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Just what the cause requires—Just what our workers need—Information—Logic—Fact—Appeal—Read Carefully.

We desire to again call the attention of our readers to THE TEMPERANCE HERALD, the little paper published weekly at this office, and specially prepared to meet the popular demand for cheap, fresh, pointed pithy temperance literature for gratuitous distribution by workers and friends.

The TEMPERANCE HERALD is not in any sense a newspaper and does not aim at giving news. It consists of the most stirring and forcible appeals, arguments and facts selected from the CANADA CITIZEN and reproduced in a cheap and convenient form. It is a rousing practical good campaign sheet, that must do good wherever it goes, and ought to be scattered broadcast everywhere.

To give the TEMPERANCE HERALD a wider circulation and make it still more effective we have slightly diminished its size and reduced the price of large quantities. It will hereafter be supplied on the following terms:—

50c per hundred for all orders of not less than 200 copies, 45c per hundred for orders of not less than 500 copies, 40c per hundred for orders of not less than 1,000 copies. We cannot undertake to send out single copies of the TEMPERANCE HERALD to any address, and the figures we quote will be for quantities supplied in bulk as follows:—

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In cases where 1,000 or more copies of any special issue are ordered we will send the same in parcels of not less than 100 each, for \$4 per thousand.

Special arrangements may also be made for mailing single copies from this office to any number of personal addresses (not less than 1,000) in any part of the country.

In many counties, in our Scott Act contests the prohibition vote varied just in proportion to the extent to which campaign literature was circulated in different localities. THE TEMPERANCE HERALD is one of the most powerful weapons that can be used against repeal. Specimen copies furnished free. Address: F. S. SPENCE, Cor. Richmond & Victoria Sts., Toronto.

PLEASE READ THIS!

10 CENTS ONLY 10 WE ARE THOROUGHLY 10

Convinced that it is only necessary that THE CANADA CITIZEN should be known to secure its very wide circulation. To secure this general knowledge, we offer to send it to any address ON TRIAL.

SIX WEEKS FOR TEN CENTS.

Here is a broad field of work for any one who wants to aid the great temperance reform. Take an hour to canvass your friends. Nearly every one you ask will give you ten cents as a subscription for a month and a half trial. Get us up a club of a hundred, or fifty, or ten, or any number you like. We ought to have ten thousand trial subscribers on this short date plan.

BEAR IN MIND THE FACT

that the ten cents secures for six weeks a 40-column weekly family journal of social progress and moral reform; a paper that must do good wherever it goes; bright, fresh, pure, able, attractive, and full of information and interest for young and old.

EVERY TEMPERANCE SOCIETY

ought to send as a club. Are you not thoroughly convinced of the righteousness of the temperance cause, which you have so much at heart? Do you think it deserves and needs your assistance? How can you help it more effectively than by aiding thus practically in the circulation of sound, healthy, inspiring literature?

DO YOU WISH TO CONTRIBUTE

some money to the Prohibition cause? Send us a dollar, or five, or ten, or twenty, or fifty, with a list of addresses, and we will send the papers along. Ten Dollars will supply THE CANADA CITIZEN for six weeks to

A HUNDRED NAMES.

We believe there are thousands of warm-hearted, willing friends of our cause, who would gladly aid in this great work. Kindly show this proposition to some of them and ask them to join you in helping us.

F. S. SPENCE,

Cor. Richmond-Victoria Sts. Toronto

It is specially requested that those who send us addresses without the knowledge of the parties whose names are given, will kindly inform us to that effect. We shall then notify these parties by post card that the paper is sent them without charge, otherwise some might decline to take the papers from the post-office.

10 CENTS ONLY 10 THE CANADA CITIZEN. 10

The : Canada : Citizen AND TEMPERANCE HERALD.

A Journal Devoted to the Promotion of Social Progress and Moral Reform.

Subscription, \$1 a year, strictly in advance.

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TORONTO, FRIDAY APRIL 13th, 1888.

Several counties will vote this week on the question of Scott Act repeal. We are sending into these counties a large number of copies of our papers. We feel certain that in view of these facts none of our readers will object to our giving a good deal of space to matter having special reference to these campaigns.

Anti-Scott Act LIES REFUTED!

THE TRUE ASSIZE RECORD:

At Eleven Assize Courts Since the Scott Act Came into Force in Halton the Judge Has Received a Pair of "White Gloves, Which Never Occurred Under License."

