

THE CANADA CITIZEN AND TEMPERANCE HERALD.

Freedom for the Right means Suppression of the Wrong.

VOL. 5.

TORONTO, FRIDAY, OCTOBER 24th, 1884.

NO. 17.

The Canada Citizen

AND TEMPERANCE HERALD.

A Journal devoted to the advocacy of Prohibition, and the promotion of social progress and moral Reform.

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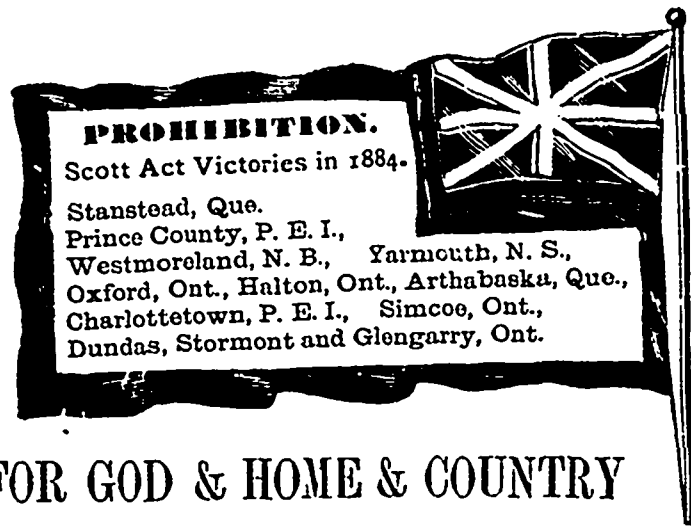
TORONTO, FRIDAY, OCTOBER 24th, 1884.

THE SCOTT ACT IN PEEL

BEATEN BY ABOUT 170 MAJORITY.

We regret to have to record this morning the first reverse that our cause has sustained in the present campaign. We have failed to capture one of the many strongholds of the license system that we have assailed. Our friends in Peel worked hard, and are to be congratulated on the vote they polled in a county looked upon by our opponents as so certainly theirs that they did not even need to bring their mighty orators to contest it. Sentiment in Peel is growing, and we shall win there before very long. Meantime, this vote will show us that the liquor power is not yet utterly destroyed, and will nerve us to more vigorous work in the coming campaigns. Our soldiers did not enlist for mere skirmishing service. We have undertaken a grand campaign that will not be terminated till the last grog-shop that disgraces our country has become a thing of the past. Temporary halts here and there may delay the victorious march of truth and right, but they cannot prevent our ultimate triumph. Our hearts are full of hope and gratitude as we read the following glorious record of the struggle during the present year:—

Majorities for the Scott Act	Majorities against the Scott Act
Prince County, P. E. I. 1,574	Peel, Ont. 166
Yarmouth, N. S. 1,204	
Oxford, Ont. 775	
Arthabaska, Que. 1,252	
Westmoreland, N. B. 73	
Halton, Ont. 180	
Stanstead, Que. 247	
Simcoe, Ont. 1,137	
Charlottetown, P. E. I. 44	
Dundas, Stormont & Glengarry 1,697	
Totals 8,483	



FOR GOD & HOME & COUNTRY

HURRAH!

A Scott Act prayer and praise meeting will be held on Thursday evening the 30th inst., at the office of THE CANADA CITIZEN, 8 King Street East, Toronto, to receive reports from the field of fight, and ask God's blessing on our armies and our cause. All are cordially invited. REMEMBER THE WORKERS IN YOUR PRAYERS. All are invited.

POLLINGS FIXED.

REMEMBER THE WORKER IN YOUR PRAYERS.

Prince Edward, Ont. Oct. 30	Dufferin, Ont. Oct. 30
Bruce, Ont. " 30	Renfrew, " Nov. 7
York, N.B. (repeal) " 30	Norfolk, " " 11
Huron, Ont. " 30	

NEXT WEEK'S CONTESTS.

On the Thursday of next week there will be five pollings on the Scott Act. First in order, beginning at the west, comes Bruce. The prospects here are very good. A thousand more than the necessary number of the electors signed the petition, and under the generalship of Rev. W. Smyth, of Walkerton, a thorough organization of the county has been accomplished. Our workers are in good heart, and we look to Bruce for a very large majority.

Next comes Huron, one of the largest, wealthiest, and best counties of Ontario. Mr. D. D. Watson, of Seaford, is the president of this county association. Mr. Horace Foster, of Clinton, is secretary, and the enthusiasm and energy with which their campaign is being conducted, makes it certain that very few polling sub-divisions in the county will fail to record majorities for the Scott Act.

Dufferin is one of our smallest counties, but one of our most promising. Its petition for the submission of the Scott Act had attached the signatures of a clear majority of the largest vote the county has ever polled; the electors are thoroughly roused, they are thoughtful and well-informed men, and they will set a splendid example to the voters in other counties.

Prince Edward county is unusually small but unusually good. No other county in Canada has fought so often and so bravely the battle of right against whiskey. It is a hop-growing and barley-raising county, and the Antis have been using this fact as an argument against its adoption of the Scott Act, but it has failed them. In part of the county the old Dunkin Act is still in force, and the people who are enjoying its benefits will not go back on the principles they have so often endorsed. The chief officers of the county Scott Act Association are Messrs. G. W. McMullen, and G. D. Platt, of Picton, and they are just the men to lead an earnest army on to certain victory.

The remaining contest of next week will be in York, N. B. It will be on a petition for the repeal of the Scott Act, where it is already in force. A short time ago the Antis entered upon a repeal campaign. Baffled and beaten wherever they opposed the adoption of the Act, they turned their energies towards efforts to bring the Scott Act into disrepute, and then secure its repeal; but in these efforts they have failed utterly, and even more ignominiously than they did before. This is the sixth and, so far as we can learn, the last of a series of desperate and futile assaults upon the fortifications that our soldiers have won, and hold with an ever-increasing confidence and satisfaction. York will follow P.E.I. and Halton, Ont., in sustaining the Scott Act, probably by a majority even greater than that by which it was adopted. This was the first county to vote on the Scott Act, and it carried it by a majority of 1,015. York is true to her colors, and will not now go back on her record. Her electors have had five years experience of the Scott Act working, and they will give the whiskey advocates such an emphatic rebuke as will, we believe, effectually deter them from going into any new repeal contest.

The 30th October, 1884, will be a day to be remembered in the temperance history of Canada. It will witness the most extensive assault yet made on the strongholds of rum, and desperate and bitter struggles on the part of our opponents to defeat us at some of our points of attack. Let it be in every Christian home a day of earnest fervent prayer that the Lord of hosts will be with our faithful warriors, giving them both wisdom and strength, that by his grace we may be enabled to "turn to flight the armies of the aliens."

PUBLIC ACCOMMODATION.

Some time ago the tavern-keepers of Halton combined to raise their rates for public accommodation, alleging that the old prices paid would not afford them a livelihood unless they were permitted to sell strong drink as well as keep hotels. Later information shows that they have abandoned their extra charge and gone back to the old rates. It is perfectly true that we have at the present time more men nominally hotel-keepers than our legitimate hotel business will support. Take a village that has business sufficient to keep up one good hotel; you will probably find in it three or four men who want to go into the liquor traffic, and the present license system compels all these men to open hotels as well, and so divides up the trade that would have been profitable to one among a number, who, of course, cannot live upon it. The natural and right remedy is fewer houses and fair prices. The system that now prevails of using sheds and sitting-rooms, and buying whiskey to compensate the proprietor is utterly vicious and unfair to all concerned. The customer buys what he does not want, to enable the seller to give him what he does want. Neither party gets full value in the transaction, because behind them stands the brewer or distiller getting the lion's share of the profit at the expense of both.

There ought to be a charge for shed accommodation; farmers ought to pay full price for their meals, and they will not object to do so. The hotel-keeper ought to be the farmer's friend and not in any sense his enemy, and this desirable state of affairs, well enforced prohibition will soon bring about. But good feeling will certainly not be promoted by any bullying attempts of hotel-keepers to annoy the farmers or punish them for voting against the drink curse in the interests of their homes. Such folly will certainly recoil on the heads of its perpetrators. In this connection we quote for our readers the following sensible remarks from a recent number of the *Peel Banner* :—

"To hear some people talk of want of accommodation, one would think that the farmers existed for the hotel-keepers, and not the hotel-keepers for the farmers. The farce of nailing up sheds, etc., or of charging fifty cents per meal in country villages, will last only till those who are foolish enough to indulge in it find that it won't pay. Accommodation is a matter of supply and demand. There may not be so many hotels under the Scott Act. We do not need so many. But the accommodation for man and beast which is required, and for which drinkers and non-drinkers are quite ready to pay a fair price, will be forthcoming. We have travelled in counties in Nova Scotia, where there had been no license for twenty years, and there was no talk of want of comfortable home-like hotels, where neighbor and traveller could find shelter and food. It is well known that already many of the hotel men in this County have made up their mind, should the Act pass, to be guilty of no such nonsense as fighting with their bread and butter."

We have a great deal of faith in the sound judgment and sturdy independence of our Canadian farmers. We do not believe that they could be coerced by the threats of any saloon-keeper's ring. We do not fear that they will be gulled by the misrepresentations of the travelling agents of the city brewers and distillers, who are quaking in terror because a day is coming when they will not be able to make money out of the watering of the farmer's horses and the eating of the traveller's dinner. The whole country is to-day groaning under taxes imposed because of this accursed liquor monopoly that is fattening and enriching itself at the people's expense, and is now furnishing funds to fight the Scott Act campaign, and pay men to threaten the public with hunger and cold, if they are not permitted to go on with their ruinous business, and tax us every time we want to warm our fingers. The better class of the travelling community always desires to pay its way. A respectable man would much rather give twenty-five cents straight to the man who has hospitably opened to him his warm and comfortable sitting-room, than pay for whiskey for half a dozen bar-room loafers. The respectable hotel-keeper would rather run an honorable business than be compelled to pander to vice and shame. Hotel-keeping can and will stand on its own merits when the votes of an intelligent electorate emancipate it from the clutches of greedy monopolists, and give respectable men a chance to make it pay.

HOW THE HALTON FARMERS VOTED.

