The Victoria Warder

FRIDAY, JANUARY 20, 1888

THE AGRICULTURAL SOCIETY.

The annual meeting of this society has been held for 1888, a report appearing in another column.

To make South Victoria Fair a complete success for 1888 should now be the aim of everyone in the district. To assist in that end we respectfully suggest that:—

(a) the main hall be floored;

(b) the main hall be lighted by more windows;

(c) the centre line of tables be lowered at least one foot;

(d) the roof be repaired;

(e) there be arrangements made with some engine and boiler firm to have on the grounds an engine and boiler of sufficient power to drive line shafting from which machinery in and out doors could be run. Thus manufacturers could give illustrations, which would be substantial advertisements of their products; and the fair would be rendered interesting; and

(f) the speeding in the ring be managed in 19th century fashion.

THE FLAVELLE FIRE.

Again an attempt at incendiarism by means of coal oil has been made, this time Mr. W. Flavelle being the victim. On Monday night the front porch of his house was saturated with coal oil and fired. A similar attempt was made on the shed in rear of Dundas & Flavelle Bros.' store. Thus far no trace of the incendiary can be found, but the Council has very wisely offered a REWARD of ONE THOUSAND DOLLARS for the conviction of the offender. The hotel-keepers, too, feeling that an attempt is being made to fasten the guilt on the Anti-Scott Act party, have offered to supplement the town's reward by any amount necessary. The firm of Dundas & Favelle Bros. have also supplemented the above amounts by a handsome reward.

There evidently was no serious intention to fire the store; and the fact that the house porch was oiled, the rubber rug outside containing the bulk of the firing material, would indicate the aim to be more a SCARE than anything else. But, scare or no scare, sympathy or no sympathy, the thing must be stamped out, and the Council was right in offering such a large reward.

Give me an open, manly foe,
That I can meet him, and perhaps avert the blow.

ROMAN CATHOLIC HIGH SCHOOL TRUSTEES.

The Town Council annually appoints a high school trustee who will hold office for three years. This year Mr. Corneil was the retiring member, but he sought and obtained election as public school trustee. The council then appointed Mr. John Kennedy, a roman catholic, one of its representatives on the high school board.

THE WARDER has ever opposed the introduction of sects or creeds into our schools. It cares not for the whining cry of "bigotry" and similar shallow appeals against our stand to educate the people in principles of constitutional government. Therefore, while recognizing Mr. Kennedy as a man with few equals and no superiors for the position, do we protest against the appointment.

The roman catholic church and the Ontario government combined, a few years ago divided Ontario society into two classes, i.e., ROMAN CATHOLICS and CITIZENS. They said high school boards shall have one roman catholic member to be placed there, not by the county council, not by the town council, not by the people or the people's representatives; but by the church of Rome. Mr. O'Leary is that representative.

Now, Mr. Kennedy has not, so far as can be learned, expressed his disapproval of the above division of society by Rome and the Ontario government. Therefore is his selection by the people's representatives wrong in principle as the law now stands.

We are on record to show that no man, under the old law, should be excluded from an appointment on a high school board because of his being a roman catholic. But we do protest against any man's religion being made the ground for his appointment. It is a return to darkageism, a bad precedent, and unfair to the people. There are four high school trustees appointed by town bodies, three of them by the town council and one by the roman catholic separate school board. That gives the roman catholics representation in proportion to their population. The remaining three high school trustees are appointees of the county council, and on any basis, either of education or of numbers, Rome is not entitled to a representative by that body, they being very, very largely in the minority in the county as a whole. Now they have two out of four for the town.

Let anglicans, methodists, presbyterians, baptists, tunkers, millerites, salvation armyites, &c., &c., go in for representation on the board. In short, go back to the darkages again.

EDITORIAL NOTES.

PURCELL, COOK. Next!

H. H. Cook, EX M. P., is now the title; and all for bribery.

The Globe talks of everything but Pat Purcell's disqualification.

"You and me are out in the cold."—Pat Hughes to Pat Purcell.

How would "hypocrisy unmasked" do for the leaders of "the party of purity?"

Sir John Macdonald has been in Toronto for some days in connection with the Empire, the Manufacturers' Life Insurance Co., and other matters. He looks well, feels well, and was enthusiastically received. May he long live to direct Canada's future!

Congratulations are due Mr. Thos. Beall of this town on the occasion of his winning the prize offered by the Farmers' Advocate of London, Ont., for the best essay on farming.

Minden agricultural society at the annual meeting discussed the question of cheese factories and creameries. No country can make better butter and cheese than can Haliburton.

The election trials have proven a sad blow to the "party of purity." Thus far not one conservative member of the Dominion parliament has been unseated, while very many grits have fallen before an appeal to justice.

