

fair Island in the Gulf was quoted as the palmary instance of success; now all is changed. The course, however, has been steadily downhill—there has always been an undercurrent of failure, an ebb-tide of reaction. Indeed, any success which attended the Act at first in that island should, most probably, be attributed to the personal influence and exertions of one of the Church's most eminent and talented priests—Rev. George W. Hodgson, of St. Peter's, Charlottetown. He championed the Act with heroic resolution, threw himself into the fray as the leading spirit, and incurred the odium and the glory of dealing personally and fearlessly with offenders and insisting upon its provisions being carried out. When George Hodgson died, the Act died. But it had been moribund for a long time; he had undertaken a herculean task, a work beyond his power. There seemed to be something internally defective in the machine, some inevitable cause of friction; and no artificial personal influence, however good and powerful, could give sufficient force to the machinery.

WHAT WAS THE MATTER?

Upon examination, the cause of all the trouble, that which has occasioned the final defeat of the Act almost everywhere, became apparent—was so from the first to those who were not carried away by an excess of enthusiasm, and had a minimum of discreet forethought. The Act provides its own evasion, hints and suggests the means by which its repressive force may be avoided, and neutralized. A Roman Catholic priest has lately borne testimony to the fact that the Act has resulted in the formation of Young Men's Drinking Clubs. It tends, in fact, to produce a congestion of alcohol at certain secret centres, where the very clandestine nature of the circumstances gives opportunity and impetus to excessive drinking. The cause of vice is thrown into secret channels and private courses where its indulgence cannot be generally observed or effectively checked. A certain Canadian Bishop is said to have severely reprimanded one of his clergy for indulging in the wasteful practice of purchasing his favourite beverage in small quantities: "A clergyman ought to set his people an example of economy, and buy his beer by the barrel." That may be safe enough for staid and careful parsons, but to the ordinary mortal, the presence of a large quantity within present easy reach—especially when interdicted in most other places—is a terrible temptation. "A long time since we have had a good drink, and it may be a long time before we get another,"—that is a thought which drives the drinker to excessive drinking, turns a moderate man into a drunkard in a very short time. Judging from Charlottetown,—that is the net result of the Scott Act.

THE BETTER PLAN

Would seem to be—"putting the saddle on the right horse"—to punish the excessive drinker, and so diminish excessive drinking. This gives a premium to temperance, viz., immunity from punishment, with liberty for wholesome or harmless indulgence: at the same time repressing intemperance by forcible restraint, incarceration or otherwise. The common sense of a community revolts always, in the long run, against any measure which needlessly abridges the liberty of the well disposed subject under pretence of restraining and preventing crime. Let the law come down—with all its majesty and severity—upon cases of unquestionable and criminal intemperance; let repeated offences be met with constantly larger doses of correction; let the general public be freed from

the presence of the offensive and dangerous drunkard: the sequel must be the practical abolition of intemperance, so far as that or any other crime can be repressed and subdued. Other "nostrums" only do harm to the cause.

SISTERHOOD NURSES.

A recent discussion in the French Chamber of Deputies upon this subject has brought to the front an interesting question, viz., the advantage of Sisterhoods, as such. Personally, as nurses, they are not more intelligent, more skilful, more gentle than others of the sex: but their life and organization give them collateral advantages and powers which make them, practically, far more efficient. It is not many years since the Sisters were relieved of their charge in the Paris Hospitals in response to a popular clamour against "Clericalism" of all kinds. To-day the freethinking doctor, who inveighed most bitterly against the Sisters, is the leader of the new movement to restore them to their work. Experience has proved that secular nurses are more expensive, more mercenary, more uncertain, less permanent, less constant, less reliable than the Sisters. The presence of home cares and family ties interfere seriously with the prosecution of their duties. The Sister system is destined once more to take charge of the Paris Hospitals.

A LESSON FOR US.

