

# THE CANADA CITIZEN

AND TEMPERANCE HERALD

Freedom for the Right Means Suppression of the Wrong.

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## The Canada Citizen

AND TEMPERANCE HERALD.

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TORONTO, FRIDAY, AUGUST 15TH, 1884.

This number is sent to many friends whose names are not yet on our subscription list. Will they kindly aid our enterprise by forwarding their dollars and addresses? It is desirable to subscribe early, as we propose making every number well worth preserving for future reference and use.

### HALTON.

From all directions comes the outcry against the injustice that has been done to Halton. There is no doubt whatever as to the fact that the framers of the Scott Act never intended it to be construed as it has been construed. The intention was that a county should have three full years' experience of the working of the law before the question of repealing it could be voted upon. The people of Canada had accepted this as the meaning of the Act. With this understanding the Act had been adopted, and even if the law can be construed to authorize voting at an earlier date, it could only be construed as permitting, not requiring, the granting at once of the repeal petition. Under the circumstances the duty of the Government was perfectly clear. The intent of the Act should have been carried out; faith should have been kept with the people who had adopted it, and who were anxious to give it a fair trial. There is but one conclusion that we can come to in reference to the matter, and to that conclusion we come with reluctance, with shame and with pain:—The drink traffic has power enough with our Dominion Government to keep that Government from giving the temperance men fair play. It is not a matter of party politics at all, it is a matter of whisky influence. There are too many liquor sellers in the Privy Council. Their

presence there is an outrage upon the community, and it is utterly contrary to all decency that men who are so deeply interested in the sustaining of the liquor-traffic should have a voice in such matters as the bringing on or keeping off of Scott Act contests. Tavern-keepers are by law excluded from municipal councils, because these municipal councils have a certain control over the license system. On the same principle, brewers, distillers, importers and vendors of intoxicating liquors ought to be excluded from our National Parliament, but they are not merely allowed to be members of the House, but actually are appointed ministers of the crown. Men who are engaged in business that is subversive of all order and law, are appointed our Governor's special advisers, and special administrators of laws framed for the express purpose of restricting their own dangerous occupation. There can be no excuse for such a state of affairs. The great Conservative party has no lack of men of executive ability, of public reputation, of integrity, men who would do honor to the responsible positions that are now filled by men whose interests are those of the liquor party, the interests of which are not those of morality and progress.

In the meantime the evil has been done, but we are thankful for the encouraging information that there is very small probability of its accomplishing the harm that its promoters desire to see accomplished. The liquor men can already see that they have not caught the heroes of Halton off their guard. Organization has been quickly accomplished. The men who fought for the Scott Act are at their posts to defend their rights. The electors know too well what are the real objects of those who are asking them to go back on their splendid record, and they will not be misled by sophistry and misrepresentation. We look confidently for another victory on September 9th. We look for such a response from the men of Halton, loyal to what is good and true, as shall give liquor domination in Ontario a sorer blow than any it has yet received.

### SCOTT ACT OR LICENSE.

The electors of Canada in the present contest are simply asked, "Which of two laws do you approve of, as an agency for the restriction of the liquor traffic?" The question of the desirability or rightness of restriction is not at issue. Both parties are at one in reference to this. Indeed the anti-Scott party state as reason for their opposition to the Scott Act, that that Act does not sufficiently and effectually restrict the sale of liquor, and they argue for the license law on the ground of its restrictive character and effects. The principle of prohibition is not at issue. It is the chief feature, and the only beneficial feature, of the license system which now enacts for nearly all the community the same prohibition that the Scott Act will extend to the small remainder. The questions of vested rights and compensation are not at issue. The license laws have abolished, without compensation, more taverns than now exist; the Scott Act never cancels a license, only refuses renewal, and this the license law is doing every year. The license law prohibits the sale of liquor by certain persons, in certain places, and at certain times; this is the feature of the license law that does all the good that comes from that law; and the Scott Act goes still further in the same direction. The Scott Act permits some sale hence does some harm, but the license law goes a great deal further in the same direction. All that is bad in the Scott Act is to be found in the license law

and a great deal more; all that is good in the license law is to be found in the Scott Act and a great deal more. The electors are simply asked whether they will keep a law with a great deal of bad and very little good, or take instead of it a law with a great deal of good and very little bad.

Violent assaults are just now being made on the Scott Act by anti-temperance orators, because they have discovered that it permits specially licensed persons, who raise grapes and manufacture them into wine, to sell this wine in quantities of ten gallons, or less if required for sacramental or medicinal purposes. We regret this weak point in the Scott Act, but it is a great improvement upon a similar clause in the Ontario license law which allows manufacturers of native wines to sell them in smaller quantities, and without any license.

The Scott Act is being assailed on the ground that where it is in operation violations of it occur, and that it is not thoroughly enforced. The same is the case with the license law. There is no Act in our statute books so persistently and systematically disregarded. It is a well known fact that nearly everywhere the law against liquor selling on Sunday is violated most shamelessly.

The Scott Act is easier of enforcement than the license law. It is less difficult to prohibit a man from selling, than it is to fix and watch and enforce regulations as to how he shall sell. Thirsty men around, liquor in the bar near at hand, friends to be accommodated (or at least gratified), and money to be made; these are all temptations to the licensed dealer to sell when he is forbidden to do so by the law. The Scott Act makes the temptation unlawful as well as the offence. A law that is uniform in its operations must command more respect because of its consistency, than a law that is intermittent. In its nature, in its character, in its consistency, and in its interdiction of temptation to its own violation, the Scott Act has vast advantages over license law in respect of adaptation for enforcement; and experience fully bears out these conclusions.

The Scott Act provides machinery for its own enforcement, and in addition to this all the machinery for enforcing the license law is brought in to assist; so that it is not only inherently easier of enforcement, but it has better provisions for its enforcement than the present anomalous and comparatively ineffective system.

We heartily agree with our opponents in their commendation of the good that license laws have done. It was the earnest effort of thoughtful temperance men that secured all the benefits that those laws confer. We have tried the working of the principle that those laws embody, and we are so well pleased with the experiment that we now ask the people to carry these principles a little further. Everything good that has been said of license law, everything that can be said in favor of license law, is a still stronger argument in favor of the Scott Act; and everything that can be said against the Scott Act is a stronger argument against the license system. There might be consistency in anti-temperance agitators who would advocate abolition of all restriction, and the unregulated and unlimited curse of free trade in drink; but license law advocates must either be utterly inconsistent or else give the Scott Act a hearty support.

#### MINISTERS AND THE SCOTT ACT.

The anti-temperance agitators are lecturing ministers on their duty in the present crisis. They seem to think that those men who more than all others are supposed to be anxious about the moral progress of the community, and whose lives are devoted to work for the glory of God and the good of their fellow-men, that these men should sit still and fold their hands, and have the seal of silence set upon their

lips, simply because the question at issue is to be decided at the ballot-box. Why, the Gospel of freedom and truth has given the people the ballot box. The church has fought against and overthrown the tyranny of by-gone days that would have people kneel in abject slavery before the dominant selfishness that arrogated to itself all right to legislate and power to govern. The men who have fought for the rights we enjoy, and who taught us the glorious truths that inspired us to fight for those rights, are told that they are meddling and out of place if they advise us in the exercise of those rights. Canada is to be congratulated to-day on the refusal of her ministers to even notice such impertinence. It is the same selfishness that strove to stem the Ephesian reformation, and would have muzzled the preachers who spoiled the idol-making business. It is the same cruel despotism that would have silenced the ministerial teachers of truth in the old slavery days. One of the most hopeful features of the fight to-day, the galling weakness that the whiskey-party feels, is that it has so little influence over the men who minister to the people's spiritual needs. The liquor traffic has entrenched itself in our statute books, it has bribed our parliaments, it has dictated to us what shall be our laws, and who we shall have to enforce them. It has spread over our social life a pall of misery and ruin, and made the ordinary transaction of business and even our holiday merrymaking all tributary to its unholy greed for gain. Thank God it cannot bribe our pulpits, it has failed to overawe our churches. The strength of our cause to-day is in its endorsement by our ministers and religious organizations, and our victory will be emphatically a victory of truth and love over tyranny and avarice.

One of the inconsistencies of our opponents is the bitterness with which they denounce Scott Act advocacy by ministers, and the eagerness with which they seek for, and the childish exultation with which they parade any ministerial utterance that can at all be twisted so as to look like an approval of the license system. They even misrepresent some of our best and most faithful clergymen, and then trumpet everywhere the announcement that a minister has pronounced against the Scott Act, and therefore it must be bad. The Scott Act movement commends itself to the clearest judgment, the keenest business prudence and the purest philanthropy of our communities, and the favor it meets with from ministers speaks volumes both for it and them. They are our best citizens, they are as a class our most unselfish advisers, they know better than any others the terrible evils that the liquor-traffic entails, as Christian ministers they are giving it their encouragement, and as Christian citizens they will give it their votes.

#### Selected Articles

##### SOCIETY AND THE SALOON.

Two significant episodes occurred on the same day in this city within the past week. A speaker addressed a meeting of liquor dealers, and told them that "saloons are a benefit to the community," and said that the temperance movement was "a scheme of the rich to crush the poor." Elsewhere the agents of the Society for the Prevention of Cruelty to Children were rescuing the helpless little ones of two families from the neglect of drunken mothers. Perhaps it is only to audiences of liquor dealers that any speaker would venture the assertions above cited; would claim for the agency that degrades even maternity the character of a benefit. Perhaps it is only before such an audience that any speaker would describe the temperance movement as a scheme of the rich to crush the poor. To crush the poor! Ask the poor, bloated wretch whose conscienceless appetite has broken up his home, killed his wife, sent his children adrift, alienated his friends, destroyed his opportunities, blasted his existence, if he believes this. Ask the haggard wife of the drinking artisan, as she strives at the

risk of brutal usage, to secure from the week's wages which he has destined to the saloon some pittance wherewith to keep the life in her famished children and her wretched self. Ask the stunted boys and girls whose parents swill away their humanity over stale beer in tenement-houses if they think a movement which is to obtain for them the unknown blessing of tender treatment is a scheme of the rich against the poor. Ask the thousands who in many devious ways have drunk themselves to ruin and shame and physical, mental and moral wreck if the saloons are a benefit to the community.

