

Truth's Contributors.

WOMAN SUFFRAGE.

BY A. R. CARMAN, D. A.

Our humanity is strong on surface-indications. Let some fellow hurrying across a stony field kick up a lump of coal, and we sink a shaft looking for tons of the black diamond. An idler discerns a bit of gold-dust sparkling in a shallow stream, and we turn the whole mountain side into a sluiceway searching for the precious metal.

So with all popular movements. It requires the keen mind of a Napoleon to sift away the spurious from the real and found an empire on the tumult of a revolution; and even a Napoleon overestimated the discontent of Russia and wrecked his fortunes by trusting them to untold forces. This fault is more particularly marked in agitations strictly of the people than in those that are controlled by astute and harmonious leaders. The masses, far too busy for careful and abstruse study, jump readily to conclusions from, at times, the most trivial of "surface-indications." The striking Knights of Labor, ignoring the counsel of their leaders, fancied that the introduction of force would be to their advantage, but they failed to calculate upon the calling out of the militia.

So our great-hearted temperance reformers, ever anxiously pressing onward, are apt to follow with incautious eagerness, sparkling with the whips that seem to promise a short-cut to success, but too often lead to the quick sands of failure. At one time Massachusetts rejoiced in a practical prohibition, but it was difficult to enforce. The cry was raised: Let us exclude beer and light wines from the operations of our law, all drinkers will be content with them and it will be then no trouble to stop the consumption of strong spirits. The Prohibitionists eagerly caught at this seeming panacea for the weaknesses of their Act, but found when too late that beer drinking was but an alluring mark for the meat beast of drunkenness.

Similarly delusive, I cannot but think, will our friends find the present movement for woman suffrage. They claim, with an apparent show of reason, that by enfranchising the women, a strong Prohibitory Act could be carried with a sweeping majority throughout the country. This is a mere supposition, based upon the fact that a majority of the women who have spoken out upon this question have favored Prohibition. The natural shrinking that tender woman would have from braving public opinion as to what she ought to do, and flaunting before the world her alliance with whiskey and drunkenness, must not be lost sight of. Her's would be a silent vote. And those of us who have to do with actual temperance work know that in too many instances the avaricious woman exercises a silent but potent influence against reform and right. But grant, for sake of argument, that the woman-vote would be cast solidly for temperance and moral reform—something the most ardent advocate of woman franchise would never claim—why should this be so? Because woman is a stronger-minded advocate of right than man? No. Because her moral convictions are of tougher fiber than her husband's. No, they are more easily swayed. Simply because her's is an unselfish vote, unmoved by party associations and not vitiated by a thirst for office.

But have we any guarantee that when the woman vote is once fairly in the political field, that it will not be bought and bribed and corrupted until it surpasses

even the suffrages of men in debasing influence. Is woman more proof against temptation than man, that she should stand unshaken where he has fallen? We have been accustomed to speak of them as the "weak or vessels," and surely we will not expect them to stand a strain with which the steiner air have been utterly unable to cope. "But," says one, "she will not be such a diligent officer-seeker or keep out so restless an eye for the loaves and fishes." Another supposition, my friend, and a very wild one. If woman has a right to vote, she has a right to be voted for, i. e., to hold office and draw a stipend. And has it struck you that she is without ambition, content to be a hewer of wood and a drawer of water for the lords of creation? I trow not. She has shown a determination to take every inch offered her and is ever struggling for positions higher and more responsible. At the risk of being deemed ungallant, I would venture to say that her vote would be less reliable than man's because more easily prejudiced. Women boast that upon short notice they are more accurate than men, because they move by instinct, while stupid man trusts to hasty, and hence unreliable, reasoning; and their boast is not far astray. So upon any great question, looming up gradually above the horizon of thought, women rest upon that mixture of prejudice and impulse that she delights to term "her instinct," while man safely and surely reasons from known premises to legitimate conclusions. That the major premise is very often "self" does not destroy this fact.

