

The Colonist

FRIDAY, DECEMBER 6TH, 1890.

NOT SHELVED.

We trust that the citizens of Victoria will not consider that yesterday's election shelved the sewerage question. It is said that the decision was not against sewerage "per se" but against the way in which the business was being managed by the council. It is to be hoped that this was the case, for if it would be a deep and lasting reproach to Victoria if a majority of its ratepayers were known to be opposed to draining the city. Every one who opposed the council's scheme professed his remarks by saying that he was not opposed to having the city drained. It is fair, therefore, to infer that these gentlemen represented the great majority of the ratepayers. If the ratepayers are really desirous to make this city as clean as it ought to be, the will of the majority is a true saying. When the citizens earnestly desire to have an effective system of sewers they will not allow a trifle to stand in the way of their accomplishing their purpose.

The difficulty at present seems to be the Board of Aldermen. The present Board for some reason or other does not appear to enjoy the confidence of the electors. If this is the case there is nothing easier than to elect a new Board, composed of men in whose integrity and business ability they can place implicit reliance. It is not enough that the Council that undertakes a work of such importance should be honest. It must also be intelligent and capable. Honest incapacity may do as much harm as dishonest ability. Cannot a sufficient number of good business men be found in the city public spirited enough to sacrifice some of their time in order to put this work of draining the city on a proper footing, and cannot the ratepayers elect these men to the Council because they know they are able to do the work? Cannot all partialities and prejudices be laid aside for just one election in order to elect men because they are qualified to do the city's work? We hope that time will not be lost in disputing about trifles, but that at the next Council election good men will be nominated and elected on their merits as business men.

The Council that carries a sewerage by-law must have the confidence of the ratepayers. Let them measure the taken to have the "best men" elected to fill the seats soon to be made vacant in the City Council.

A DISGRACEFUL EXHIBITION.

We are not surprised to hear that Protestant clergymen condemn in the strongest terms the indignity offered to Archbishop Walsh by the hoodlums of London. It would be well if some gentlemen, clerical as well as lay, in their denunciations of the Jesuits and of "Popery" remembered that the impression made on the uneducated and prejudiced among their audience by their strong language is very different from that which they intend to convey. The orators themselves being Christian gentlemen would not dream of treating the men of the order which they condemn with disrespect. They are able to distinguish between a creed and those who believe in that creed. They can condemn a system, it may be, in language which sounds harsh, and yet temperate, without feeling the slightest ill-will towards those who are under that system, and who live according to its rules. They may believe it to be their duty to paint the Jesuit and the "Papist" in very dark colors indeed in the pulpit and upon the platform, but when they meet either of them in private life they may treat them, not only with civility, but with kindness and cordiality. For the Jesuit in the abstract they have nothing but hard words, but they would defend the Jesuit in the concrete from anything which in their view appears like persecution. But those who have little culture and no self-restraint cannot make these nice distinctions. They believe that the men whom they have heard condemned in such strong language are their enemies and the enemies of the country, and should not be tolerated. Having a good deal of passion and very little religion, they, when opportunity offers, give way to their angry and intolerant feelings, and do that which their teachers condemn and which brings reproach upon the whole body of which they belong. In speaking of those with whose teachings they disagree and of whose practices they disapprove, they are public speakers, whether clergymen or laymen, should be careful that they do not foster intolerance and encourage bigotry. The natural outcome of intolerance and bigotry is violence both of speech and act. In Montreal it is seen in Chiniquy riots, in Toronto in stoning an archbishop, and breaking the windows of a convent.

Archbishop Walsh took the right as well as the charitable view of the disturbance when he said that the trouble which a few mischievous persons could make. It will always be found that the mischief-makers are, compared with the great body of their co-religionists, few. The lesson of toleration in these days has been pretty well learned by men of all denominations. In this country, where men of many creeds meet each other every day and have social and business intercourse with one another, it is impossible for a narrow-minded bigot to make his co-religionist believe that his neighbor, whom he sees every day, and whose life and conversation he has observed, it may be, for years, is a monster of iniquity, whose company it is dangerous to keep. He has evidence that it would be folly to attempt to impeach, that whatever his views on religious subjects may be, the man is a kind father, a considerate husband, and in every relation of life a good citizen. To dislike and avoid such a man on account of differences of opinion on some points of speculative religion, he feels to be unreasonable in the extreme. He knows that his neighbor's religion, whatever it may be, does

not make him a bad man, and he listens to the advice and suggestions of the intolerant bigot with indignation. He wonders how, in these days and in this country, the bigot contrives to survive. When he sees able, honest and good men who sincerely desire to find out the truth, differing from each other as he himself would be a judge between them? He is no wiser, no better, and no more honest than those who differ with him on religious subjects. Why should he then blame his neighbor for not believing as he does?

If men were as intelligent as they ought to be, they would not dream of quarrelling with each other on account of differences of opinion in matters of religion. The men who threw stones at Archbishop Walsh took a great deal of trouble to go to the point where they possessed neither sense nor religion, for if they had either the one or the other they would not think of interfering with a fellow citizen in the exercise of his religion.

WOMEN AS SCHOOL TRUSTEES.

TO THE EDITOR.—I notice with pleasure your remarks on the advisability of women acting as school trustees. This being so, I would draw your attention to what seems a flaw in the Public School Act of this province. It is that no woman is allowed to be a trustee. This is a most unfair and unjust provision. Women are allowed to vote at school elections, and don't you think, Mr. Editor, that they should be allowed to hold office? When a voter is not allowed to hold office?

Women were elected to the school board after great opposition, but in a short time the men resigned in favor of the ladies, saying they were better fitted and more capable of carrying out the work.

I do not mean to say that every woman is more fitted than every man to carry out the work of a school trustee, but that some women would make better trustees than some men "goes without saying."

There is no story in the story in which a refined woman of means, without a vote, asked her servant man if he intended to vote. "Which is it, then?" was the rejoinder. And to my mind it seems hard that while a woman may vote she is not allowed to hold office, especially in country districts where talent for such things must necessarily be found.

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