

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 advertisements charged at less than five lines. None other than unobjectionable advertisements taken.



TORONTO, WEDNESDAY, NOVEMBER 26, 1884.

THE Brooklyn *Eagle* is moved to say that "only the Church of Rome has been able to produce the peers of John Wesley." Our neighbour, the *Guardian*, quotes this doubtful compliment approvingly, and seems to think it does honour to the renowned father of Methodism. We rather incline to the opinion that a good many pious Methodists would scarcely thank anybody for a compliment of that kind to the founder of their Church. We doubt very much if Wesley himself would like to hear his followers say that only the Church of Rome produced his peers.

COMMENTING on the fact that this is the jubilee of the abolition of slavery in the British Colonies, the *Bystander* says in the last issue of *The Week*:

Abolition is a perfectly pure gem in England's circle of renown. It is also one of the glories of Christianity. Wilberforce and Clarkson were above all things Christians, and it was by distinctly Christian motives that they were impelled to this crusade. Let all due allowance be made for the co-operation of economical causes; still it cannot fairly be denied that the great deliverer of the slave has been the Gospel.

Timely as well as truthful. Making all due allowance for economical or other causes, it is well to remember that the great deliverer of this country from drunkenness must be the gospel. It is also well to remember that the only temperance reformers who can be relied on are such as are impelled by the motives that impelled Clarkson and Wilberforce. Far be it from us to say that the vote and influence of any kind of a man should be refused in favour of the Scott Act. Clarkson and Wilberforce were no doubt willing to take help from men who were not Christians. So should the friends of the Scott Act. The vote of an infidel counts one as well as the vote of a bishop, and majorities are made up of ones. Still men who are not Christians are not often reliable moral reformers. A man who has no love for his God never has real and lasting love for his fellow-men.

THE collection of arrears for pew rent has always been a somewhat delicate and difficult kind of financial operation. Father Egan, of Richmond Hill, has introduced a new method of dealing with delinquents, which has the undoubted merit of being short though not particularly easy. It seems that one of his parishioners, said to be in arrears, either could not or would not pay up. On coming to church the other Sabbath he found a board nailed across the door of his pew. A member of his family removed the board. The parishioner then took his seat. The priest came in soon afterwards, and going directly to the seat caught the delinquent parishioner by the collar of his coat and dragged him to the door. The parishioner fell and broke his leg, and the priest has been committed for trial. This is a rather heroic way of collecting arrears, and could not be adopted in any but an infallible church. The churches that are not infallible perhaps go to the other extreme. There must be a happy medium somewhere between this priest's method and allowing delinquents to go free. All congregations, we believe, suffer more or less from arrears. Some parishioners get so far behind that they never pay up, and some boards of managers are very poor collectors. If a parishioner is so poor that he cannot pay, by all means let him have a place in God's house free. But then if a man promises to pay a certain amount he should certainly consider that promise as binding as any other. So far as making the promise is concerned every man is free, but he should not consider himself free to break it when made.

WE have been waiting with interest to see what the party journals would say about the recent attacks on Father Chiniquy in Montreal. A few, the *Globe* among the number, have spoken with no uncertain sound. It is painfully evident, however, that the majority of these journals prefer to remain silent for party reasons. Without putting too fine a point upon it they are afraid of the Catholic vote. We believe our brethren of the broad sheet abhor such proceedings quite as much as any other class in the community. They certainly should denounce such riotous proceedings from motives of self-interest, if from no higher motive. If freedom of speech is to be stamped out in Canada, then the freedom of the press must go along with it. If free discussion is not to be allowed then the poorest business in Canada is the business of the publisher and the poorest property is a newspaper. All this is well known but the party you know might suffer. We fully recognize the difficulties of the situation and quite believe that many who denounce the party press for what they call *cowardice* would, in the same circumstances, remain silent themselves and call their silence *prudence*. The root of the evil is the absurd length to which the party spirit is carried in this country. In so far as party politics prevents journals from speaking out manfully on vital questions partyism is a national curse. Whether Government is possible without party is not a question for discussion at present, but every one knows that were it not for the insane party spirit that prevails these outrages in Montreal would be an impossibility. Nothing but the fear of the Catholic vote prevents public opinion from being expressed in such a way that the perpetrators, lay or clerical, would not dare to mob Protestant worshippers. It is high time that good men of both parties were asking if the Catholic vote is worth what it costs.

PROGRESS OF THE SCOTT ACT.

SINCE the temperance question has entered the sphere of practical politics, public sentiment in its favour has grown rapidly. The current of popular opinion has become both wide and deep. Even in England where personal liberty is so highly prized and where custom is well nigh omnipotent the cause of temperance within recent years has made rapid progress. It is not permissible any longer to ring the changes on "teetotal fanatics," to describe the adherents of abstinence as weaklings, and to assert that the use of strong drink is a distinguishing characteristic of manliness. That condition of things has passed away. Thinkers of all shades, display a marvellous agreement as to the tremendous injury caused to individuals and communities by the drink plague.

