

Temperance Notes.

Forty license holders in St. Ann's parish in Montreal have signed a solemn pledge that they will not sell liquor of any kind on Sunday, as a result of a mission inaugurated by the Redemptionist Fathers of that district.

We read in the public press that Dr. Lesser, Surgeon-General of the American National Red Cross, after his return from his first visit to Cuba, strongly condemned the use of alcohol as a medicine as the result of his experience there. He stated that four out of six patients to whom he allowed liquor to be given, as a concession to the popular idea that it was necessary, died; whilst subsequently in treating absolutely without alcohol sixty-three similar cases, the fatality was confined to one, who died upon the day on which he was received at this hospital. Such evidence as this is most valuable.—"Messenger."

OTTAWA GRAND JURY AND INBRIATE HOSPITALS.

Ottawa, Nov. 24.—The Grand Jury made its final presentment at the Assizes yesterday. Dealing with Mr. Justice Falconbridge's request that they consider a proposal made by the Prisoners' Aid Society, to establish hospitals for inebriates, the jury replied: "It is our opinion that if the laws at present on the statute-books were enforced, and in a more severe manner, and if the clergymen of the various churches would ostracize the saloonkeeper, and make the business disgraceful (the selling of intoxicating liquor by the glass), things would assume a better appearance. In any event the suggestion to establish a hospital at Toronto will likely be carried out by the Ontario Government, and it would be judicious in our opinion to await developments."—*Witness*.

LAST SALOON BANISHED.

Topeka, Kas., Nov. 27.—A sign writer has just completed the labor of decorating E. D. Heyd's big grain elevator with a large number of Bible texts that may be read from far out on the prairie. Mr. Heyd is a member of the City Council and has just won a great victory by driving out the last saloon in the town.—"Witness."

Pledged Voters.

The Twentieth Century Campaign to Deal a Death-Blow to the Ruinous Liquor Traffic.

The need of the Temperance Cause just now is an enrolled army of pledged voters, who will stand firmly by principle in the coming elections for the Provinces and the Dominion. We want a contingent of this pledged army in every province, ready to be mobilized on the shortest notice at the ballot-box. The Dominion Alliance has opened a plan of campaign for this purpose, proposing to secure a pledged league of 100,000 voters, who promise that at the next general election for the Dominion Parliament, they will vote only for such candidates as will agree to do all in their power, if elected, to obtain the immediate enactment of such legislation as will secure the total prohibition of the liquor traffic in at least those Provinces and Territories that gave majorities for prohibition in the plebiscite. These contingents of pledged voters should compel the respect of every statesman and

every aspiring politician, and be a mighty political force, continually telling for righteousness and progress in public affairs.

What It Means.

Temperance in action, not mere sentimentality, but death to the drink traffic—it means that.

An army of actual voters, not merely for parade or drill, but for the supreme test of a soldier, for a fight—it means that.

Clean, wholesome political organization, the enrolling of thousands of young electors, whose first vote will be for principle, not party—it means that.

A union of loyal and determined workers that will do what they desire to have done—it means that.

Under the sanction and protection of law the liquor traffic now wages its relentless warfare against all that is pure and good, filling thousands of hearts and homes with unutterable sorrow and shame. It debauches young manhood, crushes sorrowing womanhood, and pitilessly robs childhood of all innocence, joy and hope. Everywhere it spreads its seductive snares, luring our bright and promising boys to vice, and hurrying them on to degradation and destruction. It fosters all physical, moral and political uncleanness and crime. It is the potent ally of all that drags men down to wickedness, woe, and despair, and the worst hindrance in the way of every effort to help humanity upwards to goodness, happiness and success.

We thank God that the Christian sentiment of Canada was strong enough to record a substantial majority of our voting electorate in favor of putting this foul evil under the ban of law. We are deeply disappointed at the refusal of the Government to recognize the enormity of the drink traffic, and the strength of the case against its continued existence under law. There can be no justification of the failure to respect the people's votes, or of the forcing of this cruel curse upon a protesting nation. The traffic, which cannot be legalized without saddest evil results, is still legalized and upheld, although its advocates were beaten at the polls.—*Guardian*.