The following analysis of the late Repeal vote in Halton shows that the farmers of that county are overwhelmingly in favor of the Scott Act:—

Total majority against Repeal.....	180
Majority for Repeal in the two towns of Milton and Oakville..	120

Majority against Repeal in the townships and villages only.. 360

But this is not all. An extensive brewery has for the last twenty or thirty years been operated by Messrs. Brain Bros., who have all that time supplied to the neighboring farmers of Esquesing and Trafalgar a home barley-market, and who have always been respected as good neighbors and fair-dealing business men. This brewery lies in the south corner of the Norval polling sub-division, north of Drumquin, and west of Ligny. The Repeal majorities in

these three polling places amounted to 116, and may be fairly left out of the reckoning, as being rather an expression of kindly feeling towards the Brain Bros. than of dissatisfaction with the Act. The verdict of the rest of the county may then be arrived at as follows:—

Majority all over against Repeal	180
" in Milton and Oakville for Repeal.....	120
" in Norval, Drumquin and Ligny for Repeal.....	116
Majority in remainder of county	416

INDIAN WHEAT.

The Anti temperance advocates are harping loudly upon the fact that it has been proved that wheat can be profitably grown in India. They say that because of the cheapness of labor in that country, wheat will be produced at so low a price that Canadian grain cannot at all compete with it in the English market, and wheat-raising in Canada for export purposes will be a profitless business. They attempt to argue from this that barley must in the future be more than ever a staple crop, and consequently farmers should vote against the Scott Act, lest they also lose a market for their barley when it is no longer wanted for making beer.

It is not necessary to go over the whole ground of the barley question in considering this point. Canadian farmers can manage their own business better than the travelling agents of the brewers can do it for them, and they are much better informed than some of these would-be advisers imagine. They know that foreign competition affects the market for other cereals as well as the market for wheat. They know something about the distances and difficulties that will always exist to make the carriage of Indian wheat costly even if it were stored in Indian ports. But the difficulty of getting it to these ports is greater still. Sir James Caird, in a recent volume entitled "*India, the Land and the People*," say that "India can never become a dangerous rival of Canada and the United States in the European wheat market until her 10,000 miles of railway have been completed, and her transportation rates reduced one half."

Our farmers know well that it is the beer market and not the barley market that the brewers are anxious to conserve. These brewers use comparatively little of our barley crop, and pay for that no more than what they have to pay. They are so regardless of the barley that they sometimes neglect to use as much of it as their business is supposed to demand. We learn from an Iowa paper that a brewer in that state who has been compelled to give up brewing, is offering to sell recipes by which beer can be made at home for \$1.50 per barrel. The recipe cannot call for much barley, if the beer is so cheaply produced. The brewer can make his beer without the farmer's barley, and the farmer can raise and sell his barley without the brewer's beer. The growing of Indian wheat can never make Canadian farmers dependent upon the brewers. Their case would be a pitiable one if it did.

THE BARLEY QUESTION FROM A HIGHER STAND-POINT

The Barley Question has been thoroughly discussed from a financial stand-point, in fact this is the only stand-point from which the Anti-Scott men can discuss it. We have sometimes felt as if an injustice was being done to our farmers in this; there are many of them who would not for a moment entertain the idea of voting simply for the benefit of their own pockets, if that benefit involved injury and suffering to others. This opinion was correct. To-day there are thousands of farmers indignantly repelling the imputation of sordid motives with which these Anti-Scott advocates are so gratuitously insulting them. We are pleased to be able to record the indignant

protest of one of those farmers. Mr. J. C. Snell, of Edmonton, in Peel county has written to the *Brampton Times* a letter in which he compl. tly exposes the sophistries of the brewers' agents, and then proceeds as follows:—

"I come now to consider the charge of inconsistency brought against myself and other farmers who grow barley and yet support the Scott Act. It seems to me that this charge is absurd on the face of it. Barley was grown before beer was made, and will be grown after the the word "brewer" ceases to appear on the census rolls. Shall we stop growing corn and rye because Gooderham makes whiskey of them? Is the manufacturer of dynamite inconsistent because he advocates a law prohibiting the storage of it near human habitations, the carriage of it in passenger trains, or the sale of it except under the most stringent regulations, and for well-defined uses? Or is the manufacturer of gunpowder inconsistent because he supports an Act which prohibits and punishes the carrying of loaded revolvers except in cases of necessity? We grow barley because it is a useful and necessary grain, provided by our Creator for the food of man and beast, and we believe we discharge our duty to our God and to our fellowmen when we vote for the Scott Act, and thus do all that we can to prevent its being diverted from natural to artificial, from good to evil purposes.

But we farmers believe that we have souls as well as bodies, and hearts as well as pockets, and that with us as with others, "It is not all of life to live, nor of death to die." We believe that we are better than "dumb, driven cattle," whose highest ambition is a warm stall and a well-filled manger, and hence, notwithstanding the teachings of ex King Dods, that "the most sensitive nerve in our whole organization is that which radiates from the breeches' pocket," we sometimes rise above the muck-worm, and think of things higher and nobler than dollars and cents. We have sons, we have daughters, we have brothers, we have neighbors. What do the liquor-sellers take us for, when they set up the barley market against our families, and tell us that for so many cents a bushel we should be willing to sell our children and our friends to the drunkard's grave and the drunkard's hell? I have tried to speak kindly and temperately when discussing this question, but my blood boils when hirelings appeal to the lowest passions of our natures, and ask us to set the love of money against the dearest, holiest feelings of the human heart—the love of our families, the love of our neighbors, the love of God himself. I have no quarrel with those who oppose the Scott Act because they conscientiously believe the principle of prohibition to be wrong, or even with those who (in spite of Gooderham's \$10,000 subscription to the Anti-Scott fund) believe that the Act does not decrease the consumption of liquor, but I do say most deliberately that the farmer, or the merchant, or the politician who believes that the adoption of the Act in this county will save one of his own or of his neighbor's children, from the ruin of soul and body, and yet for the sake of the barley market or of the hotel-keepers' custom, or of "popularity," casts his vote against it, should speak gently and tenderly of Judas, who sold his master for thirty pieces of silver, "for he who loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Let every Christian man who believes the Scott Act to be a step in the right direction, ponder well the words of the Lord—"Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." "He that is not with me is against me, and he that gathereth not with me scattereth abroad?" Let every true citizen vote for the good of his country; every lover of his fellowmen for the good of his neighbor; and every Christian for the good of God's cause, and the temperance men need not fear the result.

Selected Articles.

COMPENSATION TO LIQUOR SELLERS.

From the *Brantford Times* we clip the following thoughtful article on the subject:

"Does justice demand that when the liquor traffic is prohibited, those engaged in it shall be compensated for the loss of that part of their business. Some of our friends appear to think so, and adduce, as an illustration in point, the example of the British Parliament in voting £20,000,000 sterling to compensate the planters of the West Indies when slavery was

abolished in those islands. But to our mind the cases are not parallel. The planters owned their slaves, and their absolute right of property in them had time and again been recognized by law. The liquor sellers have a similar right of property in their hotels, in their stables, in their licenses, but none of these is it proposed to take from them. The planters' right of property lasted for the term of the natural lives of these slaves, and had the British Parliament simply enacted that when the slaves then living died, no new ones should be forced into servitude, does anyone suppose there would be any talk of 'compensation'? And so with the hotel-keepers. We believe it would be an outrage to take from them licenses which they have lawfully obtained without making full amends for the damage suffered by them. *But the Scott Act will take no man's license from him.* Every license in the Province of Ontario expires on the 30th day of April next, and the Scott Act, if adopted, will not come into force till the day following. Till then the holders of the present licenses will have a monopoly of the liquor traffic, but on the first day of May the contract will have been fulfilled, and unless a new one is entered into, the hotel-keepers will be in precisely the same position as all the rest of us—prohibited from selling intoxicating liquors. And this is no new thing. In Ontario in 1874 there were granted 6,185 licenses, but this number has since been reduced by the Crooks Act, so that last year there were issued only 4,163, thus cutting off those held by 2,022 persons. What about the license-holders who have been thus prohibited? Have they been 'compensated'? Have the present license-holders demanded compensation for their less fortunate brethren, whose 'taking-off' has, on their own showing, been such a public blessing? And if not, why not? If the Crooks Act, which withheld 2,022 licenses for the public good was just and right, why is not the Scott Act, which withholds the other 62 licenses for the same reason just and right also?

"John Smith rents his farm to Peter Jones as a yearly tenant. Jones a kes off it all he can and puts nothing on. Thistles, red root and mustard grow apace, but he makes no effort to keep them down. Smith is a good-natured fellow, and allows this to go on from year to year till at last, driven to the conclusion that the damage to the farm is more than the rent amounts to, he gives Jones the six months' notice stipulated in the lease that at the expiration of the current yearly term his tenancy must cease. Jones then appeals to the courts and says:—"I have had this farm so many years that I thought it would never be taken from me. To be sure I did sometimes hear Smith grumbling about my style of farming; but I thought he would never be willing to give up the big rent he was getting, and so invested money in implements that I cannot now dispose of without loss. I claim from Smith compensation *to*, having allowed me to keep his land so long that I began to think I had a right to it." Electors! you are the jury before whom this case is to be tried; John Smith is the public of Canada; Peter Jones is the 'Trades Benevolent Association'; the lease is the yearly license; and the weeds are the idleness, the pauperism, the crime, the ruin, which have been sowing broadcast from every bar-room door to grow and shadow or smother the joy of so many happy homes! and they claim compensation because this has been suffered so long that they supposed 'men might come and men might go,' but they, like the Brook, would go on for ever! ever! And this in spite of the fact that years ago—we forget the exact date, but before Confederation at all events—the Dunkin Act was placed upon the Statute Book, providing that any municipality might, by vote of the majority of its electors, prohibit the issue of licenses within its limits. What hotel-keeper in the county bought or built before the Dunkin Act became law? And have not those who have bought or built since then, done so purely on speculation? The profit in the liquor traffic was so great that they thought they could afford to take their chances of its prohibition, hoping to more than make their own before the crash should come. Gentlemen of the jury, we rest our care here; give a verdict true according to the evidence, and say whether the liquor sellers have the shadow of a claim in law or equity to 'compensation.'"

AN EARNEST APPEAL.