When vice and degradation, immorality and crime, brutality and obscenity—all that is earthly, sensual, devilish—is recognized as beneficent, then, and then alone, will the claim put forward for the saloons be recognized as valid. When the interests of the poor are seen to consist in the perpetuation of poverty, in the blocking of every avenue of escape from squalor and abject indigence, in the propagation of all foul and filthy habits and tendencies, in the extinction of shame and decency, in the glorification of sottishness and self-indulgence, then, and then alone, will it be admissible to say that the temperance movement is a scheme of the rich to crush the poor.

The saloon is an institution which makes the poor poorer continually. If only half the annual expenditure of the wage-earning classes upon drink were saved, the elevation of those classes would proceed by leaps and bounds. The saloon, however, is ever lying in wait for the weak or the social wage-earner. In this great city, on any of the main avenues, he cannot walk a block without passing a manufactory of misery. At every turn the purveyor of drink entices him, gets between him and his family, between him and his manhood, between him and his happiness. The pervading influence of rum pursues the slaves of appetite unceasingly, and makes their lives a constant struggle, or a succession of disastrous falls.

This subtle, prevalent influence is the bitterest curse that rests upon modern civilization, and it will destroy civilization if it is not itself destroyed. For the discontent, the anarchic tendencies, the seditious doctrines, the dangerous dispositions that are manifested in centres of population, together with the vices of administration which alarm the thoughtful, and the difficulties in the way of reform which are due to the intractability of the material dealt with—all have their spring and origin in that habit of drinking, that potent drink influence, which baffles the enthusiasm of the reformer, and laughs to scorn the appeals of religion, of reason and of self-respect. This evil influence is degrading and brutalizing society, and progress will be slow and unsatisfactory until a public opinion is formed which refuses to palter with the abuse longer.—*N. Y. Tribune.*

#### IS THE DRUNKARD A CRIMINAL?

This is a question worthy of more than a passing thought. A few passages of the old Book, ever true to the real interests of man, will, we think, afford sufficient food for some hours meditation.

"Then shall his father and his mother lay hold of him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city: 'This our son \* \* \* is a glutton and a Drunkard.' And all the men of the city shall stone him with stones till he die"—DEUT. 21:17-21.

Of the man who adds *drunkenness to thirst* it is said: "The Lord will not spare him, but then the anger of the Lord and jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven"—DEUT. xxix: 18-21. "Woe unto them that rise up early in the morning, that they may follow strong drink."—ISA. v:11-15. "Woe unto them that are mighty to drink wine."—ISA. v:22-25.

For "I have written unto you not to keep company, if any man that is called a brother be a *drunkard*, with such an one, no not to eat."—1. COR. v: 11.

"Be not deceived; neither fornicators nor *drunkards* shall inherit the kingdom of God."—1 COR. vi: 9.

"The works of the flesh are manifest, which are these: murders, drunkenness, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."—GAL. v: 19-21.

On this testimony we are willing to rest this case. If evidence is good for anything for producing conviction, it can hardly be possible to withhold the verdict of guilty. *The drunkard stands before us as a criminal, and drunkenness is a crime.*—*New Jersey Ledger.*

#### THE LIQUOR TRAFFIC.

The more one studies the conspicuous features of the liquor traffic, the more clearly does its maintenance appear to be an outrageous insult to every other industry and to the community. That it is an evil no one questions, because the fact cannot be questioned. We compel it to pay a license because it is an evil, and needs regulation. That is the theory of license. No other business needs such supervision, because no other business is an unmixed curse. But the universally acknowledged evil is the most insolvent of any blotch upon civilization. It hesitates at no demand, and threatens society, church, State and personal character, if any remonstrance is made to its exhibition of impudence. It fights the enactment of laws to control it. It corrupts the ballot box, and stands with raised club in the halls of legislation, to knock down every legislator and paralyze every measure that is opposed to it. If the people demand an opportunity to vote upon the question of permitting it to exist at all, it thwarts their will, and it is nothing but the embodiment of bold treason and red-handed murder.—*Western Rural.*

#### THE PATH OF LIGHT.

GEORGE W. BUNGAY.

O patient Father! hear my prayer,  
And make me wise this day to know  
That every creature of Thy care  
Shares Thy protection here below.  
When comes the night  
The stars pour on my path their light.

Thy loving kindness followed me  
When from the narrow way I strayed;  
Thy word was light, and I could see  
The footprints that the saints had made  
Upon the road  
They trod, the cross of Christ their load.

Along the path are stains of red,  
And ashes of the martyr's fires,  
And crosses where the saints have bled,  
And the reflected light of spires  
That point the way  
And guide the steps, so prone to stray.

Above the straight and narrow way  
The hosts that bear His banners white  
March under sheltering clouds by day  
And pillared fires that guide by night;  
Nor rock, nor sea  
Can block the path that God makes free.

Poor wanderers, we have forfeited  
The favor of a Father's love;  
Yet He has been our help; He led  
Us with His light from Heaven above.  
It cometh down,  
Where leans a cross, to light a crown.

Teach us to shun the ways of vice  
And loathe the place where scoffers sit;  
Where appetite, with mad device,  
Dethrones the conscience, poisons wit,  
And where the bowl  
Consumes the life and stains the soul.

—*National Temperance Advocate.*

## FIRST AND LAST.

They laid him down with happy smiles,  
In his tiny curtained bed;  
They gently smoothed the pillow fair,  
Where reposed the little head,  
And loving words from everyone  
Gave greeting of joy to the first-born son.

They watched around him day by day,  
Till the little limbs grew strong;  
They taught in simple childish words  
Of the ways of right and wrong;  
And loving hearts kept record sure  
Of each baby action, so sweet and pure.

\* \* \* \* \*

They laid him down, with faces grave,  
In his coffin, cold and dread!  
No loving hand to spread the pall  
O'er the strangely silent dead.  
No word of hope—in speechless awe  
They gazed at the face they should see no more.

Far, far from home in foreign soil,  
He was hid from mortal eye;  
No record of his life on earth,  
But 'tis written up on high—  
The story of a drunkard's shame,  
His wasted life and his blighted fame.

—*Temperance Journal.*

## BEWARE OF THE ONE GLASS.

In the one glass lurks a world of evil. Even one glass disturbs the quiet and natural working of the human system; and if it contains much spirit it will produce a certain amount of intoxication. But we should look at its tendency, to see the delusion and danger involved in this one glass.

It is the one glass at dinner or supper, or for medicine, u. . . nas gradually created a liking for the liquor on the part of thousands, and which has ended in their ruin.

It is one glass at the public-house which leads to a second and a third and which ends in drunkenness with all its terrible consequences.

It is the one glass ordered by the doctors to delicate persons that creates the appetite for stimulants, which never give real strength, and often leads the poor sufferer to excess.

It is the one glass, taken at the social board, or at the bar parlor, or at their father's table, that has led to the dissipation of so many young men, almost to the heart-breaking of their parents.

It is the one glass, on the part of many tradesmen, that leads to their expensive habits, and to the neglect and mismanagement of their business, ending, too often, in insolvency and ruin.

Oh! if people would calculate the dreadful consequences lurking in the one glass, they would dash it from them as their greatest foe.

Every case of drunkenness begins with the one glass; and suicides, man-slaughters and murders proceed from this same cause.

Behold the degradation of the female sex through intoxicating liquors! This all commences with the one glass.

The publicans know the power of the one glass. Persons never say, "Come let us go in and have two glasses," but the one becomes two, and the two becomes a day's drinking in numberless instances.

What a mistake for persons to say, "One glass will do nobody harm." A single spark has fired many a fine building, and destroyed millions' worth of property.

There is no good either in the first or second glass, and, therefore, shun it as you would your greatest enemy!—*Joseph Livesey.*

## PROHIBITION IN MAINE.

In the present agitation concerning the Scott Act frequent reference is made to the enforcement of the prohibitory law in Maine. The following extract from "Appleton's Annual Cyclopædia," vol. viii, 1883, will doubtless be of interest to many readers.

"From the State and Government records these figures are gleaned:— There are no distilleries or breweries in Maine. Counting druggists as dealers, there was one dealer to about 800 inhabitants; in New York there is one to every 180, and the average number in the northern license States is one to 210.

"The internal revenue collected in 1882, on the manufacture and sale of liquors, was four cents and three mills *per capita*; throughout the entire Union it averaged \$1.71 *per capita*. There were 156 dealers in Portland in 1883, most of them secret. In the 14 cities, with a population of 177,863 there were 496 persons, including druggists, who paid United States tax, or one to 300 inhabitants. In 60 license cities of other States there was one dealer to 155 inhabitants. In 470 towns and plantations in the State there were but 220 dealers, or one to about every 2,000 inhabitants. In 355 towns and plantations not a single dealer was found. In two cities and 15 towns the law is not enforced, and these reported 179 dealers; while in 12 cities and 142 towns, where the law is enforced, 473 secret or suspected places were reported, making in all these places, one dealer to over 1,000 inhabitants.

"Actual arrests in 60 licensed cities show an average number of 27 to every 1,000 population; in the 14 cities of Maine, during the municipal year ending in 1883, the average number was 17 to every 1,000; in all the cities, except Bangor and Portland, it was 10 per 1,000; and in Lewiston and Auburn it was but three. The State at large has one high criminal to every 1,600 inhabitants; New York one to every 690.

"A multitude of senators, governors, judges and other officials have testified that the law is a success, despite its confessed non-enforcement in certain places.

"Judge Davis said 'the Maine law even now is enforced far more than the license laws ever were.' In a letter written in 1882, Hon. Jas. G. Blaine said: 'Intemperance has steadily decreased in Maine, since the first enactment of the prohibitory law, until now it can be said with truth that there is no equal number of people in the Anglo-Saxon world, among whom so small an amount of intoxicating liquor is consumed as among the 650,000 inhabitants of Maine.'