Hon. G. W. Ross' next history question for Ontario school children: "Give example of Purity, Prohibition, Liberalism and Disqualification as seen in any one politician." Answer (full marks), "P. Purcell."—The Empire.

Pat Hughes of Toronto, for personal bribery in Niagara, and Pat Purcell in Glengarry are the two DISQUALIFIED ones in Canadian history. Rough on the Pats! And how strange! Both are grits, standard bearers in the "party of purity."

E. F. Clarke, M. P. P., editor of the Orange Sentinel, was inaugurated Mayor of Toronto on Monday last. He bore his honors bravely and delivered a carefully prepared inaugural address. His aged mother was present. Sir John Macdonald, Hon. Thos. White, and other notables attended. Toronto may thus far, at least, be proud of her youthful Chief Magistrate.

Cold weather for the Grits! The celebrated H. H. Cook has been unseated once more for bribery in East Simcoe. What a pity the Grits are not in a position to reward (?) him once again, by a grant of all the good timber in the Northwest! But a cruel electorate returned the Conservatives to power, and they will not pay any corruptionist.

Dominion bye-elections are costly luxuries for the people of Canada if the Tories win.—Moncton Transcript.

Yes, for that portion of the people of Canada who belong to the Liberal party. It has cost them reputation and a considerable quantity of blood besides. Write for particulars to Russell, Yarmouth, Prince Edward, Glengarry, etc. List sent free on application.—The Empire.

Some time ago some "burning and shining lights," agents of the "party of purity," were imprisoned for bribing for Dr. Platt in last winter's elections. The annexationist doctor was of course unseated. Last week the term of imprisonment expired, and to mark their appreciation of the worth of the prisoners, they were drawn through Picton in a carriage by white horses. And, yet, the grits cannot see why the honest electors take no stock in them!

Pat Purcell, late representative of the "party of purity" in Glengarry, whose victory last winter was heralded by the grit press as "another glorious triumph," has been UNSEATED and DISQUALIFIED for becoming a candidate for member of parliament. He spent the modest sum of $36,000 in the election besides loaning $160,000 in the riding shortly before it. The whole trial lasted less than twenty-four hours. S. H. Blake, of Toronto, brother of Hon. Edward, was one of Mr. Purcell's chief backers during the election.

Justice on Swipes and Temperance.

I have been amused and instructed by reading the letters of Swipes and Temperance on the Scott Act. I supported that Act at the beginning to the extent of my power. I had not then given the subject much consideration and thought I was doing right, but since reading Swipes on the Scott Act, I have come to the conclusion that I have been acting wrongly, that I had no authority whereby I could compel my neighbor to adopt my views in regard to the temperance question, or that I could prevent his use of wine or ale, or in fact any other form of alcohol, unless he should consult a doctor, and obtain from him a certificate that he could properly do so. Swipes denies any such authority, either political or moral, pointed out its unreasonableness, and Temperance has failed to produce it, or show why one class of persons should control and restrain another class, who were in regard to morals and religion as good as themselves. This is the point I wish to see cleared up, before I consent to any further enforcement of the Scott Act. If the law is right let it be carried out by all means, but if it not, if it infringes upon the just rights of one man, and that man the most inconsiderable in the community, let us be honest and honorable enough to do all we can to have it repealed as soon as possible. An unjust and tyrannical law, though made by the majority of the people is as much a disgrace, and a wrong, as if it were done by one man who had the power to do so. Numbers only add to the infamy, while the evil intent is not changed in any way. The citizen cannot afford to exchange *one right* for any purpose or good in the world. It is his to enjoy and defend, like a man, not to give away, on the ground of some individual good, any more than he could barter his vote. He is bound to act for the whole, in which he is himself included, not for an individual, nor even a class, no matter what may be the consideration, for it is a violation of principle, of far reaching consequences. Swipes never loses sight of his subject, and "Temperance" never loses sight of himself. He evidently wishes to make it appear that he is a person of classic attainments, but he should know that it is possible for some persons to have ideas, not put into them by the forcible and effective means of the school teacher's birch rod. Temperance is no doubt a young man of the clerical persuasion, who has just made his escape from a collegiate institute, and he wishes that important fact to be known far and wide. But however clever he may have been in getting his lessons, he is anything but a deep or correct thinker, for he has displayed in the treatment of a grave political subject, the most frivolous, if not irreverentable ignorance. His whole performance is that of a school boy, puffed up, out of all natural proportions by self-conceit. He has not yet learned to estimate the feebleness of his own powers, by a contemplation and comparison with those of his greater mates. He puts me in mind of a rocket, touched off from the end of a stick. It has started with a tremendous flare to a great height, and then gone all to pieces, leaving the sight as dark as ever.