But the most destructive effect of granting the franchise to women would be seen in our homes. The home is the cradle of moral reform, the fountain whence the pure waters of cleansing flow; and any movement that stirs that fountain to muddy impurity blasts the future of the race. A homeless France is infidel, licentious and abandoned; while the safety of Britain rests in the sanctity of her homes. This is not a question for duly collated statistics or cold logic. Every one must go to his own home and, standing by her most sacred shrine, let his heart and his truer manhood speak. What a halo of love and tender respect rests about the names of "mother," "sister" and "wife!" In the sanctuary of our homes they seem to embody all that is pure and gentle and unselfish in this world of cross-currents and greedy, grasping avarices. Outside, it is fret and drag in a sordid struggle for existence, dollars and cents, bargain and dicker, all day long; inside, it is rest and calm, a higher world that at times seems nigh unto the great rest of eternity.

Will you tear down the bulwarks and let the clattering world rush in?

Man to-day receives his greatest impulses toward right at his own fireside, when business and money-making have warped his nature and dried up his life, the crust is dissolved amid the associations of home and he is sent forth with generous readiness to dare and to do for conscience and truth. The home makes the man; without it he becomes a skillful, calculating machine, good to make change and grasp at honors.

And this woman franchise movement will surely destroy the sheltered haven of the home, and dry up the very source of all moral reform. It is not merely the depositing of a ballot-paper, but it throws back the broad doors of political life and invites all women to enter. Then with the wives upon the hustings and the mothers at the council boards, all sweating with the vituperation and brute-struggle for political office; what becomes of the calm, soothing influence of

our fireside? This is no fanciful picture woman has never yet refused a fancied advance, and she never will. Would to God she could see that with one hand on the cradle and the other on the heart of her husband, she is the mightiest factor in the world to-day!

But enough for the selfish side of this question. In another letter will be considered the utterances of the Bible and the Bible's great Author. I have nothing but the highest praise for the Christian Associations, Temperance Unions, Missionary Societies and kindred organizations founded and controlled by women. They are there doing their proper work, and laboring grandly in their God-given sphere. But it behooves all temperance workers, men and women, to be very careful how they trust all to even such dazzling "surface-indications."

PRESBURY, Ont.

WINE AND BEER.

BY JOHN B. FINCH, R. W. G. T. LINCOLN, N.E.B.

Wine and beer drinking philosophers claim that the use of fermented liquors tends to discourage the use of stronger liquors. To fully expose this falsehood, I have during the past few weeks offered the testimony of some of the most eminent men of the wine-cursed state of California. In this article I want to give figures to sustain the witnesses. The people of Canada can compare the figures with their own cities and counties. Canada without wineries, California covered with them. Will any honest man compare the figures and then advocate the use of wine and beer as a temperance measure? Months since, I asked Rev. M. O. Winchester, of Grafton, Cal., to ascertain from official figures the number of drunkard-factories in California. He replied:—

GRAFTON, CALIFORNIA, Mar. 8, 1886.

JOHN B. FINCH, R. W. G. T.

Dear Sister and Brother—I have complied with, and herewith transmit to you the result of your request through Bro. Kotzmeister. It has been delayed longer than I had hoped, but met with much delay in getting prompt answers. I send you the results of 14 counties and 27 towns and cities.

The counties average a little over 150 inhabitants to each saloon, and the towns and cities a little over 100 inhabitants to each saloon; not is this all, as I have said in the notes that this does not include stores that sell under the license of merchandise, drug stores, and those that sell without license and give it away.

The results I give you are those only that sell by the drink, either as saloons or corner groceries. As it is given it is bad enough, but as it really is, it is simply appalling.