The Antis have been denying this statement. Read the following letter

MILTON, Feb. 24th, 1888. Rev. A. E. Russ, President Halton Alliance, Milton.

DEAR SIR,—In reply to your letter inquiring as to the truthfulness of the statement made by the Halton Alliance that at each of the Assize Courts held at Milton since the Scott Act came into force the judge was presented with white gloves. I can certify that this statement is perfectly correct. The calendar of prisoners to be arraigned for trial was returned blank at each Court, there being no prisoners in the gaol awaiting trial, and as is the custom in such cases the judge was presented with white gloves. The calendars do not refer to parties out on bail or who may be brought in after the opening of Court. I have seen the poster headed "A Campaign Lie Exposed." It does not alter or disprove the truthfulness of the statement made by the Alliance, and is itself untruthful every time it says "No White Gloves." In the cases referred to the parties were out on bail. Yours truly, M. CLERMONT, Sheriff.

For 12 County Sessions at 11 Assize Courts no criminal sentence was passed.

See Government returns, just issued, as follows:—

In eighteen counties under License in 1884 the committals for drunkenness were 692. In the same counties in 1887, under the Scott Act 186. A decrease of over 70 PER CENT.

AN APPEAL.

ONE of the consoling of the Anti-Scott Act campaign is a circular published by the Dufferin Advertiser, as having been sent out by the Anti Scott Act Association of Dufferin County. There is a good deal said by men on

gaged in the liquor business on the line of Scott Act failure. They claim that there is really more liquor sold and drunk in "shebeens" than there used to be in licensed houses.

If they believe their own doctrine, it is very strange to find them calling on brewers and distillers to assist them in the effort, which could not result other than in injury to the said brewers and distillers. Here is the circular

ORANGEVILLE, March 13th, 1888. DEAR SIR: The vote on the repeal of the Scott Act in this County will place on the 19th of April next. There is every prospect that with proper organization the Act can be repealed. In carrying on the campaign you can readily see that it will be necessary for us to have a liberal supply of the amount of war. The hotel keepers of this county are subscribing handsomely, but there are not a great many of them, and they feel that the brewers, distillers and cigar manufacturers who have nearly as much interest in the repeal of the Scott Act as they have, should come to their assistance. I would ask you to subscribe to our funds as largely as you can, as our expenses in connection with the campaign will be heavy. I trust this request will receive your most favorable consideration. Awaiting an immediate reply. J. E. DUFFY, Sec. Treasurer, Anti Scott Act Association County Dufferin

Anti Scott Act Association County Dufferin

An Excited Editor.

Our good brother the Editor of the Victoria Warder, keeps steadily on in his headlong career of reckless denunciation of Prohibitionists, reckless misrepresentation of their views, and repetition of the mouldy chestnuts with which the whiskey party has tried to mislead our Canadian electors.

The subjoined paragraphs, copied from a recent article, will give our readers an idea of the rabid style in which he advocates his new hobby of "High License." It is hardly needful to seriously treat anything so absurd. No unprejudiced observer will pay any attention to the statement that Prohibitionists are desirous of having moral suasion methods abandoned. No one acquainted with the facts will be misled by the misrepresentations of Kansas, Maine, and Ohio.

Those who are best informed upon the history of "High License," will wonder where are to be found the "rank" Prohibitionists who at first opposed this system, but now consider it superior. If they are really such as our "Warder" friend represents them, how have they come to display the common sense with which he also credits them, but we subjoin the quotations:—

The temperance moral suasion, teaching, reformation, and the Scott Act of Prohibition system introduced, is their mandate. This gives an opportunity for a St. John, a Spence, a Young, a Keeler, a Jones, a Brown, a Smith, or a White to be sent out by the irrefragable lecture bureau, at from \$2 to \$150 per night, to tell the people they are going to the devil, when no one believes it, and everyone knows it is not so. Were these Prohibitionists, many of whom are sincere, to reflect, to examine the past, to study human government, they would see that just such fellows as they, have in scores of instances in history, and in one or two generations what statesmen had accomplished in centuries. Moral, religious or political growth to be permanent must be gradual and intelligent. All extremes have ever proven failures. Despotisms have ever produced socialistic demagogues, autocracies, democracies; the ultra stern, rigid Christian life, exceeding nature, forced on the nation by Cromwell found its variable sequel in the licentious voluptuousness of Charles II. and in the noble struggle in Maine for Prohibition, seemingly successful for a time, are even in the same generation bearing inevitable fruit, the other extreme; and drunkenness is now common in every part of the State. Not long since, Portland, the chief city, was holding commissions to inquire into the prevailing drunkenness of school children. And in every corner of the State, liquor is free as water. These are facts.