The good he does by Swipes should have been done by the compositor, or a clever school boy, and the conscience of the aggrieved could hardly be mistaken by any one, yet his opponent has passed them by without notice, confining his remarks to something that was not even asserted or charged. For instance, he has gone into a defence of the clergy, when the clergy had not been assailed, and ignoring the evils of intemperance which were admitted from the first. Swipes contention was that the Scott Act was not in accordance with public opinion, that moderate, supreme, political power of the nature. That after a spasmodic attempt to enforce it, it would like our Sunday laws, become a dead letter on the statute book. Though it had been carried by a majority of those who voted for it. Yet after all, there was so much encouragement given on the part of the public to break the law, and not its previous odds, and so much apathy displayed in regard to enforcing it, that no other result could be reasonably anticipated than the one mentioned. Now I would ask, what has "Temperance" offered by way of argument to set aside that opinion? It is safe to say that his foolishly absurd, and stilted incoherences have completely missed the mark.

Swipes mentions the odium cast upon the officials and informers as accidental circumstances, showing how the law was regarded by the general public, but he did not offer any personal justification of it, nor did he put in any plea for saloons, or approve the conduct of saloon-keepers, which was no doubt in his mind, in many cases, as bad as has been represented. It is dimly his wish that such places should be done away with, for he says the Scott Act has been the cause of shebeens, and other dens of infamy, appearing in places where they had never been seen before, which is a fact that cannot be disputed. But his opponent has gone on in his ranting reply as if Swipes had approved of it all, and was anxious to preserve them; showing his powers of discrimination are so weak that he could not perceive and distinguish the difference of meaning in a single sentence.

Swipes next contends that the Scott Act is an invasion of the right and privileges of the citizen, contrary to any established authority, legal or moral, and supported his views by quotations from the greatest legal writers and expounders of the British constitution, and by such Scripture references as did not require a forced interpretation to prove the point at issue. Temperance takes exception to this, but what does he offer in support of his position that is calculated to convince a man of any understanding that he is right? Simply nothing! He has made any number of quotations and references to the Scriptures, which, after they are examined, have as much to do with the subject as maintaining and proving the existence of the man in the moon. He has been very successful in making a fearful exhibition of himself, and of his much vaunted learning and ability, and the sooner he leaves the field the better it will be for him and his cause, for so far his exhaustive labors have brought contempt upon both.

It is clear if the Scott Act is not worthy of a better defence than Temperance has yet been able to set up for it, that it is an unjustifiable outrage upon popular rights, and a disgrace to any people that would tamely submit to it. The great majority believe there is no more harm in using beer, wine, or even spirits, in moderation, than drinking tea, chocolate and coffee, or partaking of any other luxury not absolutely necessary to the life of the individual. In fact, the right has not been openly questioned as involving a legal or moral wrong. It is only the immoderate use that is assailed, and for which a remedy is sought. It is only intoxication, as an offence against good morals, that we wish to prevent. Then why not come directly to the evil, and punish it, as Swipes proposes, by imprisonment, as you would any other misdemeanor? Surely it would be easier to deal with a few intemperate men, and keep them sober, than prohibit the use of liquor, by two-thirds of the community, who regard any interference with their habits and customs as a gross impertinence, or a tyrannical assumption of arbitrary power. JUSTICE.

[*To be continued.*]

Bible In The Schools.

The Ministerial Association of Toronto met this week with the president, Rev. D. J. Macdonnell, in the chair, and the following gentlemen present:—Revs. Geo. Robertson, Secretary; John Burton, Geo. Bishop, A. C. Courtice, C. Watson, W. F. Wilson, Dr. McLaren, Dr. Wm. Reid, Dr. Parker, A. F. McGregor, Septimus Jones, Alexander Gilray, D. J. Sutherland, Thos. Cullen, John Neil, B. Longley, Dr. Hunt, G. M. Milligan, John Macdonald.

Rev. John Burton, B. D., read a thoughtful paper on "Religious Instruction in the Public Schools," which, after a preface stating his objection to Separate or sect schools of any kind, was a commendatory thesis on the present position of our school system in Ontario. He argued that any education ignoring the Supreme Being would result in the creation of selfish beings of the ARROW BOY type, and urged that no teachers be examples of moral and Christian training.

During the discussion which followed, Rev. Dr. Reid and Rev. Thos. Cullen though that the Bible should be in the schools as the groundwork of religious instruction, but, were this impossible, they would agree heartily with the paper read.

Rev. B. Longley urged the vital importance of procuring teachers who would be practically able to handle moral and religious topics as a necessary prelude to the introduction of religious teaching.

Rev. Dr. Parker would not make the Bible a school text-book, and recommended the introduction of some reliable Bible history.

Rev. D. G. Sutherland, B.D., while strongly approving the putting of the Bible in the schools, held that sound moral instruction was of far greater importance to check the dry rot of immorality that is permeating the community.

