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### THE OFFENCE OF BEING A LOYAL CHURCHMAN.

THE recent proceedings instituted by the Mayor of Toronto, of Anti-Church of England fame, against a certain person for fraud, were made an opportunity for assailing the good name of one who, happily, is so far above reproach that he can well afford to treat his libellers with silent pity. The case was this. A clerk of a coal merchant fled from justice. In order to compel his employer whom he had robbed to withdraw from the prosecution, he made charges against him of sending coal to certain persons as a bribe. He then informed the Mayor of Toronto that he could blast the good name of certain prominent citizens, and he fancied that they, being threatened with exposure, would go to the coal merchant and compel him to cancel proceedings against himself. *It was, like most criminal plots, just a trifle too clever, it would have been stopped had not the Mayor seen in it a chance to catch popularity by a violent display of superior virtue, and a chance also to injure one of the leading Churchmen in Toronto.*

The merchant answered this scheme by setting the police to work to put the offender and his accuser and the accuser of many others in the dock. Among the persons so accused, was Mr. Bethune, the general manager of the Dominion Bank, who is a thorough Churchman, whose light, however, shines in deeds, not in words. Mr. Howland, Mayor of Toronto, caused it to be widely circulated that the coal merchant in question had given a few tons of coal to the general manager of the Dominion Bank, the inference being that it was done in order to induce him to grant his briber special and improper advances! What a vile imagination, and what a malignant spirit the man must have who would circulate such an infamously silly slander against one of the purest, and most honourable men in Canada, on the mere word of a man who was a fugitive from justice! But Mr. Bethune is a thorough Churchman, and the chance of hurting the Church through him was too good to be lost. As the Corporation of Toronto was concerned in the charges made by the absconding clerk, the Mayor of that city naturally felt bound to have the accused persons put on their trial. While this trial was in progress the Mayor was circulating other charges made by his confidential friend the absconder, charges which were

intended to blast the honour and the reputation of citizens such as the Churchman we have referred to. The opportunity of insulting and injuring men whose fidelity to the Church is a rebuke to such as make religion a stalking horse to ride into popularity, seems to have been greatly enjoyed by one whose high office and Christian profession ought to have made him more cautious and more charitable. These charges have turned like a boomerang on Mr. Howland, for every one believes them to have been *first invented by a scoundrel who fled from justice, and then taken up in spite of their vile origin, and malignant nature and manifest falseness*, in order to damage citizens whose reputations have not been won by pandering to party, or flattering the mob, or being false to their Church, or by harassing their clergy. In the case of Mr. Bethune, the universal verdict is "Evil be to him who evil thinks." Mr. Howland in causing mud to be thrown at him has merely stooped down to the dirt *to soil himself*, in which effort every right minded person thinks he has been successful beyond his anticipations.

### THOSE SUNDAY POLITICAL MEETINGS.

OUR anticipations as to the process of development which would be seen in the Sunday Temperance meetings were rapidly realised. On the afternoon of Sunday, the 30th January, Mrs. Yeomans, a well known temperance lecturer, made use of the occasion to deliver a violent, untruthful, and most unchristian attack upon one of the representatives of the Queen in Canada, whose high office seems to draw out the savage animosity of a certain class of people who hate everybody above them in either rank, intellect, or character. It is one of the unfortunate features in the modern custom of women speaking in public, that while they may utter the bitterest slanders against those they dislike, their sex protects them from the retorts which are called for by justice and truth. It would therefore be well for women who go on the stump to be at least mindful of this exceptional privilege, and be restrained thereby from using it to make attacks of an offensive personal character. Depend upon it the respect now paid to women will vanish if they so abuse their privileges as Mrs. Yeomans abused hers on the occasion we allude to. If they slander, they will be slandered; if they tell falsehoods, they will be lied about; if they try to destroy character, their characters will be destroyed; if they deem all men who differ from them as dishonourable, they will be treated as without honour, if they fling mud at high officials, their "beautiful garments" will get badly soiled. It is worthy the serious reflection of women stumpers, whether the dignity, the purity, the influence of their sex for good, are likely to be enhanced or lowered by bringing down upon themselves the whip of party conflict. That a so-called temperance meeting was turned, on a Sunday afternoon, into a political gathering, should be a warning to all who reverence or

respect the weekly rest. It is a very strange fact that while Mrs. Yeomans and her friends were malignantly slandering a political opponent, and exciting on Sunday the hatred and contempt of an audience towards a high official for political reasons, the same parties who organised that political meeting were causing cabs to be stopped conveying travellers to the States for breach of the Sabbath! Whether gathering a crowd to have their baser passions stirred up against a political opponent, is honoring the Sabbath day, while riding in a cab is breaking it, we leave our readers to decide.

We now enter our protest against these public political meetings on Sunday; the pretext is plausible but manifestly false. It is a serious reproach on the pulpits of any city if it is necessary to hold special gatherings on the Lord's Day to inculcate the necessity of one virtue. Temperance is for the tongue as well as the stomach, *and drunkenness from drink is no worse than intemperance in slanderous words.* By her very constitution a woman is impelled to regard matters very much more from the personal standpoint than men do. It is one of the signs of effeminacy in a man when he judges affairs literary, political, theological, and so forth, from personal feelings and motives. The curse of Canada is that there is so strong a feminine element in our public affairs. This arises from a low standard of our intellectual culture. Any fool, any dolt, any ignoramus, can abuse his opponent or flatter his political chief. The greater part of our political activity is made up of those forms of attack or support. The press just now seems to scream like an infuriated fish wife at opponents, there is therefore great need *not for women agitators to aggravate our personalities*, but for educated, thinking, men to introduce a better era wherein matters political will be discussed on their merits. Screaming by peacocks or spouters or by the press is very disagreeable. We much fear that our ears will be still more punished, and our sense of decency shocked, as our respect for women will certainly be lowered, if such scenes become a common incident in Sunday life as the political manifestation made at Toronto *under pretence of a temperance meeting.* We notice that Archbishop Fabre has forbidden Sunday political gatherings. It would indeed be an anomaly for Protestants to be taking up with such a custom just when the Roman Catholics are abandoning it as contrary to the interests of religion.

In all earnestness we beg the screaming sisters who have gone on the political stump to "*keep the Sabbath day holy*"—that is, to keep it quiet; that is, to keep their bitter tongues still and to refrain at least from lying and slandering their political opponents on the Lord's Day.

There is a further consideration worth reflecting upon by professional speakers. Is it lawful, that is, lawful under the Observance of the Sabbath Act for men and women to exercise their calling as secular agitators on Sundays? We cannot say how the law would