

New Criminal Code.

Public morality in Canada are to be effected by the enactment of the new criminal code, which will take effect on Dominion Day. In the following blow is dealt at the betting and pool-selling. Every one is guilty of an indictable offence who is liable to one year's imprisonment, and to a fine not exceeding \$1,000, who (a) uses or knowingly allows any premises under his control to be used for the purpose of recording or registering any bet or for the purpose of recording or registering any bet or for selling any pool; or (b) keeps exhibits, or employs any person, or knowingly allows to be kept, exhibited or employed on any premises under his control, any apparatus for the purpose of recording any bet or for selling any pool; or (c) becomes the custodian of any money, property or valuable thing wagered or pledged; or (d) records or registers any bet or wagers, or sells any pool upon the result of a political or municipal election; (2) of any offence of skill or endurance of the nature of this law is that making the infraction fine and imprisonment instead of the two things alternative, which usually results in the imposition of a fine, a trivial punishment for violators, with little, if any, deterrent effect. Imprisonment is more dreaded by most law-abiding men than a fine of any amount. A good feature of the law consists in the fact that it covers all the well known forms of gambling, and makes an exception in its application as to the time or place where gambling is carried on. Many States have laws against gambling sufficiently strong in their general provisions, but fatally weak because of their exceptions which allow gambling at certain times and places. These laws are practically nullify the whole law and render the legislation vicious and dangerous in the last degree. We hope to see the time when every State in the Dominion will have a law on gambling as strong and as effective as the new code in Canada, giving no quarter whatever to the practice of this vice.

—Buffalo Christian Advocate.

The Plebiscite.

OUR POSITION OUTLINED.

THE HISTORY of the temperance cause were we confronted with an issue as important as the Plebiscite to be taken in Ontario in January next. It is not only the main issue before us, but every side issue leading up to and centering about this vote, combine to form the greatest CRISIS of our CAUSE. A century of wearying marches, marked by successes and defeats—by the sacrifice of blood and treasure, we are now compelled sharply, to choose between the Plebiscite and without choice of time or position, to meet an enemy. Upon the issue of a single vote, the results of fifty years fighting of hope and fate of many years of the

"Waterloo" there can no doubt be no doubt of a victory for us, that the people were allowed to vote, uninfluenced by party transactions, it is wise in us not to suspect that which defeated the Marter Bill, and Plebiscite as an artful subterfuge of party to, may throw their influence on the side effect our defeat. The past has taught us; but we must not judge the present of the past.

"Act" fight, we could select any county to fight at our leisure—and concentrate all our strength on a single point or position. In the Plebiscite we must be brought into action at the same

time. The temperance issue stood free from party influence. But the Plebiscite will be taken at a time when the feeling will be on high tension.

We could expect both parties were at least friendly to our cause. But the treatment of us by both the Federal and Provincial governments makes it hopeless for us to rely for help, except SUCH HELP as party exigencies may impel them to give.

It is more fatal to our cause than to misfortune from which our help must come, nor is it more than to under-estimate the strength of the opposition that be against us are many and are entrenched behind millions of in-coming heavy dividends—behind the

drinking customs of generations—behind the strongest passions and powers of human vices—behind party perfidy of the basest character, and it is only when our eyes are opened like the prophets servant, and are turned towards the source of our strength to the Lord of Hosts, the God of all power, the Champion of all right, that we can see "That they that be with us are more than they that be with them." But we must not in this conflict forget that hard and patient work is required—and that however powerful—prayers are not filed in the ballot box, and that only VOTES will count in the final issue.

Yet nothing short of almighty power can inspire us to rise equal to the demands now upon us—"equal to this day of battle of the Lord of Hosts." Nothing but divine wisdom will enable use to council—unite—work and vote as one person in this cause. Nothing but Divine power can raise us out of and above party preference and prejudice and move us to vote our convictions, regardless of party, being as true to our cause as the liquor party are to theirs.

God's holy spirit must quicken vacillating christians—startle the consciences of politic church officials, give courage to hesitating preachers, who can scarcely decide whom they are to obey, God or a politic church board, and flash a glare of judgment light upon the souls of legislators, who to control votes and maintain their places in Parliament, encourage and promote this traffic.

All this must be effected before we can hope to win—and without entering into details at present, we would say, let us organize thoroughly and at once, be vigilant and valiant in our work—devoting time and means, soul and strength to this cause, let us cease not to pray that that God will overthrow the wicked, and confound the council of our adversaries, while He turns THE GREAT SEARCH LIGHT of eternal truth, upon the minds and consciences of every Christian, that they may vote upon this question the same as they would had they to mark their ballots in the presence of their Master.

