

durance and strength, they are the bane of pleasure, and are wholly unnecessary in exercising the rites of true hospitality."

Then, the prevalent idea of the masses was :—" We cannot do without them;" now, the sentiment and conviction is steadily and rapidly assuming the form of the prayer,—" Would God they were clean swept from our civilization."

It is true that many who believe and know them to be injurious still use them. Their convictions are ahead of their practice, and custom or appetite overrides their sense of duty. But it is also true that the almost universal conviction is that the Drink is bad, and the Traffic is indefensible ; and history, as well as experience, tells us that, when general public sentiment *merely tolerates what it admits to be evil*, the day of that evil thing are well nigh numbered.

3. *The Press has radically changed its attitude towards, and its treatment of, the Temperance Question.*

Fifty years ago the Press gave scant courtesy to such heresies as Total Abstinence and Prohibitive Legislation. If it condescended to notice them at all, it was most generally to scoff at the cold water fanatics, or wing its sharp arrows of ridicule at the madmen who, because brandy did not agree with them, would fain compel all other men to forego its use. Now, all is changed.

For purposes of comparison we may divide the Press into two portions, the Secular and the Religious. Of the Religious press we may say that it is almost a unit in advocacy of our cause, as founded upon the two cardinal principles of Total Abstinence and Legal Prohibition. Its unanimity of sentiment is remarkable ; the power of its weekly teaching and appeal is beyond estimation.

The Secular press must be distinguished into two parts. There is a division of the Secular press which is high in its aims and independent in its utterances ; which believes that a newspaper is something more than a mere gatherer of items or recorder of events ; that it is a teacher and is responsible for its lessons. It has a conscience, and listens to its promptings. It has a mission, and must be true to it. It leads the people, and must therefore buy the truth and sell it not. This portion of the Secular press—intelligent, conscientious, independent, serious and moral, is earnest and cordial in its support of the Temperance work, fearless and outspoken against the drinking customs and the liquor traffic.

The other portion of the Secular press is of a different order. It exists primarily for party purposes, and it hedges and trims. It does not wish to lose the Temperance vote, but then it fears to offend the Liquor men. The Beer in-