

# THE DOMINION PRESBYTERIAN

## PASTOR OR PHYSICIAN?

What is the attitude of the medical profession toward that late experiment in "mental healing" under Christian auspices which is conveniently known as the Emmanuel movement? Unquestionably hostile, if the editorial which we reproduce on another page, from the Medical Record, N.Y., is to be taken as the voice of the profession. The popularity of the new movement is to be explained, says the Record, by "that curious state of mind which leads the ignorant to trust the confident amateur rather than the professional, to pin greater faith to quack remedies or grandmother's simples than to the prescription of the physician." "We should regret indeed to lose the powerful therapeutic force that resides in religion, but it does not follow from this that we are ready to welcome the priest as a fellow-practitioner of medicine, or even to acknowledge that he can exercise that function in the public and wholesale way of the Emmanuel rectors without the danger of doing far more harm than good."

Our contemporary has not said too much, in other portions of the article which we reproduce, concerning the danger to the patient from unskilled or ignorant practitioners. Most lamentable examples have come under the observation of every one. The country is cursed with ignorant preachers, ignorant lawyers, ignorant doctors of divinity and of medicine. Yet there may be a reason for the Emmanuel movement; a reason which is in some degree a justification of it. The work which has been done in certain hospitals in France and elsewhere, within a score of years, has reduced to something like order our knowledge of a thing long guessed at: the power of the mind to heal the body. (We refer, of course, to the mind of the sufferer himself; we hold no brief for "absent treatment" or "health vibrations.") Some knowledge of these results has reached the general public. But the medical profession has seemed slow to adopt and to use in its practice these curative forces which people have heard about. We do not seek to determine whether that profession is to blame in this. There are some things which may be said by way of excuse. Many physicians are yet practicing who left the medical college twenty or thirty years ago, and have long passed the age for learning anything new. Quacks have so besmirched the whole subject of mental healing with selfish and cruel deception that the clean of hands and pure of heart feel inclined to approach it with caution. Yet we state the fact when we say that, the country over, the regular medical man makes little use, so far as his patients can discover, of the principles upon which the Emmanuel movement is founded.

Thus it comes to pass that intelligent men who know something of these principles, and who are in a position to see what good their application may do, find that human suffering makes a powerful appeal to them. Intelligent ministers are the very men who are most likely to find themselves engaged in attempts to bring "cheerfulness, hope, courage, and religious faith and prayer" to the relief of the afflicted. Whenever the practicing physicians of any neighborhood or social circle, of any city or section, show themselves willing to make use of these agents, "distinctly curative" as they are often known to be, we do not doubt that those ministers who may have made themselves "amateurs" of the art of bodily healing will gladly resign their work to professional physicians; co-operating with them, as now and formerly, in every possible way.—Presbyterian Standard.

## WHAT ARE OUR LIQUOR LAWS?

### How Are They Enforced.

(By Rev. W. R. McIntosh, B.D., Elora.)

The Young People's Societies of our churches are, in many cases, the actual successors of the Temperance Lodges that, prior to the advent of the Christian Endeavor Movement, did so much for the great cause of temperance. The churches to-day have caught the spirit of practical service emphasized by Christian Endeavor, and have become the great temperance and moral reform agencies of the land, a fact of the utmost encouragement in the great fight against the drink evil.

Everything conspires at the present time to create, for young Canadians, a deep interest in this warfare. A splendid sentiment has been built up throughout our country by over fifty years of varied and strenuous temperance effort. A great wave of temperance enthusiasm is sweeping over the world, and patriotic Canadians are further urged to effort, because of their anxiety for the future moral condition of their country, which is at present a nation in the making, receiving annually a quarter of a million foreigners into its growing life.

Thirty years of ceaseless effort and agitation, since the passing of the Canada Temperance Act in 1878,—the first practical legislative venture of a general nature, for the suppression of the drink traffic,—have cleared the air of many illusions and weaknesses, so that in Canada we have passed the experimental stage, and are in a position to advance with confidence towards the goal of total prohibition. Every church in the Dominion is now in line. Nearly every newspaper is also in the line of battle. Every Province is moving steadily and strongly in the direction of prohibition; and, so, though the traffic is yet powerfully entrenched and organized, the outlook for our cause in Canada to-day is exceedingly hopeful.