—HAMILTON LEAFLET.

Archbishop Ireland at the World's Fair.

At the Temperance Congress of the World's Fair, one of the speakers was Archbishop Ireland. Without notes, he poured out a most eloquent and inspiring plea for co-operation of all good men and women in the fight against the liquor traffic. "We sit still," said he, "and look on, seeing the armies of the liquor traffic defy the law. Is it not a disgrace to a civilized and Christian country to have laws upon the statute books which the liquor men alone of all classes laugh to scorn. These men control elections in our free America, and candidates for public honor are compelled to worship whiskey. The soldiers of the temperance army have lost valuable time in not always fighting the enemy but sometimes fighting themselves, and the enemy has looked on and laughed. We may choose different weapons but go at the enemy, one with a gun, one with a crook and hit him. We need every method. We need moral suasion and law, Local Option and Total Prohibition. Let us do not merely what we can, but what we ought."

Thy Bottle.

JOHN G. WOOLLEY.

Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also



THE fifteenth verse of the second chapter of Habakkuk is a double star in a constellation of curses.

Have you a bottle in your church? If this were communion Sunday, and the emblems were spread in your church, might the fumes of my old deadly enemy taint the sweet air of the sanctuary, and make it an accursed place to me?

I am talking to men who acknowledge the binding authority of the Bible, and especially such as feel constrained to do temperance work. The hand that holds a bottle cannot lift helpfully fallen men; the heart that consents to a bottle cannot feel helpfully for fallen men.

I am called to all parts of the country to help the churches to save some intemperate men, and there is real sorrow because there is no great success. Dear friends, how can there be success when a large majority of the male membership of the church are consenting to saloons that damn twenty men while I preach one sermon?

Men say to me, "What we need is a great revival of religion," but I tell you there will never be a great revival

in this country till Christian men repent in sackcloth and ashes for their part in the liquor traffic under license laws. My own notion is we don't need a revival of religion so much as another kind.

Break the bottle at home! If I could call up all the spirits of lost men who have gone down in your city through drink, and form them into procession, what a line it would be! You'd have friends in it, and, as we move through the streets, one and another might raise his ghostly hand and say: "There, that's the house where I got my start, there is where I fell the last time, when I brought up in the morgue!" Might it be your house?

Break the church bottle! But they won't let you. Then what? Leave the church? No, but stand strong in the name of Jesus Christ, and in His spirit, too, and protest with all your might, and never touch the cup, nor pass it to another.

Break the public bottle! You can't? You never tried. You have tried to keep it corked on Sunday and election day—and failed. You have tried to keep it from drunkards and boys and Indians, but the drunkard was drunk yesterday, is drunk to-day, and will be drunk to-morrow, and for every drunkard that drops down, a boy starts in to fill the gap.

"How do you break the people's bottle?" You vote to break it. The ballot is the freeman's little blast set in the rock of error, honeycombing it by slow and often imperceptible degrees. The wise in his own conceit says sneeringly, "You waste your strength—you will never DO IT," but never mind, drill again, load again, set it off again—God drills from the other side. You'll meet him by and by. Only let Him find you working towards Him.—Hamilton Leaflet

To the Women Voters of Ontario.

VERY soon your citizens will be called upon to elect a mayor, aldermen and school trustees. You have the duty and privilege of voting. What are you going to do? We earnestly beg that you will prayerfully consider your personal responsibility in the matter. Some time ago, some of us thought it very unwomanly to come out and vote, and classed all who did so with the Mrs. Hominy and Jellaby class, and felt no desire to be of the number but now, thanks to the educational influence of our W.C.T.U. we see the matter in its true light. All the work over, women are being more highly educated and are coming to the front in every department of life. In England this advancement is very decided. For years past, the universities have been open to them; they have had seats on School Boards and have taken a very active and influential part in politics. Noble women lecture with telling power and are leaders in all movements for the uplifting of humanity. They hold immense audiences interested and convinced and yet through all they lose not an iota of their gentle womanly nature. It is because they are women and have something to say, that they feel they must obey God's call. Dr. Anna Shaw showed very forcibly, that just as no home would be a home without the feminine element, so the city and the country which are homes on an enlarged scale, can only be perfectly governed when woman shall have her share in it as well as man. Until woman gets the ballot her hands are tied; let her have it and the moral and spiritual interests of the country will prosper and expand under her influence, as the material interests do under man's government. Both are needed. All men of clear judgment, when unbiased by selfish ends, frankly admit that women ought to have the ballot and advocate very strongly the election of women to our School boards. Toronto, as well as England, has already women of education on her school boards, and why should not our own city keep abreast with the times?—W.C.T.U.

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