Communications.

THE METHODIST COUNCIL.

The Editor, Sir.—It has been somewhat of a disappointment to the members of the Methodist Council of Victoria that no meeting has been called for the purpose of carrying out the objects for which the Association was brought into existence. Would our general President at an early date call a meeting? Isolated as are the Methodist societies in Victoria not being included in a circuit, the Methodist Council will be most helpful in cementing the bond of brotherhood that Methodists all the world over are noted for. I would suggest that at the first meeting a committee be formed to arrange for a convention of class leaders—local preachers and stewards for Victoria. An arrangement might also be made for holding a united monster meeting of Methodists for the million dollar scheme. I am sure meetings as suggested would tend to increase the connexional spirit, and deepen the piety of our Methodist people.

VERAN.

To the Editor of the "Recorder":
Dear Sir.—Having strong temperance proclivities, and not being an orator, I wish to put a scheme before the temperance voters, through the "Re-

recorder." If I understand the signs of the times, we may soon have a Dominion election, and we cannot expect Mr. Laurier's government, or any other government, to give us prohibition unless we send the right men who will force and back-up the government in a good prohibitive liquor law. We believe the country is ripe for it now, the plebiscite proves it, and if the temperance voters throughout the Dominion will act unanimously on this scheme, we can have it now. We advocate that all the Liberal, temperance voters in each constituency organize a temperance caucus for the purpose of selecting a prohibition candidate, pledged to force and back up the government who may be in power, to give the country a good prohibitive liquor law. Then they should attend their party convention, using their best influence to get the man of their choice nominated as a candidate, and if their party will not take heed then, give your party leaders to understand that if the other party brings out a pledged prohibitionist that he shall have your support.

And let the temperance Conservatives do likewise in his party. Let us act at once, on above principle, in order that the dreadful liquor traffic may be banished from our fair Canada.

Yours truly,

W. BRISTOL.

Vancouver, Dec. 1st, 1899.

Why People Go To Church.

I met a friend the other day,
Who said to me, "Canst tell me, pray,
Why people every Sabbath Day
To church or chapel wend their way?"
To which I said, "I think I know
Why some to church or chapel go,
Some go to listen to the choir,
They for aught else have no desire,
Their love of music gratified,
They seem content and satisfied,
Some go to hear the parson preach,
And learn, if he has aught to teach,
Others, who think they're rather wise,
The sermon go to criticize,
I've no doubt some young ladies go
To church, that they may meet a beau
And some young men, if truth they'd tell,
Would say they go to meet a belle,
Some, I believe, to church repair,
Merely to see who else is there,
And how they look in what they wear,
Some go to church each Sabbath Day
Simply to pass the time away,
They have an idle hour to spare,
And think they may as well go there
And kill the time as go elsewhere,
Some go to church because, you know,
It's quite 'the thing,' of course, to go;
And others go, alas! poor souls,
To get their share of parish doles;
They think of blankets, coats and coats,
I've heard some say that they repair
To church because, whilst they are there,
They best can study, scheme, contrive,
How they can make their business thrive,
Some go, I fear, with aim no higher
Than to please the parson and the spouse,
To certain churches people go
For nought else than to see the show,—
The crucifix, the surpliced choir,
The smoke of incense rising higher;
The priests in cassocks, copes, and stoles
(What childish things please silly souls);
The altar, with its candle-lights,
The thurifers, and acolytes
Performing Popish tricks and rites,
And this they call (how very odd)
The worship of the living God!"
"But are there not," my friend enquired,
"Some few with nobler aims inspired?"
"Yes, friend," said I, "there are a few
Whose motives and desires are true,
Who go to church that they may raise
Their hearts and voices in God's praise;
To render thanks to Him above
For all His mercy and His love,
They have one wish and only one,
To worship God, and God alone;
I wish their number, young and old,
Were multiplied a thousand-fold,
And now, my friend, I'll say good-day,
For I must go upon my way;
But ere I go, just let me say,
Whatever other folks may do,
Let's see to it that we are true,"
—"Joyful News."