The Cyclopædia then gives the conclusions of the *Globe* special anti-prohibition reporter. He contends "in the cities the law has been a partial failure," but frankly admits "that this failure has been greatly exaggerated by quoting exceptional places or periods as typical of the whole State, and by the ingenious perversion of statistics; that in the rural portions of the State the Maine law has suppressed open drinking, and reduced secret drinking to a minimum, and may, therefore, be considered as effective as any other measure on the statute book; that the class of liquor-sellers who defy the law are the same class of men who, under a license system, would sell liquor without license."—*John F. German, in Toronto Globe.*

## THE PROHIBITION ISSUE.

A great contest on the question of the prohibition of the liquor traffic is looming up. On the temperance side aggression marks every effort and every expression. The conflict is inevitable, and the masses must be prepared to render an intelligent verdict. Those opposed to the reform can no longer safely rest upon their oars, but must be prepared to discuss the whole question, and stand or fall by the issue.

We shall not attempt to deal with the pros and cons of the Scott Act nor indeed of the general principle of prohibition as applied to the liquor traffic, but simply to indicate what to our mind is the real issue.

The right of Government to deal with the matter, by prohibiting or interdicting the traffic, is not, as many suppose, at issue, and when the opponents of the proposed Act take the platform, they should avoid a waste of ammunition in this direction.

The object of civil government is the protection of the possessions, the

rights, the industry and the virtue of the community, and its main prerogative, the prohibition of the invasions of the mischievous, or whatever conflicts with social order and private rights. Every statute is a protective prohibition. It presupposes some lawful interest endangered, some laudable pursuit molested, or some social right invaded, and the law interposes its strong arm to protect, by prohibiting the invasion.

Out of society men may claim the natural right to do what they choose, but the liberty of society is the right to do what you choose so long as you choose to do right. We remain in society and enjoy its privileges on the condition that we forego whatever interferes with the rights of others.

If we consider the concessions demanded too high a price to pay for the advantages of society, we are not compelled to remain. We may go where we can do better. But, if we remain, we do so consenting to yield all those points of natural liberty asked for by the Government, as the price of protection from the injurious action of others.

Our laws limit the control of property and the modes of human action. They forbid the sale of pernicious books, and of lottery tickets, even when all the parties interested are willing. They prohibit the wanton destruction of property by its owner; the damming up of a stream of water if the health or other interests of the community will in consequence suffer; the profaning of Sunday; the coining of money, though it may be proposed to give value for it; the building of wooden buildings where they may endanger another's property, and even the shooting of wild ducks upon the river. There is nothing peculiar then about the proposed temperance legislation. The same principle as already been applied to the traffic, and if it be true that this business should be free from restrictions, then in view of the multitude of aggressive enactments, the trade as just cause to declare already that it is oppressed beyond endurance. The natural law of this country today in regard to the sale of intoxicating drink is prohibition, and no man has any right to sell unless he possesses that right by the purchase of a license, licenses being granted only to a select few. The man charged with selling liquor does not plead in extenuation any natural right, or if he did it would avail him nothing; the only defence is the license.

Upon the advocates of the new law then devolves the duty of proving that the trade in intoxicants inflicts serious injury upon the rights, interests, affection or virtue of society, that total prohibition is the most expedient method of dealing with it, and that public sentiment is ripe and ready for the change. Of course this latter consideration will be demonstrated by the vote. If public sentiment is not ready for the new law, the Act will be defeated.

These are the issues, and during the next few months the lines will be closely drawn, and the conflict will wax warm. In Ontario the Licensed Victuallers have shown themselves unwilling to surrender the field unsought. A handsome fund of over \$100,000 has already been subscribed, and every inch of the ground will be hotly contended. In this province thus far the action has been mainly on the part of the prohibitionists, but they will reckon without their host if they expect to have a walk over. They are getting their organization completed in every county and city, and in a few days will be sharply at work circulating the petitions. The work of the other side will follow immediately that the platform agitation is opened up, and though the vote will not likely be reached in Manitoba before November or December, the campaign will be upon us, with all the excitement and interest of a political contest in a few weeks.—*Winnipeg Sun.*

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#### COBWEBS AND WINE.

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"Cobwebs is cobwebs. We all know that," he began axiomatically. We all know that they signify age, antiquity, and sometimes neglect. Cobwebs only come where men are not to be found. By that I don't mean to say that they show their bad taste, but it's simply a curious fact. Leave a room for six months, and at the end of that time you see your cobwebs before you. Cobwebs," he added, sinking his voice to a mysterious whisper, "love cellars. They cluster around every object to be found in that dim

obscurity. They hold ghostly orgies across the windows, and execute Walpurgis night dances from the ceilings. But best of all, they cling yearningly to wine. They're very conservative, though. It takes time to have a good thick gathering on wine. And you know that good old port wine with half an inch thickness of cobwebs, is worth a fabulous price." The wine merchant took up a bottle from beneath the mound of cobwebs and held it up. It had an incrustation of cobwebs as thick as the coating on the Cesnola collection of Cypriote antiquities. It looked like an ill-shaped Stilton cheese, only more so. "In this case," continued Bacchus, "I've supplied the effect of years. By a remarkable process—at least there's nothing very remarkable in it except its deception—I've laid that coat of cobwebs on the bottle. You can buy pounds of cobwebs from ragpickers at a few cents a pound. They're very cheap, because there's not a great demand for them. Well, say I've just imported my Pomard St. Julien, St. Emilian, St. Estephe, and so on. I look at the row of bright clean bottles, and says I, 'Bacchus, my boy, they won't sell. They're too beastly new;' and so I break open dozens of eggs, take out the whites, beat them up in a bucket, plunge the bottles therein, and bring them out sticky and glistening. That's the first coating of age. Then for five-year-old wine I put on a thin coat of cobwebs for ten years a more substantial garb, for fifteen years an almost black dress, and for twenty-five years an incrustation for which I have to take a great deal more time and white of an egg. It's very simple. I send over my dozen in crusted bottles to some epicure's restaurant in a flat basket, with a label, 'Don't stir these bottles,' just as though they'd never been moved for years, and as though there was a delightfully rich sediment at the bottom. Then the gentlemen expatiate on the 'fragrant bouquet,' 'the delicious flavor imparted by age,' 'tempered sun of the grape,' and 'the mellow sweetness of antiquity.' When I hear this I feel no compunction. I only see that the alleged connoisseurs of wine are as truly humbugs as—well as I am."—*Detroit Free Press.*

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#### PROHIBITION.

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It is a scientific fact that, as a general thing, God's laws are prohibitory laws. Knowing man's evil tendencies, He knew these restrictions to be essential to his well being. There are nine prohibitions and only one affirmative command (and that is a prohibition by implication,) in the Decalogue which has never been surpassed for excellence and moral purity. By thus telling the people whom he delivered from bondage what they should not do, was God interfering with the liberty of the people? No stronger prohibitory code can be found than the Jewish Code which fairly bristles with "thou shalt not."

To prohibit the liquor traffic, which tends to enslave our fellow-citizens and rob them of their usefulness in life and their hope in death, in no respect infringes upon personal liberty. While this traffic robs our fellow-men of their money, giving them no equivalent in return, it also robs them of their manhood, and causes the innocent to suffer as well as the guilty. It debases and demoralizes mankind and converts a kind and affectionate father into a merciless monster. By desolating and desecrating the home, it casts a shadow of sorrow and grief over the world.

Although this traffic has made orphans by the hundreds of thousands, it has never clothed or fed a single one. Although it has broken the heart and made life a burden to many a noble woman, it has yet to comfort one. It has never accomplished any good while it has left a wide and dark pathway of ruin and death. Wives have been widowed, children orphaned, and home has been converted into a pandemonium. And yet these human cormorants who fatten themselves upon the heart-aches and sorrows of others dare talk of "personal liberty." If the liquor dealers were punished for one-tenth of the miseries they have brought to the homes of their fellow-citizens; if they were punished for the murders for which they are responsible they would enjoy neither personal liberty nor life. God grant that the day may soon come when even the saloon keeper may have justice meted out to him. And when it does come there will be no need of a prohibitory law outside of the jails and penitentiaries.—*Northwestern News.*

### Scott Act News.

COMPTON, QUE.—On Thursday, 14th inst, a most successful picnic in aid of the Scott Act agitation in Compton county was held in the sugar orchard of Mr. Smith, at Johnville. The weather was all that could be desired for the occasion, and the attendance was large and enthusiastic, the interest in the speeches being sustained throughout. Above 500 teams arrived on the grounds, and, including the arrivals by excursion train, there were present 2,000 persons. Mr. E. S. Orr, of Cookshire, presided, and was supported on the platform by the Rev. D. V. Lucas, Dr. Larac, Rev. Mr. Graham, Dr. Kink, Dr. Wales, Rev. E. A. King, rector of Point Levi, Rev. Mr. Purkis, Rev. G. H. Porter, Rev. J. Robinson, Rev. Thos. Constable, Rev. F. C. Reed, Rev. Joseph Eaves, Mr. R. J. Hutton, Rev. F. Powell and others. The Compton band was in attendance and performed during the intervals of the speeches. The W.C.T.U., of Compton, had a stall for the sale of provisions and temperance literature, and took a good many dollars.—*Casket*.

STANSTEAD.—A crowded meeting was held in the Baptist church, Cotuit, on Monday evening, August 18th. The Rev. D. V. Lucas, secretary of the Provincial Alliance, delivered an address in favor of the Act, and the Anties were given a chance to reply, but none of them did so. A large committee was appointed to canvass the town for signatures to the petition. The temperance people have no fear about the result of the vote, as long as the Scott Act voters stand true to their trust.—*War Notes*.

ONTARIO.—A meeting of the Executive Committee was held last week at Port Perry, to receive reports, etc. The news from all parts of the county is encouraging in the extreme, already over 2,600 signatures have been obtained. The work of canvassing will be continued for two weeks more, by which time it is fully expected 1,000 names over the required one-fourth will have been obtained, when the petitions will be at once deposited with the proper officer, and an effort made to have the Act submitted as soon thereafter as possible. Seven municipalities did not report to-day, the eight which reported show that over 40 per cent. of the total number of voters in each have signed.—*Globe*.