Fellow electors, you do not, you cannot, believe that "dram-selling" is either right or necessary. If you vote to retain the traffic, would you not throw your convictions of right to the winds and stand self-confessed as influenced by appetite or paltry gain, saying that, dearer to you than right is

the gratification of your appetite or the pocketing of a few cents that the traffic flings to you as your share of the thousands of profit made from its unholy operation.

Remember that whoever votes against the Scott Act because he wants the revenue from license, actually takes for his vote that license fee as a bribe. Are you prepared to share the awful responsibilities of the liquor traffic by participating in its sundry gains. "It is not lawful to put it into the treasury, it is the price of blood."

Prohibitionists, vote for the Scott Act. According to the resolution of the House of Commons last session, we will not get national prohibition until a majority have declared in favor of it. A majority of the counties for the Scott Act means prohibition for the Dominion.

Lovers of your fellowmen, will ye turn a deaf ear to the appeals of the suffering victims of the traffic, enslaved men struggling to be free, and innocent, suffering women and children who pray day and night for the curse to cease. Will you tell them, "We take care of ourselves; we are not your keepers." Cain asked: "Am I my brother's keeper?" but Cain was a murderer. You would not repeat his question.

Surely you can not disregard the bitter wail of of the children of drunkards, who, in the springtime of their youth, know naught but weeping. You will not turn a deaf ear to the prayers of wives and mothers, in whose heart hope is all but dead, because the husband and son drink. You are men who pity and feel; then, by your votes, abolish this drunkard-making traffic and bring deliverance to its helpless, innocent victims. Can you for a moment think of assuming your share of the guilt that will abound through the destruction of thousands, if, by your votes, this traffic is retained, and its work of death continued. You pray, "Deliver me from blood guiltiness." Vote as you pray.

Christians, do not stand impassively by while this struggle between good and evil is going on. Remember "He who was mightier than the mightiest" has said: "He that is not with me is against me," and to regard his cause, the cause of his suffering children, with indifference, is only less damning than to actively oppose it. "Curse ye Meroz," said the angel of the Lord. "Curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty."

Electors, for your own sakes—for while this evil is in the land no one is safe, for the sake of the children who play about your knee and who are dear to you as life, for the sake of the weak and erring brother whose keeper you in a sense are, for the sake of your country—"this good land and large," that the Lord has given you to possess, and that is being drained of her men and substance by this terrible traffic; for the sake of your religion, whose progress is hindered by this giant vice; above all, for the sake of your crucified Lord and Saviour, who died to save those who could not save themselves, vote for the extinction of this "sum of all legalized villainies"—the drink traffic.—*Rev. A. MacGillivray.*

"SEND ALL YOUR CORN TO THE MILL."

"Oh merry the kirn, and blithe the laird,
When the corn's a' safe in store;
For blessings that come frae a fou' stack-yaird
Sen' poverty aff frae the door.
O' oaten cakes
Ilk guidwife bakes,
An' barley-bannochs our fill;
An' the bairnies sing,
Like birds in spring,
Wi' plenty o' corn in the mill.
Bonnily grows the yellow corn,
Bonnie, on vale an' hill,
An' happy the lan' when it's safely
An' a' sent awa' to the mill.

The barley-bannock gies health an' joy,
But wae on the barley-bree:
It gies to the grave mony broken hearts,
Brings sorrow and poverty.
There's blessings sown
O'er a' his lan'
Wha's corn's a' sent to the mill;
But curses deep
Will the nation reap
That sends't to the whiskey-still,
Bonnily grows, &c.

—James P. Crawford, in *War Notes.*

"It is more mockery to ask us to put down drunkenness by moral and religious means when the Legislature facilitates the multiplication of the incitements to intemperance on every side. You might as well call upon me, as a captain of a sinking ship and say, 'Why don't you pump the water out?' when you are scuttling the ship in every direction."—His Eminence Cardinal Manning.

"What makes these slums (of London) so horrible? I answer with certainty, and with the confidence of one who knows—DRINK! I tell the nation with conviction founded on experience that there will be no remedy till you save these outcasts from the temptation of drink. Leave the drink, and you will build them palaces in vain. Leave the drink, and before the year is over your palaces would be reeking with dirt and squalor, with infamy and crime."—Archdeacon Farrar.

WAITING FOR PUBLIC SENTIMENT.

It is said that prohibitory laws are well enough where there is a public sentiment to back them up; but otherwise they are inoperative. There are a good many assumptions in that statement, and a good many things which at best are only half true. But granted that it be altogether so, and that it is in vain to look for any results without public sentiment to enforce the statute, why is there not this sentiment? It is just simply because so many men are saying "if" and "and" and "but," and all that, when they talk about the suppression of this evil of liquor selling by law. If only every man who says, "I should be in favor of a prohibitory law if there was a public sentiment to sustain it," would just say, I am in favor of a prohibitory law, that would make public sentiment. There would be no division of ranks, and no doubts about the opinion and determination of the people. But waiting for public sentiment. What kind of attitude is that for a true and earnest man to take in the presence of a needed moral reform? Paul did not wait for public sentiment to support him in preaching the Gospel.

He went to work and made public sentiment. Neal Dow did not wait for public sentiment to support him in his demand for prohibition. Month after month, year after year, he and his faithful co-workers wrought at the business of making public sentiment and they did it. Public sentiment does not make itself. When there is a vigorous public sentiment on any question of morals, it is because somebody has taken an advanced position and educated and drawn the people up to it. If all who think and even say it would be a good thing to close liquor saloons, and to put out the fires in these distilleries and breweries, and to stay the vast waste of strength and thought and time and money, and homes and hopes and lives, would only say it without any "ifs" and "ands" and "buts," and having said it would stand by it, public sentiment on this liquor business would swell and press on like an incoming tide and in a little while there would be laws looking to the suppression of this evil, which would have in them the force of the right hand of God. Meanwhile let no man or woman lose heart, for in spite of back-setting eddies here and there, and stagnant basin, the great stream of temperance sentiment and conviction and purpose moves steadfastly forward.—*Berlin News*.

"Judges are weary with calling attention to Drink as the principal cause of crime, but I cannot refrain from saying that if they could make England sober they would shut up nine-tenths of the prisons"—*Lord Chief Justice Coleridge*.

"About ninety per cent of the crime in our army is owing to drunkenness, and when our men are removed from the temptation of intoxicating liquor, crime is practically unknown among them."—*General Lord Wolseley*.

PERSONAL LIBERTY.

This is the watchword of the liquor dealers. They must have personal liberty to sell liquor, no matter what harm it may do to purchasers or to the public. But how does this assertion agree with other patent facts?

Has a man personal liberty to go naked through the streets? Has he personal liberty to keep a gambling house? or a brothel? Has he the personal liberty to sell lottery tickets? Has he personal liberty to drive a lame horse? or to drive furiously through the streets with a sound one? Has he personal liberty to sell obscene books, papers or pictures? or even to display them in his windows? Has he personal liberty to let loose a lion or a tiger in the street? If in all these and several other respects he has no personal liberty in any well-regulated community, how can he claim an exemption from restraint in the most dangerous personal liberty of all—that liberty which causes more suffering and loss to the community than all the personal liberties now forbidden. If a man should have personal liberty to sell liquors, then all license laws are wrong, for they interfere with that liberty; and all laws prescribing hours when liquors shall not be sold are invasions of personal liberty. Yet all nations have had such laws time out of mind. By the same right, namely, the public good and public safety,

that prohibits the sale of liquors from eleven o'clock at night till five next morning, the sale may be prohibited altogether. By the right which prohibits the sale on the first day of the week that sale may be prohibited on all seven days. The "public good" is, according to the well established and universal law, supreme, and if that requires the prohibition of selling drinks to minors, it may be equally applied to selling drink to all. This prohibition which we seek is no new or strange thing in the world. It is in accordance with the law and practice of all civilized nations, that whatever the "public good" demands shall take the form of law and be enforced under suitable penalties, and surely there is nothing that the public good demands more imperatively than the suppression of the liquor traffic. Ask the police force what gives them by far most trouble, and they will answer, drinking. Ask police magistrates, and they will say the same thing. Ask judges and jailers, and they will tell you that two-thirds or three-fourths of all crimes are caused by the liquor which is sold everywhere. Ask at the hospitals, and you will find that a great portion of the diseases, wounds and accidents that require their care are caused by drinking. If there ever was a case of injury to the public that required the prohibition of personal liberty it is the sale of intoxicating drinks. Surely every one in his conscience must admit this, whatever he may say with his tongue. And the clinching argument in favor of the suppression of that traffic is that wherever the experiment has been fairly tried the results have been most beneficial.—*Witness*.

"A trade which flourishes upon the ruin of its supporters, which derives its revenues from the plunder of homes, and from the defrauding of helpless childhood, and from the degradation of manhood; which requires for its prosperity the injury of the community; which ministers to every vile and vicious passion and propensity; which makes drunkards, and thieves, and embezzlers, and gamblers, and wife-beaters, and murderers; which brutalizes and degrades all who are brought in contact with it, cannot claim the respect, and assuredly ought not to be able to claim the encouragement of the community."—*N. Y. Tribune*.

PRAYER AND THE BALLOT.

One of the phases of the Scott Act contest in Halton was that the religious element of the people, lay and clerical, was largely in favor of retaining the Act, and worked hard against repeal. All sectarian peculiarities were set aside, all minor differences sunk, in order to defeat the machinations of the liquor party. The call for aid was sounded outside of the county, and money and men were sent into the devoted district, to help along the good work.

A striking feature of the election was the calling of a day of prayer all over the Province on behalf of the temperance cause in Halton. The hour selected was the middle of the afternoon of the day before the poll. Men and women, from Huron to the Ottawa, met, and with singleness of heart poured out the request for divine aid. The meetings were solemn seasons to all who were present. And strength and courage was lent to those in Halton who depended upon aid from the source invoked by their co-workers in the Province. The Christians who met for prayer were laughed at or pitied by some for their simplicity, but their prayers will ever be regarded by the victors as among the most potent factors in the winning of the day. There is a power in earnest, united, unselfish prayer which worldly wisdom cannot comprehend nor human philosophy fathom. The sceptic's shrug has been beautifully answered by Tennyson:—

"More things are wrought by prayer than this world dreams of:
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friends?
For so the whole round world is every hour
Bound by gold chains around the feet of God."

—*Huron Signal*.