All sections of the Christian Church, have taken up the temperance cause in good earnest. Men of the highest eminence have pleaded eloquently in favour of temperance. The leading medical authorities have demonstrated that the drinking habit is a fruitful cause of disease and death. Women have with burning earnestness testified to the home-cursing and soul-destroying effects of the appalling sin of drunkenness.

The ready and hearty responses given by so many of the ratepayers of Canada in favour of the Scott Act, wherever it has been submitted, is a clear indication that the country is prepared for a general advance in temperance legislation. Eight or nine years ago, when the subject was brought under the notice of members of the Dominion Cabinet, it was stated that the public sentiment would indicate how far it was desirable to go in the direction of restrictive legislation. Since then popular opinion has made a decided advance in dealing effectively with one of the greatest barriers to material, social and spiritual well-being.

The Scott Act agitation is entering on a new phase. At first the issue was fought in the arena of public debate. When Paul's accusers desired to arraign him before Felix they hired a certain orator named Tertullus, who no doubt, was as eloquent as his retainer permitted. The interested opponents of the temperance cause had their hired orators, who like Tertullus, made more or less graceful platform appearances, but to little purpose. In no instance, with the exception of Prince Edward County, were they able to secure a popular verdict against the Scott Act. There are men who have a great gift of making the worse appear the better reason, but in this contest it is plain that the sound common sense and the moral worth of the community refused to be swayed by

the smooth-tongued oratory of professional stump speakers.

The press of the country has risen above the restrictions of party exigency, and with a rare unanimity taken the side of moral progress and sobriety. On the platform and in the press the advocates of temperance have had it pretty much their own way, and their opponents do not seem any longer to care for continuing the fight in the open field. They have abandoned their outer works, taken to ambushes and the petty shifts of guerilla warfare. A few recent incidents reveal the depths to which some of them can descend. The first glaring outrage was the theft from the sheriff's office in Cobourg of a large number of signatures to the petition asking for the submission of the Scott Act in the County of Northumberland. In Brighton an hotel-keeper resorted to the Hibernian device of sending threatening missives to prominent workers on behalf of the Scott Act. In a northern county, after a decision in favour of the Act had been cast, the ballot boxes were tampered with and a number of the ballots stolen. About the same time precisely the same tactics were followed in Huron, without happily in either case affecting the result, showing only the desperate game to which some upholders of the liquor traffic are ready to resort.

A mode of warfare no less mean or contemptible has been the effort in some quarters to wreak personal revenge on those who took a prominent part in the endeavour to carry the Temperance Act. They have in many instances been made the victims of petty and malignant spite. A futile effort in one or two cases was made to boycott newspapers that had the courage to advocate the adoption of the Scott Act. These journals have their reward. They only did their duty in seeking to promote the public welfare. The impotent effort to injure their advertising patronage and lessen their circulation will only the more enlist popular sympathy in their favour. Such journals deserve well of their country.

The hope of the liquor dealers, is, however, in more exalted quarters. They are looking wistfully to Ottawa. It is too obvious that they are not without friends at court. All the preparations had been made for the submission of the Scott Act in the County of Lanark. It was confidently expected that an early day would be appointed for taking the vote; yet it has been decided, mainly at the instigation of an active M. P., it is said, that the taking of the vote in that county shall be deferred, so that a year must elapse before the Act can come into force.

While the workers in the temperance cause seek to triumph by all fair and honourable means, they must have their wits about them. They must not permit themselves to be circumvented. They must keep a close watch on the movements of their adversaries, and not suffer them to snatch an advantage by tricks to which no honourable man would descend, nor by button-holing Dominion or Provincial parliamentarians. The temperance cause has no occasion to shut the light, neither must it permit its sinister opponents to burrow in the dark.

WHO SHOULD MANAGE PUBLIC AFFAIRS?

THE CANADA PRESBYTERIAN is not a political organ. It leaves the discussion of party questions to the journals whose province it is to set before the people the principles they advocate. There are, however, certain aspects of politics, irrespective of party, to which the attention of all good citizens ought to be directed. Some people are so completely absorbed in business cares that they have not a single thought to spare on matters of public concern. They content themselves with an occasional growl when something has gone wrong and additional taxation has to be levied. These devoted business men are rather sceptical of the existence of public virtue. If it exist at all, in their estimation, it exists only in infinitesimal quantities. Others again who do profess to have a high regard for the public welfare, consider that it would be beneath their dignity to take part in political affairs, to mingle with the crowd who are always busy at election times.

The result is that many of our best and most reputable citizens by their unintentional neglect and their desire to avoid trouble, help to perpetuate misgovernment, permitting the management of municipal, provincial and national affairs to fall into the hands of