

Contributed Articles.

WOMEN'S SUFFRAGE AND TEMPERANCE IN GREAT BRITAIN.

The late grand demonstration of women which assembled in the United Presbyterian Synod Hall, in Edinburgh, at the call of the Manchester National Society for Women's Suffrage was marked by an element in some of the speeches which has never been apparent on these extraordinary and enthusiastic occasions before, I allude to the value which the question of Women's Suffrage has acquired in the eyes of temperance workers in Great Britain. The Edinburgh meeting was remarkable for a series of eloquent speeches such as few audiences ever have the advantage of listening to on any subject, though all of the speakers were of the "inferior" sex. Every lady dealt with the subject of Women's Suffrage from a different standpoint and each in a trenchant, logical and convincing manner. There were no tricks of oratory, no bombast, and no begging of the question, all was clear, straight-forward, business-like and true. Perhaps the most prominent points adduced as to the right of women to the vote were its power over labor and morals. Speaking on the head of labor Mrs. SCATCHERD, of Leeds, said: "We need the vote to protect women's labor, because all restrictions have a tendency to drive women out of the best paid trades, and to make them crowd into those which are already over-crowded, and to lower the wages, and they are already sufficiently and dangerously low. (Cheers.) Poverty drives women to evil courses and to drunkenness, and then there is the necessity of having to undo, often when it is too late, what we are wanting the power to prevent."

MISS FLORENCE BALGAR, of Scarborough, said in the course of a splendid speech that roused the Edinburgh women to great enthusiasm. "Last night, in the darkness, I was taken by a lady of this city to visit some of the worst wynds and closes in your midst. She led me into these dark alleys where the sun seldom ventures—where, I am told, men dare not go unless they are escorted by a policeman—we, two women, went in the dark last night to visit these houses to see what some of our sisters were suffering there. As I looked upon the wasted forms of the little children, on the bruised faces of the women upon the haggard and care-worn faces and forms of the men, I thought to myself, is it any good to go on striving for ever, is there any use—there seems no use, the subjection of women seems complete. The subjection of both women and men to the terrible drink is indeed complete. (Cheers.) Is there any use for us to go on struggling; are we not merely beating the air? When I came out of that close, on either side of it there was that familiar object—the dram shop—and I thought to myself, yes it is worth while going on struggling, because when we, women, get the franchise one of the first things we will do will be to limit the drink traffic. (Cheers.) Yes, it gives us a gleam of hope, that thought, and that gleam of hope became still more bright yesterday when I visited that old churchyard of Greyfriars. I stood with my head bowed reverently before that tombstone beneath which lay the dust of your martyrs, that tombstone that bears the inscription—

"Here lies interred the dust of those who stood
'Gainst perjury, resisting unto blood,
Adhering to the Covenant and laws
Establishing the same."

(Cheers.) These words gave me hope. I saw what Scotch men and women had done, and I knew well what they had once done they could do again. (Cheers.) Upon that tombstone were inscribed the names of some of your great men; there were the names of the great Agyll, Guthrie, Renwick; but another recorded the memory of the nameless, unknown dead. Under the tombstone to the east lie 100 nameless ones, and, moreover, it represents 18,000 who suffered rather than submit to the religion against which they rebelled. (Cheers.) It was the nameless ones; it was not the Guthries, but the people who won the fight. (Cheers.) And shall not we, women, in our country be true to one another, be true to our cause; shall we not, one and all, rise up and demand justice and right as the Covenanters did? (Cheers.) I have unbounded faith in the people; I believe in no great heroes leading us on; I believe in the individual effort of the individual soul. (Cheers.) We have begun—let us each remember this—just when that divine thought of freedom is made known to one individual soul; reform is then begun. (Cheers.) If one soul desires it, and is determined

to have it, the nation at large will have it ere long. (Cheers.) Each one of us has power if we only realize it. We cannot all be great like that grand hero whose work has been thrilling our minds, General Gordon—(cheers)—but each one of us has a small centre of influence, and it is for each one of us to do our little bit in this great cause, and let us each one try."

Such words as these have the true ring of a Godly humanity about them and cannot fail to touch every heart that is imbued with a right spirit of love and duty towards its neighbor.

Mrs. LINDSAY, the wife of Professor Lindsay, of Glasgow, said: "It is a pleasure for me to stand here to-night as one of the delegates from Glasgow. (Cheers.) We had an excellent meeting in Glasgow some time ago, at which Mrs. McLaren presided. It was a wet evening in November, and in the large hall, capable of holding more than 3,000 thousand people there were many women with children in their arms, and many of the husbands kept house, that their wives might have an opportunity of attending the meeting. One result of the meeting in Glasgow has been that it has brought into our ranks a large number of Christian workers who are engaged in temperance work. They felt what a power for good there was in the woman's vote, and some of the most devoted workers for women's suffrage have given their lives to temperance work, some of them have already used their municipal votes for the temperance cause. Everywhere, I think, the women's votes have been used for this cause because of the dreadful evils of intemperance. In Rothesay, where there is a large number of women householders, they have so exercised their votes for the temperance cause that no candidate for the Town Council has the slightest chance for success unless he is a temperance candidate." (Cheers.)

This is excellent news and to us in Canada encouraging. No new doctrine was however enunciated by Mrs. Lindsay in these remarks; it has long been the belief among the supporters of Women's Suffrage both here and in the United States that there was a power for good in the women's votes that the world would be the better of. Few women would deliberately vote for the support or encouragement of the liquor traffic, and as a whole the women for whom the vote is asked would be less hampered by commercial and property considerations than men are. As one of the other speakers at the Edinburgh meeting, Mrs. McLaren, I think it was, pertinently said: "We are told we have indirect influence and should exercise that. Yes, we are allowed to mend what men's laws have broken, we are allowed to build up what they have pulled down; we are allowed to waste our energies in undoing that which never ought to have been done. We don't want that sort of indirect influence." The same lady said also at the overflow meeting: "It was the opinion of some men that women would rush and vote for any man because of his personal qualities, with no respect to his politics. She was proud to acknowledge the truth of this. She herself would much rather have a moral Tory than an immoral Liberal. (Cheers.) If a candidate's character was bad she certainly would not send him to Parliament because he was a Liberal. (Cheers.) She urged every woman to do her best in obtaining a voice in the nation's affairs, and in the making of these laws which so much affected their daily life." Mrs. Duncan McLaren is a strong Liberal and therefore her words on this point have additional meaning. And now that the Ontario Government has given the widows and spinsters of the province, who are duly qualified, the right to vote at all municipal elections, it behoves them to see that the responsibility thus placed upon their shoulders is not neglected, nor the opportunity to do good thus given them thrown away.

S. A. C.

Tales and Sketches.

TEMPERANCE "FANATICS."

There are many persons who talk about temperance men as being fanatics. They tell us that we are rabid on the subject of temperance. I ask any reformed drunkard if it is not right to be rabid against an evil that has scorched and blasted and scathed and scarred us till we carry the marks of it to the grave?

Young men sometimes have an idea that a man can sow his wild oats and get over it. You put your hand in the hand of a giant and he crushes it. Still it may be healed, and by and by in some sort it may be a useful one, but it is a mutilated hand, its beauty and symmetry have gone forever. We who have passed through this fire know something of its awful