"That the right and most efficient remedy for the suppression of the evils of intemperance is to be found in the enactment and enforcement of a law prohibiting the manufacture, importation and sale of intoxicating liquors for beverage purposes, and this house is prepared, so soon as public opinion will sufficiently sustain stringent measures, to promote such legislation so far as the same is within the competency of the Parliament of Canada."—*Resolution of the Dominion House of Commons*.

"That in view of these facts and considerations, it appears that the time has now arrived when the attention of the Government should be given to this important question—with a view to the introduction of a bill to prohibit the manufacture, importation and sale of intoxicating liquors (except for mechanical and medicinal purposes) throughout the Dominion, at the earliest possible date compatible with the public interest."—*Resolution of the Dominion Senate*.

PROHIBITION PROHIBITS

WHEREVER FAIRLY TRIED.

Wise Laws Against Evil are Promotive of Good.

RIGHT TRIUMPHANT, WRONG SUPPRESSED.

Read the Convincing Record of the Glorious Success of the Sound Policy of Prohibition.

From week to week we shall give reliable summaries of the best authentic accounts of the success of prohibition wherever fairly tried. We begin this week with

MAINE.

The law in this State absolutely prohibits the sale of all intoxicating liquors (cider not included) except for medical, sacramental or scientific purposes. The persons allowed to sell for the purposes named, are officially appointed and salaried agents who are prohibited from having any profit on the sales they make. The penalties for violation of this law are very severe; a first offence being punishable by fine or imprisonment, and a second offence by a heavy fine and imprisonment as well. All mayors, aldermen selectmen, assessors and constables are required to enforce the law. The following statements shows how it works, and are simply brief extracts from an overwhelming mass of unimpeachable evidence of a similar character. Every witness is known and reliable:—

"The laws against intoxicating liquors are as well executed and obeyed as the laws against profanity, unchastity, and murder."—*Governor Chamberlain's message to the Legislature.*

"The present law, when it is enforced, is, so far as I can judge, as effective in the suppression of the traffic as are other criminal laws against the crimes they are intended to prevent." * * * *

"It is probable that less intoxicating liquors are drunk in Maine than in any other place of equal population in the country—perhaps in the civilized world."—*Governor Sidney Perham's message to the Legislature.*

"The great improvement in the drinking habits of the people of this State within thirty or forty years is so evident that no candid man who has observed or investigated the facts can deny it."—*Gov. Nelson Dingley, Jr.'s reply to the Commissioners of the Canadian Parliament.*

"I can and do, from my own personal observation, unhesitatingly affirm that the consumption of intoxicating liquors in Maine is not to-day one-fourth as great as it was twenty years ago; that, in the country portions of the State, the sale and use have almost entirely ceased; that the law of itself, under a vigorous enforcement of its provisions, has created a temperance sentiment which is marvellous, and to which opposition is powerless. In my opinion, our remarkable temperance reform of to-day is the legitimate child of the law."—*Hon. W. P. Frye, member of Congress and ex-Attorney-General of Maine, concurred in by United States Senators Hon. Lot. U. Morrill and Hon. Hannibal Hamlin; also by members of Congress J. G. Blaine, John Lynch, John A. Peters, and Eugene Hall.*

"The Maine Law even now is enforced far more than the license laws ever were. In proportion to the number of people participating in the evil to be suppressed, it is enforced in the State as well as are the laws to prevent licentiousness."—*Hon. Woodbury Davis, Judge of the Supreme Court.*

"As to the effect of the Maine Law upon the traffic in strong drinks, we say, without hesitation, that the trade in intoxicating liquors has been greatly reduced by it.

"In this city, the quantity sold now is but a small fraction of what we remember the sales to have been; and we believe the results are the same, or nearly so, throughout the State."—*Signed by all the prominent pastors in Portland.*

"As to the diminution of the liquor traffic in the State of Maine, and particularly in this city, as the result of the adoption of the policy of prohibition, we have to say that the traffic has fallen off very largely. In relation to that there cannot possibly be any doubt."—*Benj. Kingsbury, Jr., Mayor of Portland, concurred in by four ex-Mayors of Portland.*

"It is safe to say that in our city not one-tenth part as much is sold now as in years past."—*J. S. Wheelwright, Mayor of Bangor.*

"That the liquor traffic is very greatly diminished under the repressive power of the Maine Law. It cannot be one tithe of what it was formerly."—*Signed by a Convention of Pastors of Free Baptists Churches Maine, in 1872*

"Under the operation of the law there has been a diminution of crime and the effort had been to make the sale of liquor disreputable, and to confine the traffic to the lowest class of persons."—*Judge Clifford, Associate Judge of the Supreme Court.*

"There were no more violations in proportion to the drinkers, than there were violations of the law against theft in proportion to thieves."—*J. H. Drummond, formerly Attorney-General.*

"I have known the city of Augusta fifteen years; there were then open bars, but now not one, and the law has been a success, though, of course, selling is not entirely suppressed."—*Hon. Geo. G. Stacey, Secretary of State, Augusta.*

"In the course of my duty as an internal revenue officer, I have become thoroughly acquainted with the State and the extent of the liquor traffic in Maine, and I have no hesitation in saying that the beer trade is not more than one per cent. of what I remember it to have been, and the trade in distilled liquors is not more than ten per cent of what it formerly was."—*Hon. Walcot Hamlin, Supervisor of Internal Revenue for Maine, in 1870.*

"Within the past six months I have visited thirteen of the sixteen counties of Maine, and I know whereof I speak when I say that the cause of temperance never stood so well before. The law is well enforced, and in nearly all the towns no intoxicating liquor is sold contrary to law."—*Hon. Joshua Nye, State Constable.*

"The Maine Law has not failed, directly and indirectly. There is not one-tenth part as much of the liquor sold in the State as there was before the Maine Law. The whole character of the population is changed as the result of that law. I should be warranted in saying that there is not one-fiftieth part of the quantity of liquor sold now as was sold previous to the passage of the prohibitory law, but I will say one-tenth."—*Hon. Neal Dow.*

"If liquor shops exist in this city, it is with secrecy and great caution. The favorable effect is very evident, particularly in the department of pauperism and crime. While the population of the city increases, pauperism and crime diminish, and in the department of police the number of arrests and commitments are very much less than formerly."—*Signed by John Bradford, Chairman, and rest of the Board of Overseers of the Poor of Portland.*

"The State of Maine with only seven barrels last year and 7,031 barrels the year previous to that, has now disappeared altogether from the list of *le-producing States.*"—*Mr. Ruttler, in his opening address as President of the Beer Brewers' Congress, which met at Buffalo, 1880.*

"Let prohibition in Maine be compared with license in other States, and see what the result is. In the Union there is one retail liquor dealer to every 225 inhabitants. In Massachusetts one to 300; in license Connecticut, New York, and New Jersey, one to 200; in California, one to 100. In *prohibitory Maine, on the other hand, there is only one dram-shop to every 800 inhabitants, and it should be borne in mind, too, that a dram-shop in Maine is generally a secret affair, with a small hidden stock in trade, and with sales not a twentieth as large as the sales of an open, gilded, license grog-shop in New York.*"—*Leaviston Weekly Journal.*

"That, nevertheless, even when lately administered the law has decreased the volume of drinking, and done much to make the practice unpopular and disreputable.

"That by the admissions of both parties, it has driven all respectable men out of the traffic.

"That the facilities for drinking are not presented in such a form, or under such surroundings, as to tempt those who have not acquired the drinking to do so.

"That in the rural portions of the State, the Maine Law has suppressed open drinking to a minimum, and may therefore be considered as effective as any other measure on the statute book."—*Extract from the report of the Toronto "Globe's" special anti-prohibitionist correspondent in Maine.*

"The Maine Law is not only not a failure, but it is a brilliant success, and I have no hesitancy in pronouncing it the main spring of a great social, moral, and economic reform that has done more for the State than the combined strength of all other forces that have been operating in her favor at any time during the last thirty years."—*Extract from the Toronto "Globe's" prohibitionist correspondent in Maine.*

REMEMBER YOUR HOME WHEN YOU
STAND BY THE BALLOT-BOX.

Campaign News.

LANARK.—The petitions for the submission of the Scott Act in this county have been filed in the Sheriff's office. The signatures number 2,226.

QUEBEC CITY.—The friends of temperance here are co-operating actively just now with the local temperance organizations, with a view to testing public opinion at no distant date on the subject of submitting the Scott Act to the city.

WELLINGTON.—This county is getting its petition ready and will file it on the 1st of November, and they are so far advanced now that a majority vote for the Scott Act seems assured, provided its friends stick to their work till polling day.—*Waterloo Chronicle*.

LEEDS AND GRENVILLE.—The petitions for these counties were deposited in the Sheriff's office at Brockville on the 4th instant. They contained the signatures of 4,565 voters. Several lists sent in too late would have made the number over 5,000.

HASTINGS.—This county is in line. A convention will be held at Madoc on the 28th inst., and a mass meeting the same evening. The heather here is fairly on fire, and Hastings will certainly soon be abreast of the other counties that are rolling up Scott Act majorities.

LENNOX AND ADDINGTON.—At the meeting of the Scott Act canvassers last Saturday in Napanee, it was ascertained that considerably beyond the requisite number of signatures to obtain the vote had been secured. To these further additions have been made this week, and tomorrow the petitions will be deposited in the office of the Registrar for examination.—*Canada Casket*.

HURON.—A largely attended meeting was held in the church at Ben Miller in favor of the Scott Act. The meeting was addressed by Mr. Thos. McGillicuddy, of Goderich, in a speech of an hour's duration, which was frequently applauded. Opposition was invited but no one appeared on the other side. Rev. Mr. Markham made a brief speech in advocacy of the Act. The meeting was practically a unit for the Act. Other meetings are being held all over the county. Rev. T. H. Campbell, of Goderich, is doing a great deal of work, and nearly all the ministers of the county are on the war path as well.

On Tuesday night there was an immense Anti-Scott Act meeting held in the Skating Rink at Wingham. The speakers were Mr. I. Hormann, brewer, from Toronto, and Dr. Martin, who were ably replied to by Mr. F. S. Spence. The audience, which numbered at least 2,000, notwithstanding a very inclement night, was overwhelmingly in favor of the Scott Act. There is little doubt but that Huron will give an immense majority for the Scott Act.

