

A temperance convention has been called to meet in Fredericton, N. B., on the 14th inst., under the auspices of the Provincial Prohibitory Alliance, and its object is to organize a county alliance for each county in the province.

A Catholic Temperance Society has been organized in Trenton Ont.

On Tuesday evening of last week Napanee Town Hall was filled by a respectable audience which assembled in response to notices given from certain of the pulpits on Sunday to consider steps to be taken for the re-organization of the Workingmen's Temperance Society, which flourished and did much good in town a number of years ago, but has of late been dormant. Mr. Charles Lane was called to the chair. Earnest and eloquent addresses on the subject of temperance and the necessity for increased effort in promoting it by Chief Allen, T. Flynn, Rev. Pearson, E. R. Martin, Rev. S. Card, James Moss and others. A committee was then appointed to make such arrangements as was deemed necessary to further the re-organization. We understand that a number of the old organization have since given in their names and expressed a desire for its re-organization, which will probably be effected under favorable auspices at the next meeting.—*Canada Casket*.

A series of twenty Prohibition Conferences is proposed in some of the Western States, to begin about March 1, and to include six addresses at each place from the ablest speakers on the Temperance platform. It is a novel plan, and, if properly appreciated and promptly endorsed by leading towns, will become the most popular feature of Prohibition reform work during 1884. Each Conference is to last one week. Our information comes from Rev. A. J. Jutkins, Room 36, No. 87 Washington street, Chicago, Ill., who has the matter in charge.—*American Reformer*.

### Contributed Articles.

#### STRONG STATEMENTS.

In these days of great undertakings, whether in the management of mind or of matter, the value of the maxim *begin right*, can hardly be overrated, and in the present agitation it is a matter of no small importance to make out the truthfulness or otherwise of such astounding assertions as are published by Prohibitory Law advocates.

Dr. F. R. Lees in his prize essay on the liquor traffic says:—"It is certain that two millions of persons are constantly in charge of the police, the cause being recognized drunkenness alone; not to speak of private drinking, which is four times as great, and ten times as bad in effects on domestic life;" and shows by the statistics of crime, many families living in a condition where industry, respectability or morality are almost impossible. You look on this perishing class as the natural and inevitable sediment of society; this is a mistake. It is the product of agencies that are under your control; the whole progress of making this class is open to your inspection the money that should furnish comfortable tenements, good food, clothing, and other enjoyments, and otherwise improve their condition, goes for drink, while the industry and moral principle which should use that money to advantage, goes with it to waste. Each licensed liquor seller, no matter what the class may be, is as truly a minister of intemperance as any pastor of your churches is a minister of religion. They lead your people downward, as plainly and as certainly as your ministers of religion lead their upwards, inasmuch as their business tends perniciously against every interest you should most value and cherish."

Surely it is not because you are ignorant of the extent of the evil, or of the cause that produces it. The product of your drinking shops is as certain and as visible as that of any other shops in your city. It is, in every respect, an ordinary practical business operation,—the result can be estimated before hand with reasonable accuracy. From a knowledge of the amount of liquor sold you can calculate very nearly THE NUMBER OF ITS VICTIMS.

**The measure of Strong Drink is the measure of Iniquity.**

If such assertions be false, then it is high time for patriots to put the public right; and if true, then why not suppress the agencies that makes bad citizens as well as support those that make good ones? This would seem a proposition without any good objection.

"I challenge any man who understands the nature of ardent spirits, and yet, for the sake of gain, continues to be engaged in the traffic, to shew that he is not involved in the guilt of murder."  
—LYMAN BEECHER, D.D.

### ANTI-DRUNKENNESS EXPECTATIONS

BY JACOB SPENCER.

So encompassed is our cause with difficulties, that questions are often asked to the effect—Are you really visionary enough to hope for a Prohibitory Law, and Total Abstinence principles and practice to prevail? We reply confidently:—Truth is so mighty, and good so potent, that we think not irrational, the precept "overcome evil with good." We aim by fair discussion to expose the fallacies, errors and delusions which detain the dupes of Alcohol in its bondage, and sustain the traffic. We find that our cause always gains by honest investigation. We believe much—very much—under God depends on the energetic persevering efforts of the faithful in the mighty controversy. Our hope of success connects with vigorous agitation.

We need not underrate the gigantic power upholding the fell destroyer. Our victory must be won by hard fighting, but our weapons are mighty for pushing the patriotic warfare to the desired consummation. With the ranks of our noble crusade recruited, and zeal according to knowledge increased, we have good ground for good hope. Looking to the Strong for strength, and the All-wise for wisdom—prosecuting with unwavering resolution the bold enterprise, by the force of truth—mighty prevailing truth—we are confident. Our confidence is in connection with correct knowledge of the true merits and bearings of our cause. In this confidence we persistently cry out to arouse the apparently dormant moral sense of the community, and demand a verdict on the issues.

Is temperance doctrine truth or error?

Is the principle of prohibition right or wrong?

Whether is our object wicked or benevolent?

Whether is our practice wise or foolish?

Our endeavour favorable to pollution or holiness?

Our effort tending to happiness or misery?

Whether is the cause devilish or divine?

Multitudes of the brightest and best men of our day have spoken out boldly, and claim to be heard, and if in error, ask to be refuted. We claim full discussion on the merits and demerits of our design—this design nothing less than the extirpation of intoxication. We believe, could a train be laid under the traffic, that, exploding, would blow up with a shock, earth might feel and know of the mighty fallen, the glad shout of triumph following would be such as hath not been heard since "the morning stars sang together, and all the sons of God shouted for joy;" and there shall be cause for such rejoicing soon.

### Tales and Sketches.

#### LISTEN.

I remember twenty years ago going with a detective—perhaps if I named him you would know who he was. Dear George Charles Campbell went with me. We started at half-past ten at night, and got back at four in the morning. My wife said, "You must not go again, John, for you can't sleep." You get up, and walk, and shake your hands, and you keep then clenched, and you can't sleep." As we were going down through Whitechapel—for he went away round by the purlieu of Ratcliff Highway—this officer said to us, "I am going to bring you as near to the mouth of Hell as I can get you."

We dismissed the cab, and walked on until we came to a place—I can not tell you where it was—it was dim and dingy at the entrance, and would have been quite dark, but for the flare which innumerable gin shops further on threw athwart the pavement. The detective asked us to stand on one side, at a corner where two or three streets met. One terminated in a "blind alley;" one stretched towards the main artery of the city, and the other went down toward the river.

"Now," said the detective, "you stand still and listen. Say nothing, whatever you see; but button up your coats and take care of your valuables. Whatever may be said, make no remark, but listen."

And we listened. Oh, the discord! The raw night breeze brought to our ears the wailing cry of neglected children. Then was heard the coarse voice of blasphemy and cursing. Then came the noise of mirth, or rather of laughter with no mirth, and of music but no melody; then the shuffling of feet; and by and by we heard the sound of blows.

"Police! Police! Murder!"

A half-naked woman rushed across the pathway, blood streaming from her face, her hair disheveled.

"Stand still, gentleman—quite still. This is an every half-hour occurrence; it will soon be attended to; stand perfectly still. I have brought missionaries from Africa here, and they say there is no heathenism in Africa like this."—John B. Gough.