Prohibition is a total failure in Maine, is a ready an evident failure in Kansas and Iowa. On the contrary the High License law is an absolute success in Chicago, Ohio and many other states of the United States where it has for years been successfully tried. Rank but honest prohibitionists who at first opposed the system are now free to confess its effects are vastly superior to anything prohibition has accomplished. In short it is the truest kind of prohibition.

THOUGHTS BY THE WAY.

OUR good friends of the Toronto Presbytery have had a kind of field day on the temperance question, at the regular monthly meeting of this Association held in the city last week. As one of the family myself, I am not going to say anything against Presbyterians or Presbyterianism. Cosmopolitan in my religious leanings my heart goes out in sympathy to workers in the Master's vineyard, by whatever name they may be called, for all are under the one captaincy, but as it is sometimes facetiously put, it is in the church of my fathers, the good old Presbyterian church, that I sleep.

I do not know that a Presbyterian differs very much from a Methodist, a Baptist or a Congregationalist. In the exchange of pulpits on Sunday last I heard a good Methodist brother preach an excellent sermon in a Presbyterian pulpit, one that would have done credit to any Presbyterian minister, and we suppose that vice versa was the case throughout all our city churches on Sabbath. Presby-

terians, like many from the land from which a large proportion of this denomination hail, are given a little to metaphysics, and they relish an argument on almost any subject. Sometimes I think that this explains a good deal in regard to the views that are held by Presbyterians on some topics. They express themselves for the sake of the argument. However, when it comes to a religious or moral subject this is not always safe ground.

The discussion referred to arose out of the temperance report presented by the Rev. P. Nichol. I shall just give a brief summary of it for the benefit of CITIZEN readers, who may not have been sufficiently interested in Presbyterian matters to read the report of these proceedings in the daily press. Reference is made in the report to the good work done by Bands of Hope, W. C. T. Unions, pulpit, press and platform. Two ways stated in which the power of the saloon is felt may be mentioned: (1) Liquor men do not openly oppose the church, they try to worm their way into it. (2) Where a member of a church visits a saloon he manifests a lack of interest in church matters. Testimony is borne to the extent to which the happiness of families is impaired by drinking habits. The proportion of office bearers and members who are total abstainers is reported to be very encouraging. Touching on the question of prohibition, where the law has failed it is attributed to the sympathy with the trade on the part of officials, and the shirking of work for political reasons. In regard to legislation, it was suggested by some sessions that the question of legislation should not be introduced into church courts for discussion, deeming it unwieldy and disastrous to the mission of the church. It was also suggested that no rum-seller be continued on the roll of full communicants in the Presbyterian church. One session suggests that the General Assembly express an opinion on the prohibition party formed lately.

Following the reception and adoption of this report came a separate report from St. Andrew's church of this city. It is known to our readers generally that the Rev. D. J. Macdonnell is pastor of this church. It states "that it believes intemperance was less prevalent in the community. Saloons were undoubtedly productive of the worst evils in connection with the use of intoxicating drinks. It was impossible to answer the question as to the number of families whose domestic happiness was impaired by the use of strong drink. There was no organization, apart from the congregation itself, for the promotion of temperance, but that they were aware that the larger number of their office-bearers and members endeavored, by example and personal effort, to prevent the formation of intemperate habits and to save the tempted and fallen. The proportion of the office-bearers and members who practised total abstinence was not known. The session were of opinion that action in regard to prohibitory legislation, about which there was much difference of opinion amongst Christian men, should be taken by members of the church in their individual capacity as citizens, and that it was not wise that the church courts should commit themselves to the advocacy of specific legislative measures.