PRINCE EDWARD.—There is every prospect that the Scott Act will be carried in this county on the 30th inst., with a substantial majority. The temperance party are vigorously working, and have some of their best advocates in the field. On Saturday, Mr. W. Burgess of Toronto addressed a large meeting in the Town Hall Picton, and on Sunday the same hall was too small to accommodate the people who came to hear him. Hundreds were turned away. On the morning of Sunday he spoke in the Methodist Church, Demorestville, and in the evening at Bloomfield. He took for his text, Isaiah lv. 2—"Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not." On Monday he addressed a large meeting on the other side of the county, at a village called Robin's Mills.

Among the speakers announced for this week are the Rev. D. V. Lucas, Montreal; Rev. B. B. Keefer, Hamilton; Rev. J. W. Annis, Barrie, and Mrs. Youmans.

The organization here is under the control of a central committee of prominent citizens, including the Rev. Mr. Clarke, Messrs. H. B. Bishop, McMullen, Brown, etc. The Antis have no advocates in the field, but are organizing to get voters to the poll. Their principal hope is in the number of farmers who in this county grow large crops of barley and hops.

The Scott Act campaign is being very vigorously pushed forward, and largely attended meetings are being held every night. A mass meeting was recently held in the Presbyterian Church, Concession, the church being filled. The first speaker was Isaac Dejong, a farmer who gave his views of the farmer's side of the question, and was loudly applauded. The Rev. Mr. McLeod spoke on the Temperance question, followed by the Rev. Mr. Baker, of Wellington, who ably explained the Scott Act. Then Bro. S. B. Nethery, who for the past twenty-eight years has been a school teacher in this county, spoke of the different ways in which he had seen some of his scholars go, some to high positions and others to drunkard's grave. He had been in India, Africa, Siberia, China, and many other places, and he never yet saw any good come from the use of intoxicating liquors. He was followed by Rev. Mr. Pickett, who spoke of the great evil of intemperance, of the liquor-dealers selling whiskey on the Lord's day, and went on to show the immediate steps that should be taken to carry the Scott Act in this county. Altogether the meeting was large and enthusiastic. Mr. G. McMillan asked for a standing vote from those who would vote for and work for the Scott Act—the whole assembly rising but one.

BRUCE.—Rev. J. Morley, of Mildmay, the indefatigable secretary of the Scott Act Association for the county, writes as follows:—

"The Scott Act petitions for the County of Bruce had 1,000 more than the required number of names attached. Three hundred of these names were struck off because they didn't appear on the Voter's List of 1883, though they do appear on the List of 1884, and will vote for the Act. Looking back, it will be acknowledged by all that a great mistake was made in not beginning the work sooner. When we reflect that the whole organization had to be formed, and the whole work had to be done inside of a month, and that month the middle of harvest, the wonder is how so much could possibly be accomplished—all in so short a space of time. There are comparatively few municipalities in which the canvassing was done with any degree of thoroughness. The pressure of harvest caused many to desist as soon as they got a certain number of signatures, while others had just got to work when the petitions were called in. Between two and three thousand more than the required number of signatures might have been procured with very little more time and labor, and when we remember that many have promised to vote for the Act who did not sign the petition, we must conclude that its adoption by the county is about as certain as anything can be in this world. Besides the friends who generously left their harvest to carry around the petitions, we are much indebted to the Anti-Scott Act lecturers, who greatly assisted the cause wherever they appeared. Their very presence convinced all sensible people how much the liquor party dread the Act, while the coarseness and vulgarity of some of them so disgusted their audiences, that it was a severe tax on their patience to hear them at all. At Allenford, one orator got so unbearable that he was compelled to conclude his remarks rather abruptly, and a rousing Scott Act meeting was held immediately afterwards. Polling arrangements are now being completed, and we look for a glorious victory on the 30th inst."

KINGSTON AND FRONTENAC.—On Thursday the 16th inst., the temperance people held a largely attended convention in the City Hall, Kingston. Prominent among those present were:—

Revs. Messrs. Hooker, Jackson, Houston, Hooper, Kirkpatrick, Bain, Stillwell, McCuaig, S. Bland, Mavety, Irvine, and J. G. Crozier. Messrs. S. P. White, C. H. Corbett, W. M. Robertson, W. Davis, D. W. Deeks, W. McRossie, J. Jones, A. Chown, E. Chown, Dr. Sparks, S. Shaw, J. Pillar, C. George, S. McGill, A. MacAlister, T. B. Hawley, Dr. Lavell, J. Brokenshire, all of Kingston, Dr. Dickson, Wolfe Island; Rev. F. W. Dobbs, and Mr. J. Schroder, Portsmouth.

Mr. Spence, Secretary of the Dominion Alliance, was one of the speakers. He went over the features of the Act, and showed that it was a measure upon which the people were asked to vote for prohibition or against it. The government was pledged to the principle of prohibition and took this way of testing public sentiment. If the temperance people showed that the country was favorable to the Scott Act, eventually measures would be passed prohibiting the sale, manufacture and importation of liquor. He compared the Temperance Act of 1878 with the Dunkin Act, and then dilated upon the success of the former in other places. It was enforced in thirty-eight counties in the Dominion, and was ready to be submitted to the people in many more. The following resolutions were passed

First—That the convention heartily approves of the Canada Temperance Act of 1878 and amendments thereto.

Second—The convention rejoices at the success that has crowned the efforts to pass the Scott Act in so many parts of the Dominion, and in the zealous work which is being done for the same object in many more, particularly in Ontario.

Third—That in the judgment of the Convention the time has come when the Scott Act should be submitted to the voters of the county of Frontenac and the city of Kingston; that it should be submitted in these places simultaneously, or as nearly so as possible, in the judgment of the Committee. All these resolutions were carried.

A campaign organization was then formed, to be known as the Scott Act Society, with the following officers:—President, Rev. Leroy Hooker; secretary, Mr. W. M. Robertson; treasurer, A. MacAlister. Each municipality in the county and each ward in the city will elect vice-presidents. Petitions will be circulated for signatures, and it is expected the voting will take place about March next.

MONTREAL.—The prohibition flag has been raised aloft here, and the campaign has begun in earnest, but with what success it will meet it is too early yet to predict. There is no doubt that a powerful element of the population from the highest to the lowest class will support the movement enthusiastically, but the opposite interest is also powerful, and as the agitation means the taking away their means of living there will be a sturdy defence inaugurated. An influential public meeting was held here on the 17th, in the American Presbyterian church, which was presided over by Mr. Hugh McLennan. Among those present were the Hon. Senator Jas. Ferrier, Mr. T. S. Browne, one of the surviving patriots of 1837, and others who have given their energies to the promotion of the principles which are beginning to triumph throughout the land. All denominations have been laboring most energetically in encouraging the temperance reformation. The Roman Catholic clergy and laity have established abstinence societies that number tens of thousands of members. There are many of the clergy who are true and zealous Father Matthews, who are unceasing in their work to wean their fellow-citizens from the dramshop. The Bishop of Montreal, the Dean, and most of the clergy of the diocese have long been in the front rank as champions.

The Methodist, Presbyterian, Baptist, Congregational, and Unitarian bodies have cordially joined in the movement, and all have been a unit in combating the evil.

After speeches by Rev. Mr. Lucas, secretary of the Quebec Alliance; Rev. Mr. Wells, American Presbyterian Church; Mr. T. S. Brown, Hon. James Ferrier, the Chairman, Mr. McLennan, and others, the first resolution was proposed as follows:—

“That an effort be made to educate the people of Montreal, up to the passing of the Scott Act, by a continued series of meetings to be held all over the city, beginning from the present.”

Mr. McLennan, in an effective speech, referred to Mr. Ferrier's remarks that a great change had taken place in public opinion upon this question since his (Mr. Ferrier's) young days. Then the effect of the “five gallon jar” was so evident that at last the business men took steps to grapple with the evil. They did a great deal towards effecting its diminution, and this very success partly explained the apathy of many business men of the present day. For himself, he was heartily in sympathy with the movement, and would be glad to act in concert with those who had the cause at heart. He believed greatly in the co-operation of young men, and he thought that in addition to the prominent business men the energetic young men of the city should be pressed into the cause, and undoubtedly that would be an immense gain to it.

The motion was carried unanimously.

Rev. Mr. McCaul, of the Presbyterian Church, proposed the following resolution:—“That this meeting pledges its sympathizing and cordial support in every possible way in the effort now resolved upon, having in view the ultimate passage of the Scott Act in the City of Montreal.”

Several able addresses were delivered in support of the motion, and it was carried.

The last resolution was proposed by Mr. R. S. Smith, sending congratulations to the counties that had carried the Scott Act. The meeting was wonderfully enthusiastic over the success that has been lately achieved. A hearty vote of thanks to the chairman concluded the meeting.—*Mail*.

TORONTO.—At a well attended and enthusiastic meeting of the Y. P. C. W. A., of the Richmond Street Methodist Church on Monday evening, the subject in hand was temperance. After the meeting a vote on the Scott Act was taken, which resulted in favor of the Act. The poll stood 14 to 1 in favor of the Scott Act.

At the experience meeting of the West End Christian Temperance Society on Sunday afternoon able and stirring addresses were delivered by Messrs. Jas. Johnston, Central, Jas. Thomson, Secretary Toronto Electoral Union, and Miller. A very interesting address was also given by Mrs. Johnston of Port Elgin, Oxford county, who gave a brief account of the Scott Act campaign in that place. The Act was carried there by a large majority.

The St. Mathias Branch of the C. E. T. S. held a very successful meeting in the School Room, Bellwoods Avenue, on Monday, Oct. 20th. Rev. C. Darling in the chair. The programme included recitations by Miss Cook and Miss Kelly; songs by Mrs. Butler and Mrs. Bradford, Master Guy, and Mr. Green, also a duet by Mr. and Miss Bradford. Miss Harrison kindly presided at the organ. A further discussion of the Scott Act takes place on Monday next, when a large attendance is expected.

A gospel temperance meeting was held in the Methodist church, corner Elm and University streets, for the third time, for the purpose of forming a club. Mr. V. Cozens occupied the chair. Nine names have already been enrolled. Thirty are required for the formation of the club. The next meeting will be held in the same church on Sunday, 26th inst., at 3 p. m. Rally to the grand work!