HALTON.—It will be inexcusable if the Act is repealed because of the indifference of its friends, and such an event will paralyze effort elsewhere. Every man should be at his post, organization should be complete, and every vote favorable to the maintenance of the Act, polled. The leaders of the liquor party are working for personal interest; with them it is a matter of dollars and cents, and they will do their utmost. They should be made to see that those who work for God and humanity are under the most inspiring impulses, which can lead men to labor and sacrifice. There can be no doubt of the issue if every man does his duty.—*Christian Guardian*.

Mr. John McMillan, Grand Worthy Patriarch of the Sons of Temperance of Ontario, has issued a circular addressed to the several subordinate divisions of the Order in Ontario, soliciting a donation from each division in aid of the Scott Act defence fund for the County of Halton. Bytown and Chaudiere divisions in Ottawa have each already voted a donation from their funds to aid the friends of the Scott Act in Halton. It is understood that Chaudiere division is organizing a moonlight excursion to raise funds for the same object. The divisions in Toronto and in York County have also responded liberally to the call. Friends of the temperance and especially former members of the Order of the Sons of Temperance are invited to send any contributions they may desire to make to John McMillan, G. W. P., 397 Yonge-street, Toronto.

LANARK.—Mr. McLanahan, a young farmer near Balderson's, went to Perth a few days ago and as usual put his team in the Wilson House yard and went to Meighen's to transact his business. Returning for his horses, the porter stood at the gate and asked for fifty cents for the use of the shed. "You are a Scott Act man," said the sentinel, in effect, "and we are going to make you pay sweetly." "All right," was the cheerful reply. Several people of the McLanahan type have been similarly served. The hotel men have secured all

the signatures on the petitions praying for the submission of the Act, and thus know fully all who are aggressive. Those who are not outspoken, who are inactive, who are strong in principle, but weak in execution, are not troubled. Those only who expose themselves are shot at. All through the surrounding townships the hotel notices of magnified charges are posted up. In Lanark village, the hotels have not yet taken action. There is a good Temperance House in the place, which is a wholesome terror of evil doers. The hotel keepers in North Lanark are anxiously awaiting the results in South Lanark before signing their declaration of war. The *Courier* has heard the matter stated in this way. Under the old tariff, "use of stable, single horse, hay and oats," say 35 cents; 10 cents for the attendance, and 12½ cents each for hay and oats. The charge has been rarely known to exceed this. At present quotations oats cost 40 cents per bushel, and hay ten dollars per ton. There are eight feeds (a gallon each) in a bushel, and about three hundred in a ton of hay. That is, the hotels' old retail price was \$1 per bushel for oats, and \$37.50 per ton for hay; a profit of 60 cents per bushel, and \$27.50 per ton; and a very fair profit as the world goes. Under the new—"LIVE AND LET LIVE" tariff, the charge for "use of stable, single horse, hay and oats," is \$1, that is, say for attendance 25 cents, and 37½ cents each for a feed of hay and oats. Quoting the above prices, the present charges mean \$3 a bushel for oats, or a profit of \$2.60 on a bushel; and \$112.50 a ton for hay, or a profit of \$102.50 per ton. The new tariff is probably intended for the farmers.—*Carleton Place Canadian*.

The Rev. H. Cocks returned last week from a tour through the county in the interest of the Scott Act. His object was to learn the prospects, and to urge on those who were lagging behind. His reports are favorable to the party he represents. In most of the sub-divisions the petition will contain a majority of the electors. One of the canvassers in Lanark township received nineteen names out of twenty, and some in Ramsay have been nearly as successful. It is believed that few if any of the petitions will have less than 25 per cent. of the electors within their limits. In Almonte nearly half of the voters have signed the petition.—*Almonte Times*.

The *Toronto News* says:—"In the extremity of the Scott Act conflict political line fences are trampled out of sight, and the war rolls over both folds, and devastates and demoralizes both flocks. One-half of the population of Halton county cannot tell at the present time whether it is Grit or Tory. But every five-year-old child knows exactly where it stands on the Scott Act question.

"Liquor can be procured in Halton, but you've got to know the ropes, and know them well. It is all nonsense to say that whiskey flows in Halton. It does nothing of the kind. It merely dribbles, and you've got to pay for every dribble, too. A Halton whiskey-seller gets ten cents every time a man winks at him. Sometimes he gets more—sometimes he gets \$50 and costs or sixty days. As I said before, it can be got, at times, but only by a favored few. The treating system is totally abolished. The habit of dropping in for a drink is totally abolished, going on a spree is a thing of the past, and the only ones who can and do drink are a few of the old soakers and a few empty-headed young fools that imagine drunkenness and manliness synonymous terms. The Scott Act may not be all that its friends claim it to be, but is not what its foes say it is, by a large majority."

A man well known in Oro, and who came here from Halton, visited Milton lately. He stayed three days at the Wallace House, and saw no liquor sold, though he kept his "weather eye" open. He found all the appointments at the hotel as good as formerly, and the charges the same, with the additional advantage of freedom from the accompaniments of liquor drinking. He says that from his observation, not one-fiftieth of the quantity of liquor formerly drunk is sold there now. Treating open and drinking at the bar, at least, are things of the past.—*Orillia Packet*.

YORK.—A meeting in the interest of the supporters of the Scott Act was held in the town hall, Eglinton, Wednesday evening under the auspices of Union Star Lodge 266, I.O.G.T. The audience appeared to be entirely composed of persons favorable to the Act. The chair was occupied by Mr. John Milne, President of the Scott Act Association for York, and with him on the platform were Mr. W. H. Howland, Mr. F. S. Spence, and Rev. Mr. Gray.

The Rev. Mr. Gray opened the meeting with prayer.

The chairman, in opening the proceedings, invited to the platform any persons who wished to speak against the Scott Act, promising them a fair hearing for the same length of time as would be occupied by Mr. Howland. No one responded to the invitation. The chairman went on to say that some people argued, "You must wait for moral sentiment." He thought they should rather set to work and rouse such a moral sentiment as would speedily stamp out the evil. It was impossible to submit the Act without a moral sentiment to back it. For in order to submit the Act they must obtain the signatures of a fourth of the ratepayers to the petition. This surely represented a pretty good moral backing of moral sentiment, especially when it is considered that many persons, including hotel-keepers, who will vote for the Act, do not care to affix their names to the petition.

Mr. W. H. Howland said that public opinion had changed since the days of the cry "Liberty and Beer," with sometimes "The Bible" added, and now Beer had to fight its battle single-handed. Of this change of sentiment an instance was afforded in the words uttered by the late Prince Leopold, "Liquor is the only great enemy that England has to fear"; and another remarkable declaration was that of the *Nation*, an influential American literary paper, that although opposed to the principle of prohibition, they believed the American people must adopt it as the only safeguard against falling under the control of the liquor traffic. He opposed the idea that the license system was a sufficient check against the evil, pointing out that it had been stated that there was a thousand unlicensed groggeries in the city of Toronto. Making a discount of fifty per cent. on this statement, five hundred unlicensed groggeries were a damaging argument against the sufficiency of the license system. To further illustrate its defects he said that although the Commissioners appointed under the Dominion Act were excellent men, they had granted a tavern license on the Island, which the temperance people had striven to keep clear of liquor, and two new licenses in St. John's ward, a place reeking with sin and misery. They could not help this—the fault was in the license law, the effect of which was to promote the spread of the liquor business. He showed that the tendency of modern medical science was that alcohol was a poison and not a food, but thought that this knowledge had not yet been fully communicated to the working classes. He characterized as absurd the argument that total prohibition will prevent the sale of the farmer's barley, pointing out that the great market for Canadian barley was in the United States.

Mr. F. S. Spence said that the temperance people were waging no war with hotel-keepers. Hotel-keeping was named a reputable business. Hotel-keepers were proud of it—proud to have people see their fine buildings and their handsome parlors and dining-rooms. But there was one portion of the business of which they were not quite so proud—one room which was screened off as though the proprietor was ashamed of it. That was the bar-room—and that was the institution against which the Scott Act supporters were waging war. The fact was that the war was the old one between organized capital and monopoly on the one hand, and the masses on the other. It was the brewers and distillers of Toronto who were supplying the funds to carry on this campaign, and trying to make catspaws of the hotel-keepers. Mr. Spence then described very clearly the provisions of the Scott Act, showing wherein they differed from those of the Dunkin Act. He spoke on the license question, taking the view that it was *pro tanto* prohibition.

Both speakers' remarks were well received, and frequently applauded.

The meeting was closed with the benediction.—*Globe*.

The Methodist church at Queensville was well filled with ladies and gentlemen, Monday evening, when the Township of East Gwillimburg was organized for the Scott Act campaign. Mr. Peter Craney was elected president, and Mr. W. J. Turner, secretary. After the appointment of canvassers, earnest addresses were delivered by Mr. J. Shields, of Mount Albert, and Rev. J. Lynch, and Mr. J. R. McLaren, of this place. As the work here is taken up by the churches, it is believed that East Gwillimburg will give a good account of itself, if a vote is taken on the Act.—*Globe*.

WELLAND.—An enthusiastic temperance meeting was held in the Town Hall at Niagara, on Friday evening the 8th inst. The chair was occupied by the Rev. Mr. Hope, and addresses delivered by Mr. R. Warren and Rev. Messrs. Cleaver and Reevesley, after which the

following resolution was moved by Mr. R. Warren, seconded by Mr. G. A. Clement, and unanimously carried:—

"In view of the terrible evils resulting from the legalized traffic in intoxicating liquors, and believing The Canada Temperance Act of 1878 to be the best legislative measure within our reach to stem the tide of evil,—be it therefore resolved, that it is the feeling of this meeting to take such steps as will lead to the organizing of the counties of Lincoln, Welland, Haldimand and, Wentworth in such a way as to enlist the sympathies of all true Temperance people to work for the adoption of the Scott Act by the united counties."