Rev. Dr. Kollogg, of St. James Square church, offered the following resolutions as a deliverance on the question. 1. Resolved, That this Presbytery should heartily and unanimously agree as to the criminality and destructive nature of the sin of drunkenness, and the ruinous influence of the liquor saloon on public morals, and no less as to the duty of the church and the State, each in their own Province and in their own way, to seek to diminish and as far as possible put an end to this evil. 2. Resolved, That in the judgment of this Presbytery it is, however, quite beyond the province of any church to legislate regarding the best method of dealing with this evil, and that the principle involved in such legislation, and in certain questions of the Assembly's Committee on Temperance, which, if properly answered, involved inquisition into the personal practice of members in things which the New Testament leaves per se indifferent, and their exercise of the right of suffrage is contrary to New Testament principles, and if carried out involves ecclesiastical tyranny. 3. Resolved, That we therefore recommend that in future the Assembly's Temperance Committee should keep in mind these principles when drawing up their questions."

Then followed the battle of the day, and it is in these discussions that one observes just how nicely a man given to metaphysics

can draw fine distinctions and split hairs. Rev. Mr. Frizzell, who was the first speaker, pointed out that the second resolution was directly in the face of the practice of the General Assembly. Rev. G. M. Milligan "would resist to the utmost any interference on the part of the Presbyterian Church corporately to deal with legislation for prohibition." This remark was somewhat neatly replied to by the Rev. Robert Wallace, who mentioned the fact that there were few men more earnest than the Rev. Mr. Milligan to have the Bible taught in the public schools, and yet it was considered by many that that question had more of a political bearing than the prohibition of liquor. I am of the opinion that those who have watched the history of this question will agree with Mr. Wallace. Rev. H. M. Parsons thought that interference with the liberty of the citizen, as was suggested by the Presbytery's report, would obstruct the growth of the temperance sentiment instead of furthering it. Rev. Dr. Kellogg supported his resolutions by reading a resolution passed by his session, stating that the reasons why they did not reply to the questions on the subject being that the questions dealt with matters outside of the ecclesiastical province of the Church. Rev. Mr. Percival, who seemed to be of a practical turn of mind, could not see why an action which was justifiable in the case of an individual should be wrong in the case of that individual as a minister or office bearer in the church. Rev. Robert Wallace supplemented his reply to Mr. Milligan by saying that the interest of the Church and of society were one, and it was the duty of the Church to express her opinion to guide the State in such a matter. Rev. R. P. McKay thought the Church would be abdicating her just position if she did not emphatically pronounce in favor of Temperance legislation. Mr. Thom, a member of the Rev. Mr. Milligan's church, did not believe that drunkenness was the worst form of evil in the Church. "He was glad the temperance party was defeated in the late Toronto mayoralty election. He preferred alcoholic liquors at any time to coffee or some of the other beverages recommended by temperance people. In this temperance matter he was a follower of the Rev. D. J. Macdonnell's views." Rev. D. J. Macdonnell himself believed that when the Church entered on a course such as the resolutions condemned, there was danger that serious interference with the liberty of the individual might ensue. "Why, they might find the Church some day advising them to vote for the Tory party."

In not a little that was stated by these Presbyterian clergymen and their elders is there something to cause one to laugh, but there is a serious side to the question. What are we to think of an elder in the church publicly saying to the people of this city and country that he prefers alcoholic liquor to coffee or some of the other beverages? But the position is worse still, when one who assumed to hold these views shields himself behind a leading clergyman, as was done by Mr. Thom. He was a follower in this matter, he said, of the Rev. Mr. Macdonnell. Now these views of Mr. Macdonnell have been pretty freely discussed in print before to day, suggested very much by a sermon that he preached on the subject some months since. Sydney Smith has said that "the most effective rhetoric is repetition," and a hearty protest against such views will bear repetition.

A clergyman, whilst he may desire to hold the utmost liberty of thought and action, at the same time is in a position different from that of any other individual. He cannot be engaged earnestly in his sacred calling and, at the same time, treat lightly matters against which so many stumble. Like Caesar's wife, he must necessarily always live above suspicion. And this is the serious part of Mr. Macdonnell's views on this subject of total abstinence. It will be remembered by not a few the trouble that occurred in the Church after a celebrated sermon on eternal punishment preached by this gentleman a few years since. This liberty of thought that is characteristic of Mr. Macdonnell brought him into serious trouble at that time, and it would seem that the same mental temperament, if it does not bring him individually into trouble in this matter, is going to be the means of causing much trouble to others.

In view of the known effects of intemperance, and the harm that it produces, it is difficult to imagine one who holds the position of sacred adviser to young men boldly standing up and telling them that it makes little difference whether they abstain or not. I see that this gentleman has further supplemented his views as expressed in the sermon referred to, and as