

**NEW ADVERTISEMENTS**

Card of Thanks—W. Hall.  
Lost or Stolen—H. F. Hopper.  
Notes Lost—Robert Douglas.

**The Liberal.**

RICHMOND HILL, Thursday, July 11, '89

**AN ELECTRIC RAILWAY.**

Some few weeks ago THE LIBERAL pointed out that a committee of seven members of York County Council had been appointed to visit Pittsburgh and Allegheny, Penn., with a view of inspecting the Electric Railway system of those cities. Before starting, more than one member of that committee had expressed themselves as not being favorable to the scheme, but after a thorough examination we understand their report to their brethren in Council was of the most favorable nature. So much was said in favor of electricity as a propelling power instead of horses that the Council had little hesitation in granting the request of the Metropolitan Street Railway Company, to run the cars along Yonge St.

The President of the company, Mr. Warner, is very confident that the change will be a satisfactory one, and is so enthusiastic about the matter that he is now on a tour visiting several cities in the United States where it is in operation, with a view of still improving the scheme he has in hand. Those who have inspected this new invention claim that large loads of freight can be carried over the lines, and that the cars can be controlled without any difficulty whatever. One of the principal objections advanced, and one which the committee were requested to look into closely, was the fear that the cars would be likely to frighten horses. From personal experience the report was that horses would not be any more timid of them than of the ordinary street car preceded by horses.

The charter of the Metropolitan Company only allows the track to be laid as far north from the city as York Mills, but many are of the opinion that it will not be long ere those electric cars will run as far north as this village.

**THE PRIZE FIGHT.**

Much as many Canadians would wish to see a treaty of Unrestricted Reciprocity between Canada and the United States, they shrink from the idea of annexation on account of the laxity of many of the laws of the latter country. No better example can be given than the looseness of the law in reference to prize fighting. English laws have long since forbidden any such exhibitions, and fortunately in Canada her rulers have two much self-respect to tolerate anything so low and debasing.

The prize fight which took place on Monday last, in one of the states of the Union, between Sullivan and Kilrain, clearly shows that men can carry on their ruffianly exhibitions there with comparative safety as far as the law is concerned. Before it took place a great deal had been said in the American newspapers, relative to the fight, some of them saying that the state governors were on the alert, and would certainly put a stop to the "manly sport" before the human friends had a chance to pommel each other. But when the day arrived every arrangement had been made for the reception of the public, and the thousands who attended had every opportunity to witness the disgraceful scene which lasted for about two hours and a half. In fact the newspaper reports only acted as advertisements, as some papers place the gate receipts as high as \$30,000.

In ancient times bull-baiting, cock-fighting and prize fighting were recognized and even encouraged by the upper classes of society, but in

this nineteenth century of intelligence and refinement every such exhibition of brutality should be severely dealt with by the authorities who should take an interest in the morals of the community.

If you want to buy or sell a Farm, advertise in the Toronto WEEKLY MAIL. That paper reaches 100,000 Farmers' homes every week, and your advertisement should meet the eye of some one who wants to purchase. Advertisements of this class are inserted in the Toronto WEEKLY MAIL for Five Cents a word each insertion, or Twenty Cents a word for five insertions. Address THE MAIL, Toronto, Canada.

**Father Egan's Reply to Rev. T. Fenwick.**

To the Editor of THE LIBERAL:

SIR,—I have seen the letter of Rev. Mr. Fenwick, Presbyterian minister, of Elder's Mills, Ont., criticising my review of the doctrine of Foreordination. It is very seldom that Presbyterian ministers attempt any defense of their own creed, and therefore I have great admiration for Rev. Mr. Fenwick's courage, whatever I may think of his discretion.

As a rule Presbyterian ministers content themselves with proving that the Catholic Church is very corrupt, that her doctrines are damnable, idolatrous, superstitious, and heathenish, &c., and that her dogmas and practices are subversive of the principles which guard social order. All this they do triumphantly, to their Presbyterian congregations, who have long since learned to take all this as a matter of course. Some of them may be sincere in all this, but this sincerity, if such there may be, is in regard to the end for which they profess their doctrine, rather than to the doctrines themselves. The principle common to them, and the only one we can always be sure they will practically adhere to, is that the end justifies the means. The end they propose is neither to save souls—for these are saved or lost by decree—nor is it to discover and obey the truth, but to destroy or elude Catholicity. The spirit which possesses them maddens them against the church, and gives them an inward repugnance to everything not opposed to her. To overthrow her, to blot her out of existence, or to prevent her from crushing them with the weight of her truth, is to them a praiseworthy end, at least a great and most desirable end; directly or indirectly, consciously or unconsciously, it becomes a ruling passion.

Any means which tend to gratify this passion, to realize this end, they seem to hold lawful, and they can adopt them, however base, detestable and shocking in themselves, with a quiet conscience and admirable self-complacency. Any one entering the Presbyterian church here of late, during the service, would be convinced of the truth of these remarks. There one might wait in vain expecting to hear some words of charity or gospel truth. Nothing of the kind comes, but in its stead that everlasting hammer and tongs at the aggressions and errors of Romanism. Is this all the Presbyterian Theology that is ever taught in their churches, and if not, how is it we never hear anything else? The reports of their sermons, which we sometimes read in the newspapers, are all on the same theme.

And these people who are so sanctimonious that they would be shocked at the profanity of whistling on the Lord's Day, have no scruple at all about bearing false witness against their Catholic neighbors, and exciting ill will against them on the same Lord's Day. I repeat it, a priest cannot pass through the streets of Toronto without being insulted owing to the harangues of these parsons, whose sermons breathe nothing but hatred of Catholics. These are the gentlemen who will pick up and patronize any fraud who comes along as a No Popery crusader, and afterwards quote and publish his misrepresentations as the doctrines of the Catholic Church. And these are the discourses which they call sermons, or preaching the gospel. Well, suppose for the sake of argument, that all they say about us is true, does it follow from that that Presbyterianism is the only true faith? I have not known any of the clergy attempting to defend Presbyterianism except Mr. Fenwick, and for that I again tender to the rev. gentleman the expression of my admiration.

His letter is written in a spirit and style of courtesy not usual with his brethren. His heading, however, was a little startling to one especially of my gentle disposition. When I beheld it I thought I would have fainted, but I changed my mind when the *mens conscia recti*, or the testimony of a good conscience came to my aid, and from the consciousness of not having lied, or half lied, I felt relieved of all embarrassment. I was not a bit dishonest in making the quotation on Foreordination (Chap. iii Sec. iii) as I did, for logically it did not make any difference, and if I have, as he says, shown any stupidity, it will be seen from my explanation.

He says that the three words in italics, for their own sin, completely refute my argument. "The rest of mankind God was pleased to pass by and to ordain them to dishonor and wrath for their sin to the praise of his glorious justice." Since this consequence was for their sin, it would follow that God had foreordained their sin too. I cannot see how he can escape this consequence consistently with the doctrine that God has unchangeably foreordained whatsoever comes to pass, and since the sin comes to pass, it follows that God foreordained the sin. A man trained in this belief, for instance, has committed a crime. Before detection he soothes his conscience by the reflection

(Continued on Eighth page.)

—THE—  
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**R. W. NEVILLE,**  
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February 21st, 1889.

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Large stock of Furniture, cheap for cash. Glass cut all sizes.

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**'THE LIBERAL.'**  
**\$1.00 IN ADVANCE.**