### Good Templars.

#### GOOD TEMPLARS' LODGE INSTITUTED.

A newly chartered Lodge, to be known as Lambton Star, was instituted at Lambton Mills recently, by Bro. W. H. Rodden, assisted by the following Grand Lodge officers:—Bro. D. Rose, Bro. W. R. Watson, and Bro. J. B. Nixon, of Toronto, also Bro. Edward Williams, of Carlton. There were 33 charter members enrolled, and the prospects of the Lodge are most promising. The following are the charter officers:—Bro. Geo. Smith, P.W.C.T. and L.D.; Bro. James Elliott, W.C.T.; Sister Hattie Bagsley, W.V.T.; Bro. J. G. Rodgers, W.S.; Bro. Chas. Ashman, W.A.S.; Bro. W. A. Bagsley, W.F.S.; Sister Mary Bagsley, W.T.; Bro. Geo. Glavee, W.C.; Bro. Wm. Boak, W.M.; Sister Agnes Chisholm, W.D.M.; Sister Mary Bird, W.I.G.; Bro. Jasp. Veech, W.O.G.; Sister Morah Medley, W.R.S.; Sister Annie Bagsley, W.L.S. The lodge will meet Thursday evenings.—*Globe*.

#### OUR BRETHREN IN ENGLAND.

The fifteenth annual session of the Grand Lodge of England was opened by the G. W. C. T., Dr. F. R. Lees, F. S. A. (of Leeds), in the Church Mission Hall, Portsmouth, on Whit Monday, at 6.30 p.m., officers and representatives from all the counties occupied by the Grand Lodge being present. After conferring the Grand Lodge degree upon a large number of brothers and sisters, a public meeting was held, when an address of welcome was presented to the G. W. C. T. from the local tent of the Independent Order of Rechabites. Dr. Lees replied in a speech of great force, setting forth the facts and principles of the temperance movement.

The session was resumed on Tuesday, when the progress of the Order and cause throughout the jurisdiction was under consideration. Most of the officers were re-elected, and the following resolutions were unanimously adopted:—

1. That this Grand Lodge receives with satisfaction the report of the present condition of the charter suit presented by Bro. Stockbridge, and learns with pleasure that the suit is to be pressed to a speedy issue, and this Grand Lodge pledges itself to do its utmost to raise funds to carry on the action.

2. That this Grand Lodge recommends the circulation, during the coming summer, amongst farmers and laborers of the cheap tracts of Mr. Livesey and the Church of England Temperance Society, showing the evil and needlessness of intoxicating drinks for harvest labor.

3. That this Grand Lodge congratulates Sir Wilfrid Lawson and the Alliance on the progress of sound ideas on the prohibition of the liquor traffic, and on the passing in the House of Commons of the local option resolution, but urges upon all true and enlightened temperance reformers the necessity of so voting and speaking as to make the Parliament understand that the popular veto is in their judgment, the only method of effectually dealing with the evils of the present system, and that the license system is not the cure but the cause of them.—*Rescue*.

THE MAORI KING.—The Maori King and two of his chiefs were initiated into the Good Templar Order, at South-place Institute, Finsbury, on Tuesday. The ceremony was conducted by Brother Malins, Grand Worthy Chief Templar, assisted by Mrs. Lucas, the Rev. Dawson Burns, and others, and was interpreted by the Rev. F. H. Spencer. The King expressed himself greatly pleased with the ceremony, and denied the statement which had been published that he had taken intoxicants during his stay in London. He intimated his intention of inaugurating a branch of the Order in New Zealand on his return.—*Daily News*.

G. L. OF CLARENCE AND RICHMOND, NEW SOUTH WALES.

LISMON, Richmond.

Very few of our members in the U. S. can realize the difficulties that beset their brethren in these far distant lands in their efforts to carry out the work of our Order, and maintain its integrity. Ever since the mistaken course pursued by Malin & Co. was followed by those then holding office in the Grand Lodge of New South Wales, (who not content with seceding from the Order, took care to appropriate the name and property of the G. L., have persistently tried to deprive us of our true standing and our good name) there has been a constant warfare kept up, by them offensive, by us defensive,—which has to a great extent kept back the cause of temperance, wherever the two orders came in contact.

In 1876 we had but one Lodge in this district, No. 28. By vote the lodge remained loyal; in 1879 several more were organized through the instrumentality of its members, and in '82 ten Lodges were in active operation. Application was then made to the Grand Lodge, of New South Wales, for consent to organize a duplicate G. L., and on the 13th of October of that year the Clarence and Richmond G. L. was organized by Bro. Lemuel Griggs, D. W. G. T., who was the father of the temperance movement in this district.

Several Lodges of the Good Templars of the world have been organized, and after the organization of our Grand Lodge then the G. L. of New South Wales made a special effort to counteract our influence, and have since succeeded in destroying several of our Lodges.

Our annual session should have been held on Good Friday, but owing to the inclemency of the weather, there was not a quorum of Lodges, and the G. L. will meet at the call of the Executive. We have a severe struggle before us to make our influence felt in the community, while a rival Order claims our position. We trust, however, to live down all slander and opposition. Temperance sentiment is a long way behind that of the United States. We have a library in connection with our G. L. from which books are issued to our Lodges, in parcels and changed about once a quarter. It is supported by a subscription of 3d per annum collected by such Lodges and also by donations. This year we intend distributing temperance literature as far as possible as being the most effectual way of educating the community to the Good Templar standard on the strong drink question. With national greetings I am in F. H. and C.

Yours truly,

J. P. WALKER, G. W. C. T.

R. W. G. L. Official Circular.

EDITOR OF THE "NORTHERN SIGNAL" TO THE LODGES.

Have your lodge-room clean and tidy. See to it that the janitor sweeps the floor, and fills and cleans the lamps for every session.

What is the use of drawing out discussions on unimportant subjects? It is very tiresome to common mortals to listen to a man talk just to hear himself, with nothing to say.

Remember, fellow-workers, the greatest curse of this nation is the traffic you oppose. If that is true, then the grandest work you can engage in, already claims your efforts, viz.: the work of exterminating this traffic. Push on!

Get your lodge-room open in time. Do not be fifteen minutes late in this matter. It will hurt the attendance. In this age people don't like to wait. They must rush. Let your lodge-room be open to meet the push and spirit of the people.

The way officers stumble through the impressive and beautiful parts of our rituals is a shame upon them and brings disgrace upon the Order. The noble, inspiring sentiments contained in our books are worthy of some attention and study. Try to improve in this matter.

The place of the Worthy Secretary is indeed worthy and important. The proceedings of the lodge are among its chief features. To have a poorly-kept record of any kind, indeed, is a hinderance to the growth and perpetuity of Good Templary. See that your minutes are properly recorded and preserved.

We are too long in our initiations. They should be shortened up in some way; not by any curtailing of the Ritualistic ceremonies

but by the dispatch with which we can do the work. Quick, accurate and dignified work is what is wanting in this part of our Lodge ceremonies.

The ancients used to think the owl was the wisest of birds, until it opened its mouth; then their opinion was changed. This is true with some of the members. I would be very much in favor of some people if they were dumb or else kept still. The mouth will betray you. Guard it!

Not half the members of the lodge sing those odes on the cards they are holding up before their faces. They are listless, looking about, or what not. This should not be. Let the W.C.T. call the attention of the members to this matter of singing. Music has won victories!

Keep your regalia on, and stand motionless in your places, until the gavel comes down for adjournment—for you seem, otherwise, too much like many who in church services, commence to hunt their hats and put on their overcoats before the benediction.

Be sure your cordiality and kindness to your new members do not cease with the night of initiation. Greet them at the next meeting also, with a cordial handshake, a good word of cheer, hope that they have conquered during the week all temptations to drink. Give them all needed information, as far as you can, and make them perfectly at home.

How is it about your DUES? Have you promptly met your obligation in this regard? Do not let your name be impugned. Regard your standing with yourself. Pay all you owe, and do so in such a way as to make you respect yourself.

We need money, and you have obligated yourself to do your share in this one.—*Rescue.*

GOOD TEMPLARS PLATFORM.

It is proper to repeat our creed occasionally, and while the weather is warm, and politics is still warmer, it will do no harm to say over our platform a few times. To aid poor memories we give it here entire:

- I. Total abstinence from all intoxicating liquors as a beverage.
- II. No license in any form, under any circumstance, for the sale of liquor to be used as a beverage.
- III. The absolute prohibition of the manufacture, importation and sale of intoxicating liquors for such purposes, prohibition by the will of the people, expressed in due form of law, with the penalties deserved for a crime of such enormity.
- IV. The creation of healthy public opinion on the subject, by the active dissemination of truth in all the modes known to enlightened philanthropy.
- V. The election of good, honest men to administer the laws.
- VI. Persistence in efforts to save individuals and communities from so dreadful a scourge, against all forms of opposition and difficulties, until our success is complete and universal.
- VII. That admission to membership in the Order goes on the idea of privilege and not right, rights not attaching until after admission.
- VIII. That all mankind are equally privileged to apply for membership in the Order, and all may be admitted who can pass the ballot in subordinate lodges, and the chartering power of the grand lodges, and only those.
- IX. That the question of race, language and nationality, have nothing to do with the membership in our Order, there being in the fundamental principles underlying the Order no discrimination for one or against the one or the other, all standing alike in matters of privilege outside or inside the Order.—*Official Organ.*

Bro. J. G. Thrower, the enthusiastic G.W.C.T., of Georgia, says: "We have initiated since the introduction of the Order in Georgia, about 130,000 members. Is it any wonder, with our pledge of total abstinence and our platform of total prohibition thoroughly inducted into the heart and mind of each member, that the state is now reaping the fruit of that teaching by voting out the legalized traffic? Our state is being gradually redeemed from the traffic through our local option law. Over two-thirds of the State is now thus under prohibition, and I may say that two-thirds of that work has been done by the Good Templars.

## Temperance News.

**THE MILTON CAMP MEETING.**—On Monday morning, the 18th inst., there was held a conference of Scott Act workers from different parts of the county to discuss the present situation, and perfect plans for action in the coming contest.

