

# The Toronto World.

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## Not Just Yet.

The Liberal Press, Mr. D'Alton McCarthy, and several organizations more or less political are whacking away at Dominion politics as if an election all over Canada were imminent. And they are wasting most of their breath on questions that will not be in the next election, or if it will be so changed or so conditioned as to present a very different face. Before the people vote again we take it:

(1) That a lot of the creed and race rant that now seems to have "a wave on" will have subsided.  
(2) That the people of the United States, now in a state of upheaval over tariff matters, will have found out where they are and have come to a working understanding thereon that will carry them along for ten or more years thereafter.  
(3) That some change, in all probability for the better, will have taken place in the commercial and industrial depression almost universal the world over.  
(4) That new issues will arise in Canada in the very near future of much greater magnitude and importance than some of those which now attract so much concern. Think this all over and do not get excited. Wait, if you wish, and see.

## Swallowing Camels.

Those of us who fought the battle of personal freedom during the recent Sunday car episode may well congratulate ourselves on the success that has so far attended our efforts. In the fight itself we came within an ace of being on the winning side. Since then we have evidence on all sides to show that the arguments are producing the results that follow them as a matter of course. First of all, there is in existence in Toronto to-day a Sunday street car service. Right before the eyes of the Antis and right under the noses of the clergy there are running every Sunday buses on the principal streets of the city. According to the theories of the Antis the men who are operating these buses and the people who use them are violating the Fourth Commandment. It is in fact (and Dr. Lantry, Rev. D. J. Macdonnell and the rest of them declare it is a sin) to run these buses, then we are at a loss to know why the Antis don't agitate to have them taken off the street. However, you can depend upon it, they will not make a move to interfere with the buses. Sin or no sin, they will run right on. Citizens Kelly and Hendry have met with such encouragement so far that they have arranged to continue the service through the winter. Mr. Kelly is putting on buses better adapted for the business. We understand there are at least eight buses in the Queen-street west route. When it is admitted that buses have a legal right to run on Sunday, and when it is in evidence that church members use them, the day cannot surely be very far off when the Antis themselves will see the absurdity of the thing and withdraw their opposition to the electric service. Another reason why we should congratulate ourselves is because our arguments have had their effect on the city clergy. Witness the meeting of the Ministerial Association yesterday. A little common sense has at last been poured into them. They are beginning to talk reasonably and to let some who have some right regard for the elements of logic. They begin to realize there is such a thing as personal liberty, and that it is a serious matter to tamper with it. The members of the association are tackling the question of prohibition in a different spirit from that which characterized their attitude on Sunday cars. They also speak less authoritatively on the matter of Sunday parades. They can't bring themselves into unanimity on either of these questions. In regard to Sunday parades they agreed to let the question "pass" quietly by. And "pass" it did without resolution. Some members complained that parades were the means of emptying the Sunday schools, and wondered how those who opposed Sunday cars could gloss over these military displays on Sunday. The World has already expressed the same kind of wonder, and it has several times called on Rev. D. J. Macdonnell to give us a dose of logic to relieve us of our astonishment. In regard to prohibition, too, there is no unanimity in the camp. They recognize the force of the "personal liberty" argument that Mr. Stum Blake rightly and ably expounded. The association could not make up their minds to oppose prohibition yesterday, and they consequently delegated the question to a committee.

## Now all this is out of keeping with the attitude of this same association on the Sunday car question.

Using an electric car on Sunday is innocent itself compared with drinking to excess or devoting the Sabbath to military display. And yet the association seems disposed to let the doctrine of personal liberty prevail in regard to the drink and the parade, but they were almost a unit in their denunciation of the car enormity. A few months ago we saw them straining at a gnat. Yesterday it looked as if they were prepared to swallow camels.

