

PROHIBITION A CAUSE OF DRUNKENNESS.

ANOTHER and a very painful illustration of the danger incident to the use of prohibitory force in the interests of temperance has occurred in the city of Toronto during the last few weeks. The city council last year decided to close 74 saloons. With their intention to diminish the evils of drinking we heartily sympathise, but their policy is clearly not adapted to secure the end in view. The idea was to get in the thin end of the prohibition wedge, and year by year to drive it further until the city would be practically governed by the prohibition law and party. The immediate result of the closing of these places was to increase drunkenness to such an alarming extent that the press is discussing the cause and remedy. One somewhat important factor in this and other questions is however overlooked and is always overlooked when prohibition is discussed, that factor is human nature, particularly the human nature of men of the British race. It is doubtless a terrible weakness in Britons in the opinion of prohibitionists that those born and bred in the old land, or springing from those who were, utterly detest, abhor and indignantly resent that insolent and impertinent meddling with their private tastes and habits in diet which prohibitionists seem so much to enjoy, which indeed seems to be the inspiration of their zeal. Hence the mischievous outbreak of excessive drinking in Toronto, it simply arises from the same passion for liberty which has in all ages characterised our race, and won for it and the world all the liberty civil and religious now enjoyed. The result in this instance is revolting, but history abounds with incidents which show how serious are the evils arising from attempts to suppress by law that which men regard as lawful. Were the vegetarians to become a majority they would prohibit butchers' shops, as these persons assert and believe that meat eating is one of the chief causes of disease and crime. But if they did so there would be an enormously increased consumption of beef and mutton, as all sane people would feel bound to protest against an enforced vegetarian diet. Some would go to excess and eat meat gluttonously just as so many have been drinking to excess to exhibit their anger at the prohibitionist policy in Toronto. That the closing of so many saloons has increased drinking needed not however this painful demonstration. Any person accustomed to pass through the streets and observe could see that the saloons left open were crowded as they had never before been. We took pains to enquire about this, and have information not only from an official source, but from saloon keepers, to the effect that the business of the closed houses has been transferred to those left open, and has largely increased the amount of drinking, as a crowded bar creates that rough joviality which is so tempting, to the saloon keeper so lucrative, and to the drinkers so dangerous. We take this opportunity of entering our protest

against the falsehoods being circulated in the temperance press on this matter, and the shameless mendacities being palmed off on the American press in reference to the present regime in Toronto. We have no hesitation in saying that vice and crime never were so rampant in Toronto as they are to-day, and that if prohibitory measures are carried further the result will be to turn tens of thousands of our best citizens into violaters of the law. The Scott Act has demonstrated that force of law cannot restrain men from what they consider a lawful custom. The same law in human nature which has ever made restrictions upon social and personal habits, not inherently and universally recognised as sinful, to result in those restrictions being set aside because of their intensifying the evils they were intended to check, that innate passion for personal liberty so masterful in the British race will make prohibition the deadliest antagonist of temperance. Human nature is too potent a factor to be ignored—as it is utterly ignored by those whose zeal for temperance is not according to wisdom.

THE CANADIAN CHURCH DISPARAGING HERSELF.

[COMMUNICATED].

THE Episcopal election in Nova Scotia must be a matter of profound humiliation to every thoughtful churchman throughout the Dominion. That any particular diocese might be unable to agree upon the election of one of its own presbyters need not greatly surprise us, for we are all equally jealous of those whom we regard as our own equals. But that in the judgment of this pioneer diocese there is not one man in the whole of Canada worthy of her Episcopate is surely a most disheartening comment upon her hundredth anniversary. We have nothing to say about Dr. Edghill's election; he was practically one of themselves; he was a man of high character, of great eloquence and ability, and above all of profound devotion who would in all probability uplift any diocese of which he might become chief pastor. We have nothing to say against Bishop Perry; he is one of the most learned and able of the younger bishops of the American Church, well fitted to do a great work for God in the vast diocese over which he has in the Providence of God been called to preside. But why should Canadians try to tempt him away from a field where such vast opportunities lie before him for doing great things for Christ and His Church? Is there in this light any comparison between Nova Scotia and Iowa as spheres of labor? And will the bishop accept the election—perhaps the Nova Scotians have had assurances that he will; but looking at the probabilities from the stand point of disinterested spectators we should feel certain that he will not. Why should he? He is amongst his own people who understand him, presiding over his own clergy who trust and love him. He has before him an almost boundless field of labor,

teeming with great promises for the future; just the sphere to which a man of great ability would devote himself with exulting glee. Why should he leave it? What has Nova Scotia to offer to tempt him away? Perhaps a larger salary, perhaps more refined society, no doubt less work and a smaller sphere for work, and with this alone amongst strangers whose habits and manners and feelings differ very widely from those to which he has been accustomed. Certainly if Bishop Perry is what the Nova Scotians no doubt took him to be when they elected him, he will not take the bait. There is no conceivable motive except selfish and personal ones that could induce him to make the change. Looking at the matter in this light we sincerely hope that he will follow the example of the noble-hearted Garrett of Taves, and refuse for any considerations of ease or advantage to desert the post of vantage which he holds. And what then? Only that Canada will have subjected herself to another humiliation; will have put another slight upon her own clergy; will have taught the world to despise her because she despises herself. Catch an American diocese or an English Premier choosing a Canadian bishop or priest to preside over one of their dioceses. And yet we speak that we do know that there are clergymen in this Dominion who in natural ability, in learning, in godly zeal, in capacity to organize and to govern in ability as preachers and speakers are not a whit behind Bishop Perry or Dr. Edghill, who also in most of these respects, to say nothing of the practical knowledge they have acquired of the people, are vastly superior to any English clergyman who would think of accepting a colonial diocese. If we would have the respect of others we must respect ourselves.

"WHAT MEANEST THOU BY THE CHURCH?"

WHENEVER the proposed Supplement to the Catechism receives the consideration of the Upper House of Convocation, we very earnestly hope that that consideration may be wholly free from one mistake which most persistently assailed the deliberations of the Lower House. That is, the Broad Churchman's characteristic *Idolon Specus*—the pre-occupation which makes him unable to speak of the gifts enjoyed within the Church of England, for fear of seeming inconsiderate towards those who are without; the inability to do justice to the central body for fear of giving offence to those who hover about the circumference. We are just as much bound in charity to make clear to those in full communion with us what are the blessings to be found in that communion as to abstain from wantonly or presumptuously defining what may, and may not, be found elsewhere. People have a right to know, and the Clergy have a mission to make known, all the means of grace committed to the historic Church; and that right and mission must be recognised, whatever inferences may be drawn as to the defects of other religious bodies. Doubtless harsh and

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