In the afternoon the meeting was addressed by Rev. John Smith, of Toronto, vice-president of the Dominion Alliance. In an earnest and stirring address he compared the Scott Act with the old Dunkin Act, showing its vast superiority, after which he dealt with the general question of prohibiting the liquor traffic, showing the soundness of such a policy, and the unchristian folly of any other line of action.

Mr. J. R. Clark, of Michigan, spoke to an immense audience in the evening. The subject of his lecture was "To and fro in London," and his address, mainly of a descriptive character, was remarkably eloquent and well received.

The most interesting as well as the most largely attended of the meetings, was that of Tuesday afternoon, addressed by ex-Governor St. John, of Kansas, the present Prohibition candidate for the United States presidency.

We clip from the *Globe* the following synopsis of his able address:—

After some preliminary discussion he deduced what seemed to him a rule that total abstinence was the only safe rule for the individual, and what was true of the individual was true of the State. License was recommended by many as the proper means for dealing with the liquor traffic. This was equivalent to saying that the way to put a stop to drunkenness, was to license some men to make others drink. "In Canada," said the speaker, "you contribute fifteen times as much to tear down through the saloons as you do to build up through the school system. In the United States we spend twenty times as much to tear down as we do to build up. And yet we complain that the boys are bad. Many a father tells me with a long face that his boy is a bad boy. If he will go back to his own personal example, to his own ballot, he will find what in part caused it. In this country you pay twenty dollars for liquor for every one that you spend for missionary efforts. Twenty dollars for the devil and only one for Christ—and the devil can't save one of you." Speaking of the plea that we were a free people, and that prohibition would restrict freedom, he said, "God pity the poor, shrivelled-up human soul that imagines there is any liberty that comes from a grog-shop. (Cheers.) The man behind the prison bars, sober, is freer than the man who is drunk in front of them. He dealt at some length with the great argument in Canada that if prohibition was carried it would injure the market for barley, but his arguments were all summed up in the scornful question, "Have you got any boys here to sell for a market for barley?" (Applause.) Speaking of the statement that prohibition was a failure he ridiculed unsparingly those who, without knowledge of the facts, contended that it was a failure where tried. He referred specially to the results in Kansas, declaring proudly that the commonwealth that had the strength to crush out human slavery within its boundaries had the strength to crush out the liquor traffic. Before prohibition they had 1,900 saloons; on the 1st of last December they had only 313. Since that time they had reduced the number to 238. It was said they were unable to convict in Kansas. They had prosecuted 972 for breaking the law, convicted 729, imposed fines aggregating \$100,000, and imprisonment, in all, for 11 years 5 months and 19 days. "And," he said, "speaking to any of these scoundrels behind the bars, you can't convince one of them that prohibition won't prohibit." (Cheers.) "It is said," he went on, "it will bring financial distress. In Kansas, since the inauguration of prohibition we have increased fifty millions in taxable wealth. No State of a like population has made such wonderful progress. The crops never were better with us than they have been since we adopted prohibition."

A voice—They are better in Halton.

Mr. St. John—I am glad of it. I hope God will measure your crops by your votes. (Applause). In Kansas we have this year a crop of 50,000,000 bushels of wheat, and corn that promises to yield 250,000,000 bushels. No commonwealth of equal population can show such magnificent results. And more, no bushel of that corn can be legally turned into liquor within our own boundaries. There were four distilleries and thirty-two breweries in Kansas before prohibition. All were gone but four of the breweries, and they would soon

be closed up. The largest of the distilleries was now occupied as a broom factory, and the women of the commonwealth had strength enough to sweep away every grog shop in the country. (Cheers.) They said the population would decrease if they adopted prohibition. As a matter of fact they had increased 200,000. Among them were many from Ontario, the best men and women in muscle, brain, and moral power, that Canada could produce. (Applause.) Prohibition called to the best and most industrious and gave no encouragement to the thieves, the tramps, the roughs, and the bummers, the product of the liquor traffic. "We have some falling of in population," the speaker went on. "The population of the Penitentiary has decreased. (Applause.) We have lost 1,500 saloon keepers (Applause). I saw one of them in Hamilton as I came to this place. He keeps a little grog-shop in t'at city, and as I saw him I didn't envy you people a bit. I suppose that he came to Hamilton because prohibition didn't prohibit. Why didn't he come to Halton where prohibition exists? Because prohibition doesn't prohibit, I suppose. (Laughter and applause.) The remainder of the address was an arraignment of the liquor traffic, for the evils to which it led, and

### AN APPEAL TO THE VOTERS

of Halton to stand by the vote they had given, to stand by the homes and the mother, the wives and children, whose happiness in many cases depended on this vote.

Wednesday the 20th inst., was the closing day of the camp-meeting, and the principal speaker was D. Dorchester, D.D., of Massachusetts, who gave a very interesting lecture upon "History and present aspect of the great temperance reform."

In the evening a very successful concert was held under the direction of Prof. J. Jeffrey, of Lockport, N. Y. This brought to a close one of the most successful gatherings ever held in this province, and one for which the promoters deserve the warmest commendation.

**PRESBYTERIAN CHURCH IN IRELAND.**—The General Assembly of the Presbyterian Church in Ireland met in Londonderry recently, when the report of the Temperance Committee was submitted. Great regret was expressed at the protracted illness of the Rev. J. N. Harkness, who has ably acted as convener for many years.

On the following morning the ministers and elders of the General Assembly were entertained to breakfast in the Union Hall by the Londonderry Temperance Council. There was a very large attendance, a number of ladies being present.

The Moderator was moved to the chair, and the annual report of the General Assembly's Temperance Association was presented by the Rev. William Park, who stated that 311 of the Assembly's ministers were now enrolled abstainers, twenty-seven names having been added during the year. Encouraging reports were received from Magee College and the Belfast College, a membership of seventy-two students being reported from Magee College. The report went on to say that when the association was formed on July 4, 1850, "it was done almost with fear and trembling, and only fifteen of our ministers could be induced to attend that first meeting. For many years those early founders of our association had to battle with opposition—apathy, misrepresentation, sneers, scoffing, and direct attack—but, knowing that they had the truth, and that God was on their side, they held on their way undaunted. Most of them have gone to their reward. Only five out of those fifteen are now living, and what are these survivors privileged at present to behold? A wondrous change, indeed. This cause, then so slighted, is now one of the most popular moral enterprises in the world. The greater number of our ministers are now total abstainers. Nearly all our young men recently ordained are enrolled in our ranks. With only a few exceptions all our theological students are abstainers. Total abstinence societies for young and old people exist in most of our congregations—large numbers of our people have taken the pledge—intoxicating drinks are steadily being removed from the festive boards, and, indeed, from the homes of our people—our women have taken up the cause, and are carrying it forward with vigor and energy, and at no previous period has our pulpit given forth such a clear and certain sound on this question."

A series of resolutions based upon the report were adopted.—*Temperance Record.*

## General News.

## CANADIAN.

Frosts occurred on Monday morning at several places in Lower Canada.

The crops are now being cut at Minnedosa, Man., and they are in splendid condition. There is no damage by frost in that section.

There was a heavy frost at Quebec Monday night, and oats, potatoes, and most other vegetables in the surrounding country were badly damaged. The mercury fell 40 degrees within 48 hours.

A man named Bush, of the township of Hinchinbook, has been nearly gored to death by a bull. The animal had been chained, and got loose, and while trying to get him secure he turned on Bush and gored him. Bush's back and head were badly injured.

A terrible accident happened at Hamilton last week at the new purifying house now being erected at the city gas works. A carpenter named Wm. Fogwell was assisting in taking down a scaffold on the south side of the building when it suddenly gave way and precipitated him to the ground, a distance of 20 feet, breaking his neck. Death was instantaneous. Deceased was about 44 years of age, and leaves a wife and six children.

About one o'clock Sunday morning a tremendous fire broke out at the mill owned by McBurney & Co., West Gravenhurst. The fire originated in the lumber yard and soon spread to the mill, which was completely destroyed. Loss on lumber, about \$30,000, mill and machinery, \$20,000; insured for about \$35,000. The fire is supposed to have been set by tramps.

A terrible double tragedy occurred Monday morning in the public school at Markdale, South Grey. During the eleven o'clock recess Mr. Norris, the head-master, made a proposal of marriage to Miss Ford, the second teacher, and on receiving a refusal, shot her three times, inflicting wounds from which she now lies in a critical condition. He then shot himself, dying within an hour.

Another incendiary fire was placed in the hardware store of R. Kingan, corner of Hunter and Chambers streets, Peterboro', on Monday morning. The fire progressed so far that before the firemen could check the flames the hardware store was destroyed, Griffin's shoe shop and factory adjoining was badly gutted, as well as Harris' pawnshop next Griffin's. This is the third incendiary attempt within a fortnight within 100 feet of the corner where this fire originated.

A few minutes before eleven Tuesday morning on the St. Louis express, which leaves Toronto at ten minutes past seven over the Credit Valley road, was passing a public crossing about two miles and a half west of Ingersoll, the engineer espied close ahead of him a little girl about three years old sitting on the track with a dog. The engine was going at full speed and though the airbrakes were at once applied it was too late, and the whole train passed over the unfortunate child.

A terrible calamity took place in Port Hope on Sunday afternoon, in the burning to death of the infant son of Mr. Joseph Cooper, and the total destruction of his residence and its contents. It is supposed that the eldest child of the three left in the house, the rest of the family being for the time absent, set the place ablaze through playing with matches.

A fatal accident occurred on the Great Western Division at Mount Brydges, Saturday, resulting in the instantaneous death of Henry Lemon, and the serious injury of his sister, both residents of that locality. Train No. 6 express, due at Mount Brydges at 10.47, arrived at 12.2. Henry Lemon and his sister Marthy, were crossing the track, when the horse became unmanageable, and, dashing on the track, the buggy was struck by the engine of the express.

## UNITED STATES.

There are three cases of leprosy at Granite, Minn.

It is stated that 15,000 Italians have returned to their native land from New York, the past month. Lack of work and bad treatment are said to be the causes of the exodus.