## Electrical Development.

The time is near at hand when the much-talked-of possibility of Niagara Falls as a power-producer will begin to manifest themselves. Feb. 1 is set down as the date when the water will be turned on the turbines that in turn will cause a dynamo to revolve and give forth five thousand horse power for distribution along the electric wire. By far the largest dynamo that has yet been operated is the one that generated power for the Intramural Railway Company at the World's Fair. This generator developed two thousand one hundred horse power and was looked upon as a marvel by those who saw it. But compared with this machine the dynamo that will begin to turn on Feb. 1 next is a monster. It will develop about two and a half times as much power. We have spoken of but one electrical monster. The company that has this matter in hand will

# MINISTERS ON PROHIBITION.

NOT THE BEST THING TO MINIMIZE EVILS OF INTemperance.

The Toronto Ministerial Association Division on the Question of the Admissibility of Passing the Plebiscite—  
"Strong Drink Was Allowed By Moses," Says Rev. Mr. Brookman.

"There are some ministers who look with alarm on any movement which seems to threaten the quietness of our Sunday. Yet they are first to preach before a large military parade, or lead in a song service, or a temperance meeting, or a discussion of secular-religious questions by workmen." Rev. G. M. Milligan made this reference when he spoke the Ministerial Association yesterday morning, and the brethren were thinking of the good or evil of military parades.

The pastor of Old St. Andrew's, however, objected to any resolution expressing an opinion on parades. "I don't believe in the majority shutting the minority. This association is a voluntary one. A motion like this will lead to dissension. Let us have unanimity."

Rev. R. N. Burns thought that the association should express an opinion and then ministers wouldn't preach, and such services wouldn't be demanded.

Rev. Mr. Milligan's opinion prevailed. He and a number of others who were not in the majority on Sunday morning, supporting the association doesn't say whether the custom is productive of good or evil.

As Mr. Brookman, West Presbyterian Church, was the first to say, "What about prohibition?" He thought a plebiscite was a question which all good men should support. He had a plan for it. It would be just the right thing to do. The ministers would pass a resolution supporting the prohibition of strong drink.

Rev. Mr. Milligan thought that his Christian liberty theory would also satisfy this dispute. "Prohibition must be left to each man's own judgment. I shall vote for it with great difficulty, but I cannot urge men to do so. It interferes with personal liberty. Would public opinion be the best way to suppress the evil? Why force a minister before the public as an anti-prohibitionist when he may not be so in reality? I believe that saloons should be closed. This prohibition does interfere with personal liberty. There is going to be dissension here if the resolution is passed."

"It would be unwise and unbrotherly to pass a resolution which the whole body can't accept. We cannot bind our whole number." Rev. Dr. Thomas made this remark.

There were some members who didn't care anything about dissension. Rev. Messrs. Turnbull and Galbraith were of this number. They believed in putting down the traffic.

Rev. John Mutch said if the meeting were not unanimous, harm would result rather than good.

Rev. James Grant entered his protest against a divided front. He doubted the efficacy of prohibition. He was for the suppression of intemperance by other means.

Rev. Prof. Badgley doubted the propriety of the resolution on the association interfering with the question of the plebiscite.

Mr. Duff, Parkdale Congregational Church, pointed out that this plebiscite was merely partial prohibition. The farmer would still be able to make his intoxicating beverage.

Not Use, But Abuse, That Is Evil.

Rev. Mr. Brookman of Brookman Church, Yonge-street, wasn't in favor of the resolution. "Strong drink was allowed by Moses. It is not the use, but abuse, of intoxicating liquor that is condemned in the Good Book. It is not wrong to drink wine or strong drink or anything you soul may desire. Saloons may have an effect injurious and vile, but licensed hotels and bars are not prohibited. It has always been a failure and it always will."

Dr. Galbraith then spoke once more. "This drinking, I said, is as much a sin per se as adultery is. Brother Brookman is very wrong."

The vote was taken and a few voted. A committee was appointed to draft a resolution. This committee consists of the chairman, Rev. Mr. Frizzell, Dr. Galbraith, Messrs. Turnbull, Milligan, Duff, W. A. Hunter, Turnbull.

Sunday Cars.

Incidentally the Sunday car question came up. When Mr. Milligan pointed out that in discussing the plebiscite the Ministerial Association was drifting away from its original design someone called his attention to the attitude he took on the Sunday car question. Mr. Milligan replied:

"The more I think about it the more I think the Baptists were right on the matter of the separation of church and state. A man has the privilege of changing his mind."

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