respect for the laws of God and man, is of still greater importance than its material prosperity." This is a sound doctrine that needs to be taught and emphasized in this Canada of ours.