It were well if the Anglican Church—and all Protestant bodies, too—would realize more fully the vast power and influence wielded by the Church of Rome through the organization of lay-help in the permanent form of Brotherhoods and Sisterhoods. Instead of drifting about as lay readers, Bible women, mission helpers, the brothers and sisters are respectively folded into Community Homes, where they are organized and cared for, supervised and regulated, under rules of economy and system. Distractions are minimized in their effect, difficulties in the way of devotion and service are dissipated; they are enabled to give almost their whole time and care, through day and night, year after year, to the work they love. Surely it is madness to say to such persons "stay by yourselves, work separately, live in your families, attend to home duties, pay your individual expenses, mind your personal business affairs—and give the rest of your time to nursing or teaching." There is nothing left to give, or so little, that they become weary and discouraged, and inefficient to a large degree.

THE REMEDY FOR PAROCHIALITIS.

In our recent editorial on the subject of Parochialitis were laid bare some of the defects and hindrances which our system of parishes presents to the efficient pursuit of aggressive work among the people of our city populations. Now a remedy immediate and practical must be found to cope with our difficulties: and first, we would suggest that there should be a Clerical Union organized with the distinct object in view of providing and carrying it into effect. The clergy should meet frequently to devise ways and means, and to receive reports of committees appointed to investigate the needs of particular localities. There should be also a lay guild in every parish, part of whose business should be to assist the Clerical Union in carrying out its programme. For this purpose these lay guilds might all appoint committees of two or three whose special sphere would be in this work, and these committees should combine

and meet together frequently to confer with the clergy, and to assist them generally. Laymen with special gifts might be appointed, with the sanction of the Bishop, to deliver lectures and addresses especially for the benefit of the working classes.

While parochial boundaries may be still maintained for the guidance of the clergy in their ordinary parochial work, this scheme will have the advantage of enabling all combined to strengthen the weak places, and to reach large masses of people who are in the ordinary way overlooked. As an example of what may be done, we would refer to the work inaugurated by Bishop Walsham How; some years ago in East London, he nominated a committee to "endeavour to discover how to evangelise those who are kept back by sin, ignorance, indifference, infidelity, or any other cause from the truth as it is in Jesus." The results of this committee's careful enquiry in various parishes and missions are now available.

(1). It was suggested that popular lectures should be delivered to men, on Christian evidences, and other subjects, followed by free questioning and discussions, the lecturers being clergymen and laymen, the places of meeting being mission halls, and the time Sunday afternoons or weekday evenings. Some of the subjects suggested are: "The Authority of Christ," "Is Prayer Reasonable?" "Are Miracles Possible?" "Resurrection," "How we Bury our Dead," "What is the Church," "How we got our Bible," "Gambling," "Social Purity," "Where the Socialists are right," and "Where the Socialists are wrong."

(2). *Definite teaching* is next insisted upon in a connected series of simple and forcible instructions on selected parts from the Bible and Prayer Book on Church doctrine, as Bible truth, Church history, and mission work of the Church at home and abroad, such instructions to be given in church. The committee recommend after meetings for definite instruction, for informal mission services, and for personal dealing with individuals, "such individual dealing with souls" being declared "an inseparable accompaniment of all true Church work." Informal services should be "characterized by special reverence." All addresses on such occasions should be at least as carefully prepared as those delivered at the ordinary services. Open air preaching "with definite teaching and spiritual exhortation, but without ranting," is advocated.

(3). Another special method of reaching the people is by magic lantern services, especially in Holy Week and on Good Friday.

(4). They also recommend the catechizing of adults in church not only orally, but by means of written questions given out at one service and answered at another; personal letters to the "awakened," or to candidates for confirmation; self-examination services; (5) the employment of earnest working men to visit people immediately before services; and (6) the annual quiet day for Church workers, etc. All these subjects and many others could be introduced and set forth in such a manner as may be adapted to special needs of our people and country. Would it be too much to suggest to our clergy and earnest laymen of the various cities and towns in Canada that they should at once move the bishops to stand at their head in inaugurating such an aggressive movement among the masses of the people? It would not be too soon to begin now in view of the approaching season of Lent, when especially they are called upon to increase their activity in stirring