The discussion was continued by Rev. A. McGregor and Rev. A. Gilray, after which Rev. Dr. McLaren contended that it having been decided to concede to the Roman Catholics Separate schools, the other schools should have been distinctly Protestant. The whole Bible should be in the schools, and not merely a book of selections. But it could be used with a prepared list of lessons, not to be read by the teachers to the children, but by the pupils themselves, and thus secure the Bible in many homes now without it. He could see no reason why ethics and history should not be taught from the Bible, and quoted his observation to the effect that the teaching profession as a whole is composed of a very respectable class of men, who might be safely trusted with the moral and religious instruction of the children.

Rev. Septimus Jones thought that as an association of Protestant ministers they should guard zealously and jealously the extrusion of the Bible for the Public schools, the more so in the face of the threatened encroachment upon the rights of Protestant Ontario by the French element and the Catholic Church. The Church of Rome fears nothing so much as the Bible, and this effort to put it out of the schools jumps very well with the effort already shadowed in the press to advance the power of the Catholic body in this country.—Globe.

Marriages.

PEARS—HOARE.—At Grafton's church, Ops, on Wednesday 18th January 1888, Mr. Absalom Peel of Ops, and Miss Rebecca Jane Hoare, daughter of Mr. George Hoare of Ops.

DYER—SHAMPSON.—On Dec 28th, at the residence of the bride's parents, by the Rev. J. Libby, Amelia A., eldest daughter of W. Shampson, Esq., of Bexley, to John, eldest son of Daniel Dyer, Esq., of Bexley.

Deaths.

HOARE.—In Fenelon, on Sunday, 15th inst., Elizabeth Ann, infant daughter of Mr. Reid Hoare, aged 9 months.

TEAS!

We beg to announce to the public that we are fairly launched on our new enterprise, and that the balance of our Grocery stock is about sold out.

Our determination to give our undivided attention to

TEAS

AND

COFFEES

has already met with a success far exceeding our most sanguine expectations.

When our new Teas arrived they excited much wonder and astonishment, and considerable comment was indulged in as to where we were going to find room for them.

We are pleased to say, however, that our success in disposing of them has been so great that we have now room for a

DUPLICATE

Order of Japans

part of which has just arrived, and a large invoice of

NEW HYSON

AND

BLACK TEA,

which we expect will arrive this week

While we have already disposed of large quantities of Tea, there are many of our old customers at a distance whom we have not yet seen. We can assure them that the quality of the Teas and the reputation they are already winning will be maintained.

ORDERS BY MAIL

OR OTHERWISE

may be sent with the fullest confidence that they will receive our best attention, and in no case will we find fault at taking goods back and refunding money if not entirely satisfactory.

WE WILL PAY

Highest Prices in cash for Alsike, Red Clover and Timothy Seed; Butter, Eggs, Pork and Potatoes.

SPRATT

AND

KILLEN

Lindsay, 30th Nov., 1887.—1892.

Down With a Thump.

What?

OVERCOATS & READY-MADE CLOTHING

IN BOYS' YOUTHS' AND MEN'S

We want to realize Four Thousand Dollars on our Ready-made Clothing before the 1st of February,

Therefore every article must be sold, and shall be sold, regardless of Prices.

We have a few words to say about MANTLE CLOTHS. Our assortment is large, and in order to clear will be sold at a price. Everything down with a thump and a thud that means torn to pieces.

E. E. W. McGaffey

Bradburn & Co's Old Stand, Kent Street.

A. CAMPBELL

WHOLESALE & RETAIL GROCER

Has just received choice lots of

Teas, Sugars, Coffees, Spices, Raisins, and General Groceries

Coal Oil and Syrup-Cans, Latest Styles.

ARCH. CAMPBELL,

Wholesale and Retail Grocer, Kent St., Lindsay.

TWEEDS. - TWEEDS.

DROPPED TO THE BOTTOM.

For the remainder of this month we will offer our large stock of Tweeds, Overcoatings, Pantings, Suitings, etc., at a small advance on cost in order to clear them out, as we intend to renovate our Tailoring Department and must get rid of them in order to make room to do so. This is no sham or paper talk, but a real genuine sale, for we invite all to call and inspect this Department and prove for themselves the truth of the above statement.

Before you buy elsewhere see our $10.00 all wool Tweed Suits.
Before you buy elsewhere see our $9.00 all wool Tweed Overcoats.
Before you buy elsewhere see our $2.00 all wool Tweed Pants

Our Mr. W. A. Turner is prepared to make up for you a Suit, Overcoat or Pants, etc., and guarantee you as good or better fitting article as you ever had on. Everyone requiring anything in Ordered Clothing should avail themselves of this opportunity of getting an A1 article at a small price.

McCRIMMON BROS.