With an apology for delay which I have explained elsewhere, and wishing you success, I remain,

Yours truly and fraternally,

M. O. WINCHESTER.

Towns and cities.	No. of saloons.	Population.
Ohilo.....	33	4,000
Colusa.....	16	1,200
Gilroy.....	25	1,800
Hanford.....	11	400
Hills Ferry.....	12	300
Leoma.....	7	600
Los Angeles.....	219	25,000
Marysville.....	36	4,800
Maxwell.....	6	800
Merced.....	23	2,000
Oroville.....	10	1,800
Oakdale.....	18	600
Placerville.....	22	2,000
Porterville.....	6	400
Redwood City.....	37	1,500
Red Bluff.....	22	2,500
Sacramento.....	243	25,000
Salt Lake.....	23	2,000
San Francisco.....	2,600	275,000
San Jose.....	126	16,000
Santa Rosa.....	43	4,000
Tulare City.....	18	600
Turlock.....	10	300
Vernalis.....	21	2,000
Yalejo.....	84	4,000
Woodland.....	81	3,800
Williams.....	6	900
Total.....	3,035	332,200

This, like the list of counties, takes no ac-

count of anything except of the saloons licensed to sell by the drink.

Good authority states there are a thousand places in San Francisco that sell without license, and in Sacramento the report says, there are "half as many places that sell without license," and it is undoubtedly true of all the large towns and cities.

The U. S. Internal Revenue issue in the States, between 10 and 11 thousand licenses.

Some put the population of San Francisco at 300,000. In 1880 it was 233,000. I think my statement high enough.

Name of Counties.	No. of Saloons.	Population.
Butte.....	111	30,000
Colusa.....	63	16,000
El Dorado.....	70	19,000
Monterey.....	80	12,000
San Benito.....	31	6,000
Santa Clara.....	241	25,000
San Mateo.....	92	10,000
Sonoma.....	225	25,000
Stanislaus.....	93	11,000
Sutter.....	14	6,000
Tehama.....	41	13,000
Tuloc.....	74	12,000
Yuba.....	77	13,000
Total.....	1,501	203,000

Those marked with Italics have large towns in them. This list does not include drug stores, stores that sell under merchandise license, one quart and upward, and those that sell without license.

Thus the report from Butte said there were 75 places that sold under merchandise license, and 30 or 40 places where they sold without license or gave it away. Colusa said there were 21 stores besides the saloon's licensed.

THE CANADIAN GLENGARRY.

A SKETCH.

BY JOHN FRANKER, MONTREAL.

No. 22.

"O for a lodge in some vast wilderness,
Where rumors of oppression and deceit,
Of successful or unsuccessful war might never reach
me more!"

Such may have been the prayer of the first settlers in the Canadian Glengarry, a century ago, as they cast a last and lingering look behind them, and bid a farewell adieu to the homes they were forever leaving in the old English Colonies, the present United States, for their new homes, hundreds of miles away in the far North, in the then unbroken forests of Canada.

Every Canadian reader is familiar with the exile of the Acadians, an exile without an end and without an example in story. The first settlers of Glengarry were exiles from the "Old Colonies." These men had followed two fortunes and the misfortunes of the Royal cause during the Revolutionary war, and when the Union Jack of England was lowered from hundreds of towers and battlements in the old colonies, they decided to follow, as exiles, the now furled flag and the muffled drum of the vanquished, to that land of promise—in the far North, in this Canada of ours, in which they were promised new homes under the flag they loved and had fought for.

This was loyalty to a lost cause that has no parallel in history. Just fancy hundreds of able-bodied men voluntarily exiling themselves, forsaking their homes on the Mohawk, the Hudson and the far off Susquehanna, for the ice-bound banks of the St. Lawrence, leaving behind them their flocks and herds and their cultivated farms, which they might have retained by submitting and swearing allegiance to the conquerors. This they would not do, preferring exile to the scorn and the sneers that would ever attach to them had they submitted and accepted the terms of the victors!

A land of promise! Not a land flowing with milk and honey! but a land abounding in great forests, having a rich virgin soil, inviting the wanderer to make his choice, and here, in the then wilds of Canada, in this now Canadian Glengarry, Scotland's exiled mountaineers found a home and glad