The Toronto Temperance Reformation Society held the first of the season of their indoor meetings at Temperance Hall, Temperance street, on Sunday last. During the summer they held very large open air meetings in the Queen's Park. To give an idea of the amount of good this society is doing in our city, they have received during the year 1,620 signatures to the pledge. They have been assisted largely in their efforts by such prominent temperance workers as Mr. Thos. Hardy, of England; Mr. Bain, of Kentucky; John R. Clarke, of Michigan; Mrs. Peck and Madame Roseter.

The Y.L.C.T.U. met on Monday afternoon at 4.30. Miss Robinson, presided. It was decided to meet on the first Thursday of each month at 3.30 p.m., in Shaftesbury Hall, the use of which is kindly given by the Y.M.C.A., also that the membership fee should be 25 cents per annum. After appointing committees to arrange the winter's work the meeting adjourned.

St. Stephen's Ward has elected the following officers:—President, Mr. Hanna; 1st Vice, Rev. Mr. Mutton; 2nd Vice, Mr. Constable; 3rd Vice, Mr. Axworthy; Secretary, F. G. Butt; Assistant Secretary, Alexander Richardson; Financial Secretary, Mr. Driscoll; Treasurer, Mr. Matthews; Chaplain, Mr. Balmer; Editor, Alexander Richardson.

Literary Record.

“WHEN AND HOW.”—This is the title of an attractive little manual for the use of W. C. T. U. workers. It is written by Mrs. Addie Chisholm, the three-times unanimously elected president of the Ontario Provincial Union. Its contents much valuable and interesting information as well as a great deal of practical suggestions. Frequent inquiries are made as to methods of organizing and conducting branches of the W. C. T. U. This book will supply complete answers to all such enquiries, and must prove invaluable to those who desire to know more about woman's temperance work, those who propose to institute Unions, and those who wish to help in making these successful and strong. It may be procured from Mrs. Chisholm, Ottawa. Price 12 cents.

We have received the first number of THE WOMAN'S JOURNAL, a monthly four page paper, published as the organ of the W.C.T.U., and edited by Mrs. Chisholm, the provincial president. It is in a neat and attractive form. Its matter is well written and carefully edited. It cannot fail to be of much interest as an exponent of woman's work for the temperance cause, and a help in the much-needed extension of that work. The subscription price is only 50 cents per annum.

General News.

CANADIAN.

The official returns place the majority for the Scott Act in Simcoe County at 1,183.

Grant, Barfoot & Co., lithographers, Toronto, have assigned.

The electors of Lanark will vote on the Scott Act on Nov. 20th.

The Temperance Electoral Association of St. Stephen's Ward, Toronto, proposes to bring out candidates for municipal honors.

A young man named Wilfred Kendrick, was found dead in Queen's Park, Toronto, on Monday morning, shot through the head. It is supposed that he shot himself accidentally. He was out rabbiting with a double barrelled gun.

Sir Charles Tupper has obtained from Earl Granville and Lord Derby that England will confirm the commercial treaty between the Dominion and Spain.

On Sunday morning about two o'clock a daring and successful burglary was committed in Lindsay. The jewellery store owned by Mr. G. W. Beall was entered, and the contents of one large safe carried off, consisting of a large number of gold and silver watches, chains, and general jewellery. The value will probably reach \$3,000. No clue to the thieves.

While Mr. Rix, of Bass Lake, three miles from Orillia, was threshing on Friday, his ten-year-old boy fell off the mow into the mouth of the machine and was ground into little pieces in a minute. Nothing but a horrible shapeless mass of blood and flesh was taken out of the machine.

A small boy named Patrick Savage was killed in Dundas on Monday morning. He was jumping into the waggon of a farmer named Vansickle, and in doing so lost his hold and fell to the ground. One of the hind wheels passed over the child's head and crushed it, killing him instantly. The body was carried into an undertaking establishment near by and confined before being taken home.

At Quebec a most startling case of the burning to death of a woman during the night of the 19th has just come to light. It appears that the entire family, consisting of a man named Parent, his wife, and son, got helplessly drunk, and that in their manœuvres they knocked over the lamp, which set fire to Mrs. Parent's clothing. The police were attracted to the house by loud cries for their assistance, and upon their arrival found the woman lying in the back yard with her entire clothing on fire. The police managed to tear off her clothing, and at once conveyed her to the Marine hospital, where she succumbed to her injuries during the day. Her husband and her son were afterwards found in the house in a drunken stupor, being unaware of what had actually occurred.

On the night of the 20th inst., William Sweeney, a middle-aged man, who has been working in the quarries at Beaver Bank, near Halifax, was seen about Bedford station in a somewhat intoxicated condition, but was supposed to have left for home. Early next morning his lifeless remains were found scattered all over the railway yard. The head, a ghastly, battered object, was picked up about fifty yards from the trunk and limbs, and parts of the body were thrown promiscuously in every direction, while the tracks were covered with blood and human gore.

FIRES.—Three small wooden cottages were burned at Spencer Cove, outside Quebec city limits, on Sunday night. The loss is estimated at \$4,000; partly insured.

At Welland, Oct. 20th, the Windsor House was destroyed by fire. Very little was saved, as it burned quickly. Cause unknown. Insurance on building, which is owned by Messrs. Brown Bros., is \$1,000 in the Lancashire and \$700 in the Royal. Loss about \$3,000.

A bush fire spread on Sunday night to the village of Chlorydorme, near Gaspé, Que., destroying all the houses and boats of the place, and rendering about twenty families homeless. The people at first took shelter in the woods, but were soon surrounded by fire and obliged to flee to the sea coast, where they are utterly destitute. The poor people saved nothing and are foodless. Their sufferings will be very great unless assistance reaches them soon.

At one o'clock on Monday morning a disastrous fire took place in Frankfort, Ont., commencing at Foster's bakery. R. Grass' store was the only one in the block that was saved. The amount of loss or insurance is not yet established, but, no doubt, the loss will be enormous.

UNITED STATES.

Governor Cleveland was assaulted recently by an enraged applicant for a pardon.

Leila Burgess, who killed her father because he attempted to chastise her, has been sentenced to life imprisonment.

At Caldwell, Ks., C. M. Hallister, deputy sheriff and deputy United States marshal, was shot and killed on the 18th by Bob Cross, a noted desperado, while attempting to arrest him. A large party are in pursuit of Cross, and if caught he will be lynched.

At Jamestown, Dak., the wife and three-year-old child of Carl Schroeder were burned to death in a prairie fire on the 15th, which the woman was trying to prevent destroying their wheat. One of their children was saved by reaching flooded ground, and two others by running into a pond of water.

The boiler of a threshing machine on Leech & Nicholl's farm at Beltrami, near St. Paul, exploded on the 21st inst., killing Thomas Exender, the engineer, John Smith, John Lingwood, Chris. Swanson, John Johnson, farm hands, and Wm. Pierce, aged 11, and an unknown man was badly scalded. The engineer was recovering from a debauch.

A conflagration began at Eaton's planing mill in West Carthage, N. Y., on the 20th, which burned down Myers & Ross, furniture factory, Farrar's tub shop, Eaton's sash and blind factory, Revel's tannery and his house, and burned a large amount of property on both sides of the river. Nearly the whole village was destroyed. Hundreds are homeless. It is utterly impossible at present to estimate the loss, but it must be enormous.

BRITISH AND FOREIGN.

It is estimated the Khartoum Relief Expedition will cost England £10,000,000.

The Tichborne claimant was discharged from prison on Monday, after spending fourteen years penal servitude on the dual charge of forgery and perjury.

Alexander M. Sullivan, the Irish leader, and one of the founders of the Home Rule movement, has just died in Dublin.

Mr. H. Campbell Bannerman, Secretary of the Admiralty, has been appointed Chief Secretary for Ireland.

A Berlin despatch announces the death of William, Duke of Brunswick, who was born April 25, 1806, and assumed the reins of government April 25, 1823.

At Darmstadt, the tribunal after three hours' consideration of Mme. Kalamine's appeal, refused to grant it and ordered her to pay the costs of the suit. Madame Kalamine will make a final appeal to the Supreme Court at Leipzig.

Six officers of the army who were sentenced to death for political offences, were executed on the 18th, at the citadel, St. Petersburg. Madame Wolkenstein, and Mary Figuer, daughter of a priest, were also executed.

At the fire at Moscow on the 20th, the German theatre and seventy-six shops were destroyed. The loss was three million roubles.

During the twenty-four hours of Oct. 22, there have been 120 fresh cases of cholera and 66 deaths in Italy. The disease is spreading at Palermo.

Lord Northbrook is much pleased with his trip up the Nile. He found all the Mudirs efficiently equipped for active co-operation with the English. Contrary winds interfered with the passage of boats up the Nile. It is reported that a portion of Stewart's apparel has been found on the site of the reported massacre.

A Hong Kong despatch says official notification has been made to the Powers that the French have blockaded the Formosa coast.

The French commanders, if ordered to march to Peking, will ask for 40,000 men. They will require two pontoon trains, 8,000 horses, twelve field guns, floating and shore hospitals, and gunboats.

The Chinese troops continue to pour into Tonquin, and great uneasiness is felt in Paris. The Cabinet is divided as to what measures to take to provide reinforcements. The Minister of War declines to mobilize the Corps d'Armee without the authority of the Cabinet.

Tales and Sketches.

"I DO THIS FOR OTHERS;" OR, THE OLD MAN'S SACRIFICE

BY REV. H. W. CONANT.

Deacon Jones had been a professed disciple of the Lord Jesus Christ for forty years and more. Everybody knew Deacon Jones for ten or fifteen miles around as "the man that owned all the land that joined him," as through economy, self-denial, and hard work he had been able to buy out his neighbors one after another until his possessions extended over many miles of territory.

But he was not a veritable deacon, although the neighbors gave him that

title by universal consent because of his religious professions. He was not remarkably good, and by "no manner of means" could he have been called a bad man. He had many most excellent traits of character that endeared him to his family and to the rural community in which he lived. He "set a good table," the farmers said, but it knew very few of what the denizens of great cities call luxuries. Salt meats, occasionally a little fresh meat when he killed a calf, a sheep, a swine, or ox to sell, were found upon his table. The smoking hot corn and the "mealy potatoes" were always present in their season, to say nothing of Indian bread and wheaten biscuit. "Enough for all" was his motto, and his faithful spouse was equal to the duties of her station. Rum, gin, whiskey and brandy the deacon had left out of his supplies more than twenty-five years since, but there was always present on the table or on the shelf a model pitcher filled with "good old cider" for himself, for his workmen and his numerous callers. Everybody in that vicinity knew two things—the cider "was good" and there was always plenty of it at hand. Why not? He had an abundance of apples, a cider-mill, and wasn't it a great pity to have the apples wasted by rotting on the ground? And wasn't there an opportunity to sell what cider he had to spare? And didn't the income from his sales of cider help him to buy more land?

