

There is a stringent law against the importation of liquor into the North-West Territories. This enactment has worked wonders for the preservation of law and order in that wild country. Reports are now in circulation that some of the volunteers who have gone up there on soldier-duty, have taken liquor along with them; and even that there have been cases of disgraceful drunkenness and consequent vile conduct on the part of some of those who are taking part in the expedition. We trust for the sake of the hitherto unstained reputation of our Canadian volunteers that these reports will be shown to be untrue, and we earnestly hope that every soldier will remember the promptly obeyed the warning that Colonel Otter gave the Toronto boys when they were ready for the march.

From different parts of the country are coming in complaints of the action of some of the Boards of Commissioners in Scott Act counties. The Scott Act provides "that the sale of intoxicating liquor for exclusively medicinal purposes or for *bona fide* use in some art, trade or manufacture, shall be lawful only by such druggists and other vendors as may be thereto specially licensed," and goes on to specify the restrictions under which such parties may sell. In some places, where the Act comes into force on the 1st day of May next, licenses under the above quoted clauses are actually being granted to people who are now keeping taverns, and who are not at all the sort of people who should be entrusted with such privileges. We request our friends in every locality where this occurs to at once communicate with the Dominion Government and protest against Commissioners being permitted to do anything so manifestly indecent and wrong.

### THE LIQUOR TRAFFIC.

The heartlessness and meanness of the liquor traffic is not properly appreciated by the general public. It is true that much money is spent in drink by those who are wealthy, but it is also true that there is spent for drink an immense amount of money, for want of which helpless wives and innocent children freeze and starve. Often the means of obtaining liquor is stolen from squalid homes and long-suffering relatives. *It is true that in this Christian land our brewers, distillers and drink-sellers are growing rich on the spoils of the cruelest robbery,—robbery that sometimes involves the brutal murder of women and babes by need ess hunger, neglect and disease.* Some men, who would have the world believe that they would scorn to accept a dollar offered as charity's dole, will promptly pocket the same dollar if it has been first given to a famishing wife and stolen from her by a drink-debauched creature who brings it as the price of his own debasement and sin.

We are urged to sustain the traffic because the traffickers must make a living, but it will cost us less to keep them by charity than it now costs us to keep those who are pauperized by their business. It is the veriest nonsense to talk of men being above accepting alms when they are willing to take the same bounty second-hand, and brought to them by real degradation and crime.

### Contributed Articles.

To the Editor of THE CANADA CITIZEN.

DEAR SIR,—A most remarkable advance in the social status of the Temperance Reform is evidenced at the World's Exposition, New Orleans, where a space twenty feet square in the middle of the Women's Department, (which is under the charge of Mrs. Julia Howe), has been assigned the N. W. C. T. U. It is a public and world wide manifesto of the great principles represented by the W. C. T. U. in their creed and confessor of faith, that is thus being recognized by all Christendom to-day, and evidences the fact that the Temperance Reform, both moral and political, has arrived at a position which no longer begs, but *demand*s recognition as a social,

moral and political factor. It is fitting then, that this wealth of Christian philanthropy, the recognized force of one hundred thousand women representing one hundred thousand firesides, should, side by side with the art and commerce of the nations, have a name and a place in the World's Exhibition, illustrating the breadth of their work by beautiful banners from the forty-eight states, and the variety, aims and methods of the thirty-eight departments of work by suitable shields of beautiful significance.

For instance, Iowa W. C. T. U. will speak to the world in this manner:—A banner of white satin on which is printed the Iowa motto, "This is the Victory, even our Faith." Date of Unions organization and incorporation, and statement of its aims as follows:—

"The prohibition of the liquor traffic."

"The Salvation of Our Children."

"The Purity of Home, Society and State."

Its financial progress is chronicled as follows:—"1874—\$39.70; 1884-5—\$5,533.31."

The results are known and read of all men. "A home for fallen women established on a sound financial basis; a prohibitory law enacted for the whole State." The banner representing the "press" department is beautifully suggestive. It is of blue silk mounted on a gold bronze stand. At the base a mountain scene, with hills far and near, a river winding between, in the centre a large white dove, and at the top in gold letters can be read, "How beautiful upon the mountains are the feet of him that bringeth good tidings that publisheth peace." The Prison, Police and Alms House Department is represented by a beautiful banner significant of the aims of that department, while the Flower Mission with its poetic and sympathetic influences can be seen through the lacey drapings of the booth:—A beautiful banner rich with roses, pansies, lilies, etc., standing out as the ascetic home life of the aims of the W. C. T. U.—A world more home like "with sweeter manners, purer laws."

Here can be seen Texas W.C.T.U. speaking in this wise:—A banner borne on great horns; above a star, a farm scene below; cotton bales hand-painted. It will be seen from the above that each State Union endeavors to unite in exhibiting the industry and philanthropy peculiar to them selves.

Here can be seen pictures of the National President, Frances E. Willard; the Carey Sisters, in oil; Mrs. Hayes; and Hannah Whitehall Smith, author of "Christian's Secret of Happy Life." Two glass cases contain the crusade quilt from Mrs. Thompson, the leader of the Crusade. There are two counters of free literature, which is eagerly sought for. Near by is a table with the National pledge and register. Three ice water coolers from which hundreds drink daily—the only filtered water on the grounds, and in the centre a small fountain, the finishing touch to the first world's exhibit of temperance and prohibition wares at a World's Fair—the whole as the text of the aims and methods of the W.C.T.U. both national and local; a great protest to every nation, color and clime; a temperance lecture seven days in the week, speaking to hundreds of thousands of people with an eloquence reaching the very verge of civilization, resounding the world around, is the exhibit of the W.C.T.U. at the World's Fair, New Orleans.

Some time ago, a thought suggested itself to me that in this great move for public recognition, the Ont. W.C.T.U. should have a name and a place. The trades, commerce, arts and advancements along with the business lines of the brotherhood of this Province will be represented. The pure Canadian liquors, as an industry of this Province will be represented. Why shall not the Ont. W.C.T.U. speak to the nations in some suitable manner? A whole decade of years have come and gone since God by the Crusade spake to the women of America, and at this time and place it is fitting that when all nations, climes, colors and civilizations are bringing to the view of the world their best offerings. The Ont. W.C.T.U. as the Canadian wing of the White Ribbon Army, should side by side with the sisterhood of the Republic assert itself in all its true significance and power.

The St. Catharines Union feeling this, have sent as their representative, a banner, the centre of which is white satin, the top and base, cardinal plush, and the sides azure-blue velvet. In letters hand-painted is "W.C.T.U."; while on a scroll in the centre entwined with maple leaves bearing the Autumn tints is inscribed the motto "For God, and Home, and Native Land," each leaf representing some work done by the Union—either a Band of Hope or a W.C.T.U. organized. The red, white and blue, as compliment to the W.C.T.U. of the Republic, and the maple leaves as the national emblem of the Canadas, signifying that in this great struggle for the purity of home and country these two countries are a unit, with "one Lord, one faith, one baptism."

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Ont. W. C. T. U.

A lady advocating woman suffrage recently brought down the house with the following argument:—"I have no vote, my groom has. I have a great respect for that man in the stables; but I am sure, if I were to go to him and say, 'John, will you exercise the franchise?' he would reply, 'Please, mum, which horse be that?'"