

hardly call them homes—and preaching to those who lived in them, and therefore he thought the social feature was one that did affect the whole question, and he pressed upon them every one to think of the one great work their blessed Lord came to found, the work committed to every man—be he clergyman, minister, or layman, to set a loving and Christian example in their own lives, a desire to help their brother so far as he would allow them to help him, to stretch out their hands to those in trouble, and to pray in the solitude of their chambers that hearts might be broken and changed, and men and women be brought nearer to God. Then there was the bringing down of the prayers into their own lives, caring little how men might misunderstand and misrepresent them, knowing the old, solid truth that Christianity was true, and in the end would prevail. (Cheers.) If they would throw themselves in the power of God, into this temperance cause, willing to do everything to rescue the fallen and help the strong, they would create a last such a power that the whole of England would be won to their side, and they would at last find angels going in where they themselves had preceded, and would find educated and uneducated classes joining together in one great brotherhood. A large proportion of the social difficulties of this day would then pass away, they would turn their workhouses into colleges for their youth, they would turn their prisons into far more useful purposes than at present, perhaps into Art galleries—(laughter)—they would find crime diminishing, love increasing, and men and women far more able to say their prayers if this stumbling-block of drink were removed. (Cheers.) He challenged them all, in conclusion, to forward this cause—dear to the heart of the Son of God—the temperance reformation, body, soul, and spirit of the English people. (Great cheering.)—*Alliance News.*

PRINCIPAL GRANT AND PROHIBITION.

Principal Grant is not quite a Prohibitionist in the usual sense of the word, but he goes a good way in that direction. He says in *The Week* that "almost everyone who knows the condition of things in the North-West admits that prohibition there has been and is a blessing." Almost all, he adds, and especially railroad contractors, support the law "for their men's sake and for their work's sake." It is testified that on no railway has such good work been done as on the Canada Pacific, and "simply because the men could not get whisky for love or money." The results, he further affirms, of this arrangement have been not only that good work has been done, but there has been "little or no sickness and little or no grumbling." Thousands of navvies, we are assured, have "lived quiet, sober, industrious, cleanly lives, because whisky and the usual pests that whisky allures to camp have been kept out of the country."

Well, what is the national and necessary conclusion from all this and much more of the same kind which the learned Principal states? Surely this, that if prohibition has wrought such a beneficent work on the navvies of the North-West, it is as much needed and would be as beneficial among the navvies of Ontario and Quebec. And further, if the "more intelligent" settlers in the North-West declare that a prohibitory law "is needed for their own rank and file," is it not most natural to conclude that the "more intelligent" settlers of Ontario would have good grounds for saying the same thing about the "rank and file" in this Province?

In short, the Reverend Principal's argument is impliedly in favor of having adopted for the whole Dominion a system which has almost banished sickness, grumbling and crime from a sparsely inhabited country, in which are located thousands of men, many of whom are "lawless and spendthrifts by nature," and among whom there is only a comparative handful of Mounted Police to enforce law and maintain order.—*Toronto Globe.*

AN APPALLING STATEMENT.

The presiding judge of one of the Chicago courts recently said to an *Inter Ocean* reporter:

You may ransack the pigeon-holes all over the city and county, and look over such annual reports as are made up, but they will not tell half the truth. Not only are the saloons in Chicago responsible for the cost of the police force, but the fifteen justice courts, the bridewell, also for the criminal courts, the county jail, a great portion of Joliet (state prison), the long

murder trials, the coroner's office, the morgue, the poorhouse, the reform school, the mad-house. Go anywhere you please, and you will find almost invariably that whisky is at the root of the evil. Of all the boys in the reform school at Pontiac, and the various reformatories about the city, ninety per cent. are the children of parents who died through drink, or became criminals through the same cause. Look at the defalcations, fully ninety per cent. of them come about through drink and dissipation. Go to the divorce courts; fully ninety per cent. of the divorces come about through drink, or drink and adultery both. Of the insane or demented cases disposed of in the courts here every Thursday, a moderate estimate is that ninety per cent. are alcoholism and its effects. I saw it estimated the other day that there were ten thousand destitute boys in Chicago who are not confined at all, but running at large. I think that is a small estimate. Men are sent to prison for drunkenness, and what becomes of their families? The county agent and the poor-house provide for some. It is a direct expense to the community. Generally speaking, these families go to destruction. The boys turn out as thieves, and the girls and mothers generally resort to the slums. The sand-baggers, murderers and thugs generally of to-day who are prosecuted in the police courts are the sons of men who fell victims to drink. The percentage in this case is fully ninety-five per cent. I have studied this question for years, and have passed upon criminal cases for years, and know whereof I speak.—*Ex.*

ROMANCE OF THE WINE-PRESS.

A correspondent of the London *Argosy* has had his romantic ideal of the wine-press rudely shocked. The melancholy writer says:—

"I had had dim ideas of snowy garments dyed purple with the juice of grapes, and the delicate feet of girls treading the luscious fruit under the shade of vine-clad trellises in the open air. In my imagination there were fountains of pure water washing away all stains and impurities, and long processions of men and maidens bearing the fruit on their heads, all decked with flowers, and singing and dancing to the sound of harps and flutes. Had I not seen pictures to that effect, read political descriptions of it, and had I not always been encouraged by my childhood's instructors in this delusion? And now, behold, there were not any snowy garments at all, the Hungarians had on coarse shirts and loose drawers tucked above the knee, and I came to the conclusion that they had never seen any fountains of pure water, and wouldn't have known the use of them if they had. For there was a kind of griminess about them, burned in by the sun, which seemed to indicate that they never washed either themselves or their clothes. One black-eyed purple-legged fellow, with the grape-juice just drying on his bare-feet, seized a basket, and ran off down the steps and into the vineyard, and presently returning with a load of the fruit, shot it into the press, and with all the dust and dirt of the road still clinging to his feet, mounted, and began to tread the grapes, and soon stood almost knee-deep in the liquor, which, having served him as a sort of foot-bath, was to be the drink, perhaps, of future generations of refined fastidious palates. Having seen this I became melancholy, and preferred to leave the rest of the manipulations of earth's choicest nectar in obscurity.—*The True Templar.*

GROCERS' LICENSES IN TORONTO.

The question of Grocers' Licenses came up in the Toronto City Council last Monday night. The following is the *Globe's* report of the proceedings upon the occasion:—Several petitions in favor of the passage of a by-law to confine the business of shop-keepers, who took out licenses to sell liquor, exclusively to that of selling liquor, were presented. A large deputation were also present in support thereof.

BISHOP SWEATMAN appeared in support of a petition by the Church of England Temperance Society. He spoke of the necessity of such a by-law, in order to prevent the sale by grocers, of liquors, particularly to women.

Mr. HOYLES said that there was an almost unanimous opinion in England in favor of such separation. A law permitting grocers to sell light wines in that country had a most disastrous effect, as the percentage of drunkenness had largely increased, particularly among women. In Manchester it increased to the extent of thirteen times what it was before the law was enacted. The English