There had been a temperance meeting in the school house "hard by the deacon's" on the previous evening, which the deacon had attended, not so much that he had an interest in that movement, but because the minister that spoke was of his persuasion and was therefore a guest at his house. The deacon was interested in the services. Singing hymns, prayer, and a Gospel sermon—only there wasn't any text—secured his attention and made him think. The theme was "total abstinence from alcoholic drinks the privilege of Christian people."

A privilege! Yes, a great privilege, because neither health, labor, personal nor home comfort demanded their use. And what a saving of money, and time, and health, and life even, was effected by it! It was economical. That held him.

A privilege! Yes, because it enabled one to be helpful to others in many ways, but especially in the development of virtue, morality, and religion—essential elements of a good character and useful life.

It was a help to the young as a safe example. It would save many a youth from ruin to adopt such a course of life, and make him a blessing to the world as well as a servant of God.

It was helpful to those who had fallen victims to appetite, as it taught them a better way and invited them back to virtue. It was a Christ-like virtue to live for others.

There was a nobler position for a Christian man to occupy than to be a post against which drunkards leaned for support.

In the same room with the deacon sat poor old "Jake," besotted and ruined by drink, listening intently to these strange, yet sympathetic utterances. It would be difficult to tell which of the two wondered most at what they heard.

It was urged that even in the use of cider, so common a beverage with some good men, there was danger, even ruin. Were there not cider drunkards in every community? Was it not a privilege to arrest their steps and save them to humanity and heaven? Was it not a Christian duty as well? The deacon leaned forward to hear every word.

The pledge was offered at the close of the service, but no one took it. It was evident that a number were anxious to do so, but none had the heroism to be singular.

The thinking did not stop, though the dim lights were extinguished in that dingy school-room. Even the quiet old deacon was not composed when he had reposed in his arm-chair in the old kitchen, where for so many years he had kept secluded from the outside world.

"John, do you want to sign the pledge?" he asked of a fourteen-year-old orphan that he had given a place of shelter.

"I'd just as lie, if you wil," promptly responded the grateful and thoughtful boy.

After a short silence the deacon said: "Do you know what it means to sign the pledge, John?"

"It means that I sha'n't draw any more cider for you," said the boy, in a kind and reverent manner. "Neither will we offer it to others for their use" was the sentence in the pledge that had given the boy more trouble than the part requiring personal abstinence. Had he not been the boy whose duty it was to see that the cider-pitcher was kept full in the house and the jug full in the field? Could he keep that pledge and retain his place in the only home open to him in the wide world? Had not drink ruined and then killed his unnatural parents, and bequeathed to him a legacy of shame? Was he not a drunkard's child, without a friend in the world outside of that family? Could he sign that pledge and be turned out-doors to pillow his head on the cold ground and be a beggar and a tramp for life?

A neighbor called at this moment and interrupted this conversation, but the subject was not changed. "Two misses," he said, "had talked the matter over since the meeting, and, with the consent of their parents, had concluded to sign the pledge; if the lecturer would let him take the pledge he would take it to them and bring it back in the morning."

Turning to the deacon, he said: "Old Jake says he'll take the pledge if you will." We will not take the reader's time to recount the thoughtful conversation between this old man and the minister who was his transient guest—an earnest, practical discussion of Christian effort, extending far into the night, and followed by prayer for divine guidance and strength.

Morning dawns bright and beautiful. The autumnal frosts have tinged the foliage of the surrounding forests; the chestnut burrs are beginning to open; the squirrels are beginning to gather their winter's supply of food; the chirp of the fall crickets, and the gathering of the birds at their accustomed rendezvous before their annual migration to their Southern home—all seem to impress the mind with the necessity of seizing upon the present moment to do the work of life.

The table has been spread, and the family have gathered to take their morning meal ere the workmen go out to their harvest fields. The pledge has been returned with the names of the two misses written upon it with a bold hand. The deacon adjusts his spectacles, reads over the pledge, calls for pen and ink, and boldly, yet with a tremulous hand, writes his name upon it; then, passing both pen and pledge across the table to his wife for her signature, says:—

"I DO THIS FOR OTHERS."

For whom should he sign it, if not for others? Had he not reached fourscore years? Could it be possible that in the winter of his life this cup could ruin him? The good housewife, worn and wrinkled with many years of toil, affixed her name beneath that of her husband, and then wrote the name of the orphan boy, to which he affixed his mark, X. A young man in his employ, twenty-one years of age, himself an orphan, followed their example. That was a happy morning to the writer. It was an attestation of the power of truth over a human heart, when that truth was brought into immediate contact with it.

It was the closing up of one of Satan's strong-holds in that community, for the deacon's cider and the deacon's example had been prolific of evil to the bodies and souls of men. It was the inauguration of a new movement in that community, for that young man secured the names of fourteen other young men that he found at an auction sale that day. Can any human mind measure the result of that twenty-four hours of service in one of the most unpromising fields in our happy New England.—*National Temperance Advocate.*

THE DRUNKARD'S WIFE.

MR. E. V. WILSON.

In a hospital ward a woman lay
Painfully gasping her life away;
So bruised and beaten you scarce could trace
Womanhood's semblance in form or face,
Yet the hair that over the pillow rolled
In a tangled mass, was like threads of gold:
And never a sculptor in any land
Moulded a daintier foot or hand.

Said one who ministered to her need:
"None but a coward could do this deed;
And what bitter hate must have nerved the arm
That a helpless creature like this could harm."
Then the dim eyes, hazy with death's eclipse,
Slowly unrolled, and the swollen lips
Murmured faintly: "He loves me well—
My husband—'twas drink—he sure you tell
When he comes to himself—that I forgive;
Poor fellow—for him—I would like to live."
A shudder, a moan, as the words were said
And a drunkard's wife on the couch lay dead.

Oh, fathers who hold your daughters dear,
Somebody's daughter is lying here.
Oh, brothers of sisters, come and see
What the fate of your precious ones may be;
Oh, man! however you love your home,
Be it palace or cottage, 'neath heaven's blue dome,
This demon of drink can enter in,
For law strikes hands and bargains with sin.

You have legalized crime, you have the gold,
Now hand them over, the sons you sold—
Keep pushing them forward. Drink, boys, drink!
Your fathers are paid for your souls, they think.
And in the great mart where mammon strives,
Cheapest of all things are human lives.

Inter-Ocean.

Girls and Boys.

THE HOTTENTOT'S MESSAGE.

BY DAVID KERR.

"I tell you, Matu, that I saw it with my own eyes."

"And I tell you, Klaas, that I won't believe it until I see it with mine. Your eyes see too much sometimes, you know. Don't you remember telling us how your boat had been upset by a sea-cow [hipopotamus], when it was only a log that struck it? or how you came scampering home saying that you'd been chased by a lion, and after all it was nothing but Mynheer Jansen's big yellow dog."

A loud laugh arose from the other Hottentots, and poor Klaas (who certainly was given to telling wonderful stories) looked very foolish indeed.

The building in front of which the little black faced, long-armed fellows were having their talk was a very good sample of the ordinary South African farm house. It was a long, low, white-fronted building of one story, with a thatched roof that stuck out so far in front and came so low down over the windows that it quite reminded one of the huge white, broad-brimmed hats worn by the Dutch and English farmers of those parts.

"Don't be too hard upon Klaas, lads," said another Hottentot, coming up at that moment. "You know that the white men are workers of wonders, and that whoever goes among them sees many strange things. Come, brother Klaas, let us hear all about it."

And Klaas, a little encouraged by seeing that there was one man in the company who seemed inclined to believe him, began as follows:—

"When I was with the Dutch Christimenshe [Christians] at Springboks Kloof [Antelope Gully] seven years ago, they were building a new stable, and wanted some long iron nails to finish it. So the Baas [master] told me to go and borrow some nails from the Englishman on the other side of the spruit [water course]. I was just wondering how that was to be done—for I didn't know English, and I was pretty sure the English Christimenshe didn't know Hottentot—when the Baas made some scratches on a chip of wood with a burned stick, and told me to give that to the Englishman, and he would know what was wanted."

The listeners all looked at each other, as if hardly knowing whether to believe him or not.

"I thought he was laughing at me," continued Klaas, "and at first I didn't want to go; but the Baas was beginning to look angry, and there was a big *shambuk* [whip of rhinoceros skin] hanging behind the door, so I thought I'd better start. And when I gave the chip to the Englishman—believe me or not as you like—he went and brought out the nails directly."

There was a pause when Klaas ended, and no one seemed to know what to say to his story.

"Well," observed at length the man who had just come up, "I have heard that the white man can do such things. Perhaps the Baas drew a picture of the nails on the wood."

"Well, I won't believe that till I see it," said Matu, a young Hottentot who had but lately left his own tribe, and was new to the ways of the white men.

"Matu," cried a voice from the veranda at this moment, "take this letter and these six cakes over to Mynheer Van Zeel."

"Aha!" cried Klaas, exultingly, as Matu came back with the letter in his hand and the cakes in a bag on his shoulder, "these are just the same kind of scratches that the Dutch Christimenshe made on that chip of wood. Now you'll see, brother Matu, whether I've been telling lies."

The words haunted Matu all the way across the bare stony plain that lay between him and Mynheer Van Zeel's farm-house. But something else haunted him still more, and that was the thought of the cakes he was carrying. Like all Hottentots, he was fond of sweet things, and the temptation to eat one of them grew stronger every moment.

But how about the letter? According to Klaas, the scratches on the chip had told the story which they were meant to tell. If these scratches on the paper had the same power it might be awkward for him.

All at once a bright idea struck him. He stopped short, thrust the letter under a huge stone, and having satisfied himself that it

was quite out of sight (or rather that it had no chance of seeing what he was about) he pulled out and ate one of the cakes, took up the letter again, and then went merrily on his way, feeling quite sure that all was safe now.