Prince Edward Island is the pioneer prohibition Province of the Dominion. By means of the Scott Act the whole Province was made "dry," except the capital city of Charlottetown. When that stage was reached, a prohibition law was passed, covering the whole Province, with the result that, a short time ago, every jail in the entire Province was empty, save one, where a single offender was confined, and that for the offence of selling liquor contrary to law.

Temperance sentiment is exceedingly strong in Nova Scotia. Nineteen counties are without the legalized sale of liquor. The county of Richmond, the county of Halifax and the city of Halifax, alone have licenses, and these are of a very rigid kind. So that Nova Scotia is within sight of Provincial prohibition.

In New Brunswick, out of 15 counties and cities, 9, including the capital city of Fredericton, are under local option by the Scott Act; so that this Province also, at no distant date, will call for a Provincial prohibitory statute.

The Province of Quebec is ridding itself of the curse of the liquor traffic more rapidly than any other part of the Dominion, an amazing change, having taken place since the Dominion plebiscite of 1898, when Quebec, by an adverse majority of 94,324, prevented prohibition having the chance, at least, of becoming law for the whole of Canada. Out of 1,008 municipalities, over 664 have cast out the licensed traffic. This great movement is largely due to the splendid work of the Franciscan Fathers,

under the leadership of Archbishop Bruchesi.

In Ontario, owing to the three-fifths majority being required, an uphill fight has to be waged. Yet remarkable progress is being made. Last year 31 more municipalities came under local option. On May 1st, 1909, by-laws will come into force in 21 places, making in all for the Province probably 360 "dry" municipalities, out of a total of 862. If a simple majority were alone required, twice as many places would be carried each year as under the three-fifths regulation.

In Manitoba, great activity is manifested since permission was given to enact local option by a simple majority vote. A strong effort is now on foot to put the matter to a vote this present year in a great many municipalities in the Province.

In Saskatchewan, by recent legislation, the license law makes provision for local option by a simple majority, thus opening the door for advance towards prohibition. There will likely be a strong campaign in many municipalities at the next municipal election.

Alberta has also a strong license law, with local option provisions, but subject to a three-fifths majority. In large areas of Saskatchewan and Alberta no licenses have ever been granted, on account of strong opposition of the residents therein.

British Columbia has to face greater difficulties in the matter of temperance reform than any other of the Provinces, and yet the Women's Christian Temperance Union and other temperance organizations there are meeting with most encouraging success in the campaign for the securing of local option.

The tide of temperance sentiment is rising so rapidly in every Province, and is being crystallized into effective legislation so successfully, that at no very distant date we may expect to see a revival of the demand for prohibitory legislation that will be Dominion wide in its operation.

## DAILY BIBLE READINGS.

- M.—An old liquor law, Num. 6: 1-4.
- T.—A temperance society, Jer. 35: 5-14, 19.
- W.—A principle for legislators, Rom. 13: 8.
- T.—How to treat the liquor ox, Ex. 21: 28-32.
- F.—Drink, the foe of justice, Isa. 5: 20-24.
- S.—Affinity of drink and fools, Prov. 20: 1.
- Sun. Topic—What are our liquor laws, and how are they enforced? Lev. 4: 1-9.

## PRINCE RUPERT—BRITISH COLUMBIA.

In response to many enquiries from all parts of the world with regard to the new Pacific Coast terminus of the Grand Trunk Pacific Railway, Prince Rupert, a comprehensive and interesting pamphlet, has been issued giving information respecting this great seaport of the Pacific. The land acquired by the Railway Company for this new city is 24,000 acres for the purpose of the townsite and the development of the port. The first subdivision of the townsite will cover an area of about 2,000 acres, and will be opened to the public and sold on or about May 1st, 1909.

The publication contains a general plan of the new townsite, and a large interesting map of the North Pacific showing Prince Rupert Harbor and vicinity.

Copies of this publication may be had for the asking by applying to J. Quinlan, Bonaventure Depot, Montreal, P.Q.

Nothing more hinders a soul from coming to Christ than a vain love of the world; and till a soul is freed from it, it can never have true love for God.

\* Y.P. Topic for 14th March, 1909:—"Our liquor laws; how are they enforced? Deut 4: 1-9.