A severe frost occurred Sunday night at Troy, N.Y., corn and buckwheat was damaged. Despatches from various parts of New Hampshire, Vermont and Connecticut, also report heavy frosts Sunday night, the crops being damaged in many places.

Dr. John C. Waters died on Sunday at St. Vincent's hospital, Indianapolis. He was chief of the Fenian organization, having succeeded James Stephens as head centre.

The heaviest rain of the season fell at Bismarck, Dakota, last week. Reports from the West show much damage. At Belfield the crops were entirely destroyed by hail. At Little Missouri, it is reported that eleven miles of railroad were washed out. Harvesting at Bismarck is nearly finished, and there will be but little damage.

The People's Bank at St. Paul has been robbed of \$10,000. The bank officials are confident the criminal is Edward Mason, aged 16, and book-keeper in the bank who has been missing since the robbery.

A train stopped at Drawbridge, on the Pensacola and Atlantic Railway finding no signals to go ahead. The conductor went forward and found the watchman murdered with 23 balls in his body, which was laid on the track.

Damage by Friday's storm at Greenfield, Mass., is much greater than supposed. The New London Northern R.R. was damaged \$60,000. All crops are damaged, acres of them utterly ruined. Corn lies flat in all directions. Mountain roads are impassable. Three young boys from England students at the Moody school at Gill, were drowned last evening while bathing.

Harman City, Michigan, on the shore of Saginaw bay, was totally destroyed by forest fires on Sunday, only two buildings in the place escaping. The progress of the flames in other portions of the State has been stopped by heavy rains.

A report has just been received at Boston, from Cottage City, saying that the U.S. steamer *Tallapoosa* collided with a coal steamer off Martha's Vineyard and immediately sank. She was a fourth rate paddle steamer of 650 tons, carried two howitzers, and was used as a dispatch vessel. She had a crew of 160 officers and men.

Cubans collected in large numbers last week at Key West, expecting the arrival of Generals Gomez and Macoe. It is supposed their mission is to feel the pulse of the Cubans preparatory to organizing a grand expedition to free Cuba. Don Carlos Triste was the only person that arrived. Gomez is still in New Orleans. He is expected in about ten days. The movement contemplated by those officers, if perfected, will be a respectable attempt for liberty by the Cubans.

## BRITISH AND FOREIGN.

Henry George Bohn, author and publisher, is dead.

Lord Odo Russell, British Ambassador at Berlin, is dead.

Seven thousand troops will leave England this week for the Soudan.

General Wolseley proceeds to Egypt immediately to assume command.

The British Government has decided to employ Canadian boatmen to navigate the vessels carrying the Gordon relief expedition through the Nile rapids. Six hundred men are to be engaged in Ottawa for the purpose, and they are expected to be ready to leave Quebec by the 13th prox.

Salvation Army riots occurred last week at Worthing. The Riot Act was read and the dragoons dispersed the assailants of the army.

Great excitement was caused in London Tuesday by a rumor that gained currency that the Queen was dead. Investigation, however, showed that the report was a cruel and senseless hoax.

Mr. Henry M. Stanley has been received with great hospitality during his present visit to the Loudon City.

The electricians on board the steamer *Faraday* completed, on Monday, the laying of the deep sea section of the second Mackay-Bennett cable, and buoyed the end. The steamer is now returning to London, where the American end of the second cable will be put on board.

Cholera is decreasing in Marseilles and Toulon, but increasing in the provinces. At Clermont the priest officiating at the altar was seized with cholera and died on the spot.

Cholera is increasing in Corsica. Four deaths occurred near Agaccio. Several persons have been nearly killed from over-fumigation at the Italian frontier.

Notwithstanding the bombardment of the Arsenal at Foo Chow no official declaration of war has yet been issued by either France or China.

The natives of the Zambeze country have revolted and killed or wounded the entire Portuguese forces. Reinforcements have been asked for. Mr. O'Neill, the British vice-consul there, is missing.

The King of Ashantee recently died, and three hundred subjects were killed at the funeral in his honor. A new king has been appointed, and the Ashantee chiefs have asked that the country be annexed to the English possessions because of his notorious cruelties.

## Tales and Sketches.

## A THRILLING SCENE.

A few years ago I was in company with a gentleman who just returned from the city of L——, in New England. He said he put up at the hotel, and for a time took his seat in the bar room.

The door opened suddenly, and a woman stepped in. She was the very picture of agony; her hair dishevelled, her dress negligent, her eye un-

steady, and her movements eccentric. She seemed to hesitate at first, but at length gathering courage, she moved up to the bar and said:—

"Landlord, don't sell my husband any more rum. You have already ruined us! You know that before he came to your bar he was a sober man. He was as kind a husband as any woman ever had. We had a good home, a good farm and every comfort. But you sold him liquors until he had no money to pay, unknown to me you got a mortgage on his farm; you sold it, and turned me and my helpless children out of doors! My husband lost his health, his character, and reputation. He become cross and abusive to me, whom he once tenderly loved. He turned me out of our wretched hovel into the cold and storm! He comes home from your tavern infuriated like a demon. My once kind and amiable husband, and the tender father, is a madman when in liquor. He beats me and my children cruelly, and threatens to murder us! Oh! don't give him any more liquor!" and the tears gushed from her eyes, while the landlord stood speechless.

In the midst of these entreaties, which should have broken a heart of adamant, a man stepped into the bar room, and with the vacant stare of an inebriate, moved towards the bar.

Instantly the pleading wife threw herself between the man and the bar, and with one hand against his breast, and the other stretched out imploringly to the landlord, said:—

"Oh, don't let him have it! don't."

And while this scene was passing, heart rending and awful beyond description, the landlord walked deliberately out from behind the counter, and taking the woman rudely by the arm, said, "This is no place for women;" and violently tore her from her husband, and, pushing her out, shut the door against her.

The wretched inebriate staggered up and drank his dram, placed a piece of money upon the counter, the landlord wiped it off complacently into the drawer, and the drunkard passing out, maddened with the draught to renew his brutal attacks upon his defenceless wife and children. \* \*

No one defended such barbarous cruelty as this. No one apologized for it. All agreed to pronounce the landlord worse than a brute. But there was one fact deserving of special attention. The whole transaction was under the sanction of the law. For the sale of every glass of that ruinous liquor, which reduces an honest man and good citizen to the lowest degree of suffering and infamy, he could show a

"LICENSE!"

There was then no redress in law for that suffering woman. She had been robbed of her home, of her comfort, of her husband, and the blight of despair had been thrown over her whole family; but the law protected the destroyer, and left her to endure the anguish without the hope of relief!

The people of that State have changed the law on that subject, since then. They have now got the Maine Law; so that the liquor-seller cannot take away the home of the helpless, and ruin a man with impunity. Have they done right?—*Ex.*

#### ANECDOTE OF THE LATE FATHER HUNT.

HOW HE INDUCED SEVERAL RUMMIES TO ATTEND A TEMPERANCE MEETING.—THE RESULT.

A clergyman residing several miles distant from Mr. Hunt, invited him to come to the village on a certain evening and deliver a temperance address. The letter of invitation informed Mr. Hunt that "the village was the hardest place in the country; that there were only a very few friends of temperance there, and that owing to the great preponderance of rummies, he might possibly be personally injured." On the afternoon of the day appointed, Mr. Hunt set out on horseback for the residence of his minister friend. He neared the place just before nightfall, and instead of going directly to the minister's house, he reined up at the village tavern, and hitching his horse under the shed, he entered the bar-room. It was full of the hardest kind of "bruisers," some with blackened eyes, some with noses resembling a freshly boiled beat, and all guzzling down the "blue ruin" at a rate which kept the gill cup and the toddy stick of the landlord very busy. Oaths, the most shocking, were uttered with a slippancy and thoughtlessness that denoted the absence of all moral restraint. Their glasses were frequently renewed, and such terms as "charming liquor," "hard ware," "ryc in the sheaf," &c., were applied to the vile stuff which Boniface was dealing out to them in return for their sixpences.

Mr. Hunt eyed the scene for several minutes and then pressing his way through the crowd, he stood before the bar. "Landlord," said he, "what have you got that's good to drink?" "O," said the landlord, evidently delighted with his new customer, "I've got rum, whiskey, brandy, applejack, &c., &c." "Haven't you any water?" said Mr. Hunt. "O yes," said the landlord. "Well," said Mr. Hunt, throwing a sixpence on the counter, "you may let me have a glass of water." The landlord handed him a

tumbler of water, but declined to receive the sixpence, saying that Mr. Hunt was welcome to the water. "But," said Mr. Hunt, "I insist upon your taking the sixpence. I have seen these men here in your bar-room, throw their sixpences down on your counter, and in return receive that which injures them. One man after drinking your liquor goes home and beats his wife; another falls down in the street; others fight with their neighbors, and some are taking into their systems the seeds of fatal disease." "Landlord," said he, holding up the glass in imitation of the soakers, "this is excellent water, a capital beverage, never drank better water in my life; I feel refreshed already for having drank it, and I insist upon your taking the sixpence for it." Saying which he drank what remained in the glass, with a loud smack of the lips, and bidding the landlord "good afternoon," departed.

The drinking crowd in the bar-room had not been idle spectators, nor listless hearers of what passed. They followed Mr. Hunt out doors and saw him mount his horse and rein up at the minister's house, a few hundred yards distant. Then commenced some running comments on what had just passed. "Whoever heard," said one, "of a man's paying for a glass of water?" "He's a strange critter, that," said another. "Egad, he told us some flat truths," said another, "and my old woman thinks just as he does about drinking liquor." "I'll tell you what," said another, "I'll bet that the little hump-backed cuss is the man who is going to hold that temperance meeting over at the church to-night, and I for one am going to hear him." "So am I," said another, "and I," "and I," repeated a dozen voices, until nearly the entire crowd stood pledged to be amongst Mr. Hunt's hearers.