The very first person he met on reaching the farm was Mynheer Van Zeel himself, who, with his broad-leaved hat pulled down over his hard brack-red face, his big silver-mounted pipe in his mouth, and a long knife stuck in the waistband of his close-fitting buckskin trousers, looked every inch a regular Boer farmer. He glanced through the letter, emptied the cakes out of the bag, and then turned suddenly upon Matu, and roared:

"You skellum [rogue], how dare you eat one of my cakes?"

"How do you know I ate it?" stammered the Hottentot, whose black face was almost gray with terror.

"This letter told me so," answered the Dutchman.

"What? even when I hid it under a stone before I began to eat?" shrieked Matu, with his eyes starting out of his head. "Can it see right through a stone, then?"

"So it would seem," replied Van Zeel, gravely, although he was almost bursting with suppressed laughter.

"Klaas was right," said the Hottentot in tones of settled despair. "The white man can indeed do wonders."

He crouched down as he spoke, expecting to feel the Dutchman's whip whistling about his ears. But Mynheer Van Zeel, angry as he was, was a good man at heart, and began to pity the poor fellow on seeing him in such trouble.

"You really deserve a good flogging," said he, "but I will let you off this time, for I think you've had a good lesson."

Indeed, Matu had been so frightened that he was never known to steal again; and he always spoke with great reverence of letters or papers, calling them "the scratches that know everything."—*Truth.*

WOODS FULL OF BOYS.

It is a cold day when there is not some boy wanting advice from this advice foundry, and there is no duty that is more pleasant to the editor than that of setting the boys right when they have symptoms of going wrong. A letter from a boy at West Alexandria, Ohio, is as follows:—

DEAR SIR,—I have been a reader of your paper for some time and have noticed your advice to boys. I am in a predicament to know what to do, and I thought I would write and ask your advice. I am a young man of seventeen years, am very desirous of going into saloon business, I have capital enough, but my father and mother object. I think I am capable of running my own affairs. Any advice from you will be kindly received by.

Your's truly,

Now, here is a chance to save a seventeen year old boy from almost sure ruin, if he will take the medicine. The medicine is this: Boy, take a sharp hatchet, lay your right wrist across a butcher's block and with the left hand take the hatchet and hagglet it, because you can't do a clean job of cutting with the left hand. Then go through life peddling pop-corn balls with the left hand, rather than enter the business of selling whiskey at your age. As a pop-corn peddler you will be respected, as a seventeen year old saloon-keeper, you will be pitied and despised, and at the age of twenty you will be a drunkard, or will have made a dozen other boys drunkards, and the friends of the other boys will hate you, your parents will not be proud of you, no girl of respectability will be seen in your company, and your companions will be loafers, you will be disgusted with your self, you will smell of stale lemon peel, whiskey and two-for-a-nickle cigar nicotine, and you will be a sign-post of warning to other boys to take the other road. There, you got more advice than you expected, didn't you. Well, any successful and respectable saloon-keeper—and there are successful and respectable men who keep saloons, though they are as scarce as hen's teeth—would give you the same advice. Any of them will tell you, if they tell you the truth, that ninety-seven boys out of a hundred, who begin life at your age behind the bar of a saloon, become either drunkards, gamblers, thieves, loafers, or else they lose their health, leave the business in disgust and die paupers. You don't want to be an unsuccessful saloon-keeper. Well to be a successful one you have got to have ability enough to be a successful lawyer, doctor or merchant. The men who are successful as saloon-keepers have ability, which,

turned in another direction, would have made them successful in any other calling; and they hate themselves when they think of the lost opportunities, and they almost hate the wealth that has come to them through the mouth of a whiskey bottle. A man who keeps a successful saloon and makes money, does not realize what a mean business it is, until he has a family of nice children grown up. He has money, furnishes them with a nice home, educates them, and knows that his girls are as beautiful and accomplished as those of the best citizens of the community, and knows that they are worthy to marry the best men of the State or County. The first that he notices is that the young ladies of his household are ashamed of themselves. They try to show it to the father who has been so kind to them, but they cannot always disguise the fact that they did not receive attention from desirable acquaintances.

They are qualified by nature and education to go into the best of society, but the sign over the door of the father's place of business is what is the matter. If such a girl is invited into the best society, she is liable to have her heart broken by some one asking who the beautiful girl is, and hearing the answer, "Why, her father keeps a saloon down town somewhere." The father may be square and honest, and have friends among the best men of the city, and he may think he is happy, but when he sees that his beautiful daughter is being snubbed on account of the business he is engaged in, he gets to hate himself. If a bartender should aspire to the hand of the daughter, the father would be indignant. If a gambler that frequents his saloon should want to marry the girl he would kick terribly. If a rich young drunkard and spendthrift should ask for her hand he would be sorry, and those three are the classes that would be most liable to look for an alliance with the saloon-keeper's daughter, while she would be worthy of the hand of a governor. It is when these things come up before the eyes of a successful saloon-keeper that he would give every dollar he has acquired if he had entered almost any other business on earth. There is nothing redeeming about the business, except that many saloon-keepers are open-hearted, generous, humane, charitable, and good friends to their friends. They are so because it is natural, and in any other business they would be the same or more so.

No, young man, if there is any wood to saw in your vicinity, if there is a crop of peanuts that can be baked, and sold, a job to be secured driving a pair of blind mules hauling the dirtiest load that can be found, if you can control the capital to buy a box of blacking and a brush, go into the peanut trade, drive the mules, or black boots, or anything, for a start, but don't for God's sake, at the age of seventeen open a saloon, and confine the talent God has given you, to the base use of pulling a squeak cork out of a bottle of rum, because every squeak of the cork is the wail of a human soul that has been drowned in drink, every gurgle of the liquid as it goes from the bottle to the glass, is the throbbing of a poor brain that has been crazed by the hellish stuff, and every stroke of the dirty dish-cloth on the bar, to wipe away the stains of the spilled hell-fire, is an emblem of attempts to wipe the sins from the soul of the man who kills his brother by making him a drunkard. You, a seventeen year-old boy, "I think I am capable of running my own affairs," against the advice of the father and mother who bore you, is one evidence that you are an ass, but your coming to the *Sun* for advice, may do you good, and if so send us a postal card. Also, if you do not take the advice, and do go into the saloon business, send a notice of your funeral two years hence, when you die of delirium tremens, when some customer of yours, who is drunk with rum, as you are now drunk with egotism, brains you with a hung starter when you tell him he has had enough liquor, and who thinks *he* is capable of running *his* own affairs. That will do, boy, you can step down and make room for the next."—*Peck's Sun*.

A THOUGHTLESS BOY PUNISHED.

"I shall never forget," remarked a friend of ours once, "an incident of childhood, by which I was taught to be careful not to wound the feelings of the unfortunate. A number of us school children were playing by the road-side one Saturday afternoon, when the stage-coach drove up to the neighboring tavern and the passengers alighted. As usual, we gathered around to observe them. Among the number was an elderly gentleman with a cane, who got out with much difficulty, and when on the ground he walked with the most curious contortions. His feet turned one way, his knees ano-

ther, and his whole body looked as though the different members were independent of each other, and every one was making motions to suit itself.

"I unthinkingly shouted, 'Look at old Rattle Bones!' while the poor man turned his head, with an expression of pain which I can never forget. Just then, to my surprise and extreme horror, my father came around the corner, and immediately stepping up to the stranger, shook hands warmly, and assisted him to walk to our house, which was but a short distance.

"I could enjoy no more play that afternoon, and when tea-time came I would gladly have hidden myself, but I knew it would be in vain, and so tremblingly went into the sitting-room. To my great relief, the stranger did not recognize me, but remarked pleasantly to my father as he introduced me:

"Such a fine boy is surely worth the saving!"

"How the words cut me to the quick! My father had often told me the story of a friend who had plunged into the river to save me, as I was drowning when an infant, and who, in consequence of a cold then taken, had been made a cripple by inflammatory rheumatism; and this was the man I had made a butt of ridicule, and a laughing stock for my companions!

"I tell you, boys and girls, I would give many dollars to have the memory of that event taken away. If ever you are tempted as I was, remember that while no good comes of sport whereby the feelings of others are wounded, you may be laying up for yourselves painful recollections that will not leave you for a life time."—*Selected*.

Facts and Opinions.

NO RIGHT TO DO WRONG.—While we are willing to admit there is room for argument on both sides of this question, we must confess we were not prepared to see the following advanced as an argument on the Anti-Scott side in the *Bruce Herald* of last week. "A man has a perfect right to drink whatever he likes. He has a perfect right to get drunk. If he gets disorderly or breaks the peace whilst drunk, he is committing a crime against equal freedom (whatever that means), and we have a right to stop him, but we in turn, would be committing a crime against equal freedom if we attempted to forcibly stop him from getting drunk."

We would remind our contemporary that there is a law on the statute making it a misdemeanor and punishable, for a man to attempt to take his own life, you will observe that the man in this act *interferes with no other person*, yet the law says he must be prevented if possible, and punished on conviction. If the *Herald's* reasoning is sound to this quotation referred to, then this Act must be an unjust one. We think this one illustration amply sufficient to demonstrate the absurdity of the position assumed, and the sophistry by which it is attempted to be sustained. There are arguments on the Anti-Scott side but that is not one of them—try again John.—*Bruce Telescope*.

THE LEGAL RIGHT OF PROHIBITION.—There are some people who think that we prohibitionists should walk very gingerly lest we tread on some poor oppressed rum-seller's toes. "Are you sure," they say, "that you have any right to interfere with the liquor traffic?" Here is a fugitive scrap that answers the question better than we can do. "The right of a man to drink liquor under his own roof, may be undisputed; at any rate prohibition does not touch that right. Prohibition only says, when you throw open that door and invite the passer-by to drink, and when 200 years of experience proves that by so doing you double my taxes and make it dangerous for my child to tread on those streets, I have a right to say whether you shall open the door or not. I don't care whether you sell poison or food; I don't care whether you sell alcohol or roast beef—it does not matter; all I know is that if you undertake to sell something that doubles my taxes, and that makes my passage through the streets more dangerous, you at once invest me with the right to interfere; and if any grog-seller can stand here, and show, in the face of an intelligent people, that he is right, under an idea of democratic government, to filch from my pocket and make my passage through the street unsafe, in order that he may coin other men's sins into his gold, let him try it."—*Catholic Temperance Advocate*.