When the hour for meeting arrived, a large proportion of these toppers were present, many of them bringing their families with them. Mr. Hunt spoke with unusual fervor, as he recognized them amongst his hearers. The meeting was perfectly orderly, the utmost decorum being observed from its commencement to its close. The pledge was numerously signed and amongst the signers were several of the men whom he had met at the tavern bar-room in the afternoon; as also their wives and children. This was the first of a series of temperance meetings in the place which followed, and resulted in the formation of a flourishing temperance society. The village tavern became a temperance house and the neighborhood underwent an entire change in its moral and religious character.—*Temperance Journal, St. John's, Nfd.*

#### A SENSIBLE GIRL.

Some months ago a young English woman came to New York to marry a young man to whom she was affianced in England, and who had come to this country two years before to engage in business. She was to marry him at the home of a friend of her mother, with whom she was stopping. During the time she was making up her wedding outfit, he came to see her one evening just full enough to be foolish. She was shocked and pained beyond measure. She then learned for the first time that he was in the habit of drinking, frequently to excess. She immediately stopped her preparations and told him she could not marry him. He protested that she would drive him to distraction, he promised her he would never drink another drop, etc.

"No," she said, "I dare not trust my future happiness with a man who has formed such a beastly habit. I came three thousand miles to marry the man that I love, and now, rather than marry a drunkard, I will go three thousand miles back again." And she went.

Let all respectable women imitate her example, and see if the passengers who are on the broad road to perdition won't take the temperance route.—*Northwestern News.*

#### For Girls and Boys.

#### BLACK-AND-BLUE MARKS.

BY ERNEST GILMORE.

Hattie Holmes, whose father was an immoderate drinker, was visiting Nannie Arnold, whose father was a moderate drinker. She was only eight years old, but she had formed some strong opinions on various subjects. She felt a great admiration for Nannie's mother, lovely Mrs. Arnold, with her gentle, winsome ways and beautiful face. Whenever Mrs. Arnold kissed her she looked curiously into her face—which was fair and without blemish—as if searching for something.

"How pretty your mamma is, Nannie?" Mattie said one morning as the children were playing with their dolls in the nursery.

"Of course she's pretty—the prettiest mamma in the whole city.

"How do you know that?" asked matter-of-fact Mattie.

"'Cause papa says so."

"Does your papa love your mamma?"

"Pho' what a question!" Nannie answered, opening her eyes wide in surprise. "Of course he loves her better than all the world be sides."

"Well, that's good," said Mattie, breathing a sigh of relief. "That's the reason, I guess, that I didn't find any black and blue marks upon her."

"What!" Nannie gasped, "were you looking for black-and-blue marks upon my pretty mamma?"

"Yes, I was," answered Mattie soberly; and then, in a lower voice, while tears came into her soft black eyes, she said, "My mamma is pretty; too; her face is fair and her hair yellow and wavy, but she's got a great black-and-blue mark right on her temple."

"Why, that's too bad!" spoke Nannie pityingly. "Did your mamma fall?"

"No; she was pushed down, and my own papa did it. Wasn't it awful?"

"Awful! I should think it was. What made your papa do such a dreadful thing?"

"That was what I asked mamma, and she said it was because papa drank so much wine. Your papa drinks wine, too, don't he?"

"Yes," confessed Nannie, "he does, and it makes mamma sorry, and sometimes she cries until her eyes are red and heavy, but my papa would never make a black-and-blue mark upon my mamma—I am sure of that."

Mr. Arnold, with heavy eyes and aching head, was sitting on one of the piazza-chairs just outside of the nursery-windows. He had heard all that the children had said. He winced when his own little Nannie said she was sure her papa would never make a black-and-blue mark on her beloved mother.

"Oh, Nannie! Nannie!" he wailed, mentally, "you do not know that a very demon seemed to possess me only last night. You asked your mother where her heavy cut-glass perfume-casket was. You do not know that it was your father who threw it, not at her—oh no, not at her!—but, all the same, it would have hit her had she not dodged just in time to save herself. When the wine is in the wit is out. Oh, Nannie! Nannie! God must have interposed, or your young eyes might have seen something worse than black-and-blue marks—might have seen a cold, still form lying in its last sleep. Oh, Nannie, Mattie? you have been teachers this morning, and I have learned my lesson well. Wonder if Dick Holmes will learn the lesson too? I must run over and talk to him, for somehow my eyes are opened."

In the nursery the conversation changed very soon. Mattie and Nannie were laughing and chatting cheerily. Was it because they felt the bright sunshine that was about to beam upon their lives? Before the day closed the two fathers had had a long, serious talk, the issue was repentance. Both had resolved that no more bitter tears should be shed for them, no no more wakeful hours kept wearily, no more bruised hearts to ache because of their wrong doing, no more black-and-blue marks to be feared, no more anguish to be endured for them. And would their resolutions avail? Yes, because each husband and father reached up and clasped the Hand ever ready to lead upward.—*Morning Star.*

#### A MOTHER'S INFLUENCE.

In a railroad car a man about sixty years old came to sit beside me. He had heard me lecturing the evening before on temperance. "I am master of a ship," said he, "sailing out of New York, and have just returned from my fiftieth voyage across the Atlantic. About thirty years ago I was a sot, shipped while dead drunk, and was carried on board like a log. When I came to, the captain asked me, 'Do you remember your mother?' I told him she died before I could remember. 'Well,' said he, 'I am a Vermont man. When I was young I was crazy to go to sea. At last my mother consented I should seek my fortune. 'My boy,' she said, 'I don't know anything about towns, and I never saw the sea, but they tell me they make thousands of drunkards. Now, promise me you will never drink a drop of liquor.' He said, 'I laid my hand in hers and promised, as I looked into her eyes for the last time. She died soon after. I've been on every sea, seen the worst kind of life and men. They laughed at me as a milk-sop, and wanted to know if I was a coward. But when they offered me liquor I saw my mother's pleading face, and I never drank a drop. It has been my sheet-anchor; I owe all to that. Would you like to take that pledge?' said he." My companion took it and he added, "It has saved me. I have a fine ship, wife and children at home, and I have helped others." That earnest mother saved two men to virtue and usefulness—how many more He who sees all alone can tell.—*Wendell Phillips.*

#### HOW DRUNKARDS ARE MADE.

"Now you watch those children. They'll drink half that beer before they get home, and their mother will scold me for not giving a good pint, and I've given near a quart," said the bartender of a downtown saloon yester-

day, referring to two little girls of six and eight, thinly clad, who had come in for a pint of lager.

The reporter did watch the young ones. They had scarcely got outside the saloon door when the one who carried the tin pail lifted it to her lips and took a drink. Then her companion took a few swallows. A little farther on they entered a tenement house hallway, and both again took a sip.

"I have lots of such customers," said the bartender when the reporter returned to the saloon to light his cigar. "Girls and boys and women form half our trade. We call it family trade. It pays our expenses. Our profits come from the drinkers at the bar. But I tell you what, half the children who come here drink. That's how drunkards are made. Their mothers and fathers send 'em for beer. They see the old folks tiddle and they begin to taste the liquor themselves."

"Few of the children who come in here for beer or ale carry a full pint home. Sometimes two or three come in together, and if you watch 'em you'll hear one begging the one with the pail for a sip. We must sell it, however, when their parents send for it. We are bound to do so. Business is business. We don't keep a temperance shop.—*N. Y. Herald.*

#### Our Casket.

##### BITS OF TINSEL.

*Governess.* "What is the future of the verb to love, Mary?"—*Pupil* (after a pause): "Please, teacher, to marry."

Can you speak of a young lady as being brow beaten when she has her hair banged?

A little boy came to his mother recently and said: "Mamma, I should think that if I was made of dust I would get muddy inside when I drink."

In reporting a summer night festival last week, a Jersey City editor spoke of a Miss Magee as being 'au fait,' and the next day the paper had it "all feet." And yet Governor Cleveland recently pardoned a proof-reader.

"In what condition was the patriarch Job at the end of his life?" asked a Sunday-school teacher of a quiet-looking boy at the foot of the class. "Dead," calmly replied the boy.

An old lady having seven marriageable daughters, fed them exclusively on a fish diet, because it is rich in phosphorus, and phosphorus is the essential thing for making matches.

We heard of a man, the other day, who was said to be mean enough to steal a coat of paint. But he can't equal the party who tried to steal a dog's pants.

*Court* (to prosecutor)—"Then you recognize this handkerchief as the one which was stolen from you?" *Prosecutor*—"Yes, Your Honor." *Court*—"And yet it isn't the only handkerchief of the sort in the world. See, one I have in my pocket is exactly like it." *Prosecutor*—"Very likely, Your Honor, I had two stolen."

*Little Flaxen Hair*: "Papa, it's raining." *Papa* (somewhat annoyed by work in hand): "Well, let it rain." *Little Flaxen Hair* (timidly): "I was going to."

*Old lady* (to druggist): "I want a box of canine pills." *Druggist*: "What's the matter with the dog?" *Old lady* (indignantly): "I want you to know, sir, that my husband is a gentleman?" *Druggist* puts up some quinine pills in profound silence.

A bright five year-old was listening to the story of the pence taken from the fish's mouth, and delightedly shouted, "I guess them pennies came out of Jonah's pocket-book."

A little girl was trying to tell her mother how beautifully a certain lady could trill in singing, and, said, "O mamma, you ought to hear her gargle! She does it so sweetly."

In an argument with an irascible and not very learned man, Sidney Smith was victor, whereupon the defeated said: "If I had a son who was an idiot, I'd make a parson of him." Mr. Smith calmly replied: "Your father was of a different opinion."

A good story is told of the Bishop of Atlanta, Georgia. He recently addressed a large assembly of Sunday-school children, and wound up by asking in a very paternal and condescending way: "And now, is there a-a-n-y little boy or a-n-y little girl who would like to ask me a question?" After a pause he repeated the question, "Is there a-a-n-y little boy or a-a-n-y little girl who would like to ask me a question?" A little shrill voice called out: "Please, sir, why did the angels walk up and down Jacob's ladder when they had wings?" "Oh, ah, yes—I see," said the Bishop; "and now is there a-a-n-y little boy or a-a-n-y little girl who would like to answer little Mary's question?"