

Q. T. AND P. L.

JOURNAL OF PROCEEDINGS

OF THE

FIFTH ANNUAL MEETING

OF THE

QUEBEC TEMPERANCE AND PROHIBITORY LEAGUE

HELD IN MONTREAL

*ON THE 17th AND 18th OF FEBRUARY, 1875.*

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MONTREAL :

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1875

## DECLARATION OF PRINCIPLES

1 That the facts and testimonies of ancient and modern history, and all experience in every age, and in every part of the world, teach the same great lessons; that the habitual or frequent use of any kind of intoxicating drinks tends to produce habits of intemperance, and to foster vices, crimes and disorder, which are subversive of social virtue, individual integrity, and national prosperity; and that total abstinence is therefore the only true and secure basis of a permanent temperance reformation.

2 That the drinking usages of society present the most formidable barrier to the progress of education, religion and true civilization, and that it is therefore, the imperative duty of the religious community, and especially of all teachers, moralists and ministers, to lend their constant and utmost influence to aid the Temperance Reform, by inculcating the practice of total abstinence from all intoxicating drinks, as the only safe and effective means of producing national sobriety.

3. That experiments and discoveries of physiological science, confirming observation and experience in all climates, have clearly demonstrated that alcohol has no dietetic value, but that its use as a beverage in any form or to any extent is injurious to the body and mind of man.

4. That the progress of medical science and experiments, have exploded many theories on which the prescription of alcohol has been heretofore based, and has demonstrated not only its non-dietetic character, but also its non-medical value in a large range of diseases.

5. That it is neither right nor politic for the State to afford legal protection and sanction to any traffic or system that tends to increase crime, to waste the rational resources, to corrupt the social habits, and to destroy the health and lives of the people.

6 That the traffic in intoxicating liquors as common beverages, is inimical to the true interest of individuals, and destructive of the order and welfare of society and ought therefore to be prohibited.

7. That the history and results of all legislation in regard to the liquor traffic abundantly prove, that it is impossible satisfactorily to limit or regulate a system so essentially mischievous in its tendencies.

8 That no consideration of private gain or public revenue can justify the upholding of a system so utterly wrong in principle, suicidal in policy, and disastrous in results, as the Traffic in Intoxicating Liquors.

9. That the Legislative Prohibition of the Liquor Traffic is perfectly compatible with national liberty, and with the claims of justice and legitimate commerce.

10 That, rising above sectarian and party considerations, all good citizens should combine to procure an enactment, prohibiting the manufacture and sale of intoxicating beverages, as affording most efficient aid in removing the appalling evils of intemperance.

# QUEBEC TEMPERANCE AND PROHIBITORY LEAGUE.

## FIFTH ANNUAL MEETING

HELD IN MONTREAL,

Wednesday and Thursday, Feb. 17th & 18th, 1875.

### FIRST SESSION—WEDNESDAY MORNING.

The Fifth Annual Meeting of the Quebec Temperance and Prohibitory League, assembled in the Association Hall, Montreal, on Wednesday the seventeenth day of February, 1875, at ten o'clock a. m. In the unavoidable absence of the President, the Very Rev. Dean Bond, Vice President, occupied the chair.

The devotional exercises were conducted by the Rev. Geo. Douglass.

The chairman then addressed the League.

The Secretary read letters from the President, (Judge Sanborn,) The Hon. Senator Vidal, Geo. W. Ross, Esq., M. P., Rev. Wm. Scott of Smith's Falls, Ont., and Rev. James McCaul of Three Rivers, (Que.) expressing regret at not being able to be present.

The Secretary informed the League, that the Secretary of the Ontario League, Rev. Jacob Spence, had been appointed to represent that organization at the present meeting, also that the various representative temperance bodies, in the Province of Quebec, had been pleased to appoint delegates as follows, viz:

Grand Division, S. of T. . . . . Rev. A. Duff, Geo. Martin.  
Grand Lodge, I. O. G. T. . . . . D. Rose, A. Morison.  
Grand Lodge, B. A. O. G. T. . . . . J. H. Timmis.

It was moved by Rev. A. Duff, seconded by S. B. Scott, and

*Resolved*, That we welcome to this Anniversary gathering the Rev. W. B. Affleck (one of the superintendents of the United Kingdom Alliance for the suppression of the liquor traffic), whose labors amongst us have already won for him the respect and love of many of the friends of temperance in the Dominion.

The chairman appointed, as a committee to nominate the necessary committees, H. Rose, W. W. Dalglish, and the Secretary. And subsequently, upon their recommendation, the following Committees were appointed, viz :

*Business*—H. Rose, R. Irwin.

*Finance*—Geo. Martin, W. Dalglish.

*Constitution*—T. Robinson, Geo. Hodge, T. Gales,

*Nomination of Officers*—H. Rose, S. Hethington, R. Craig.

*To name delegates to corresponding bodies*—Rev. G. Anderson, W. Lynch, Dr. Webber.

*Resolutions*—Rev. S. Jackson, Rev. J. W. Garland, W. Morison.

*Temperance Literature*—J. P. Stockwell, Rev. D. D. Nigh-wander, G. W. Weaver.

The Secretary then read the following

### REPORT OF THE EXECUTIVE COMMITTEE.

When, on the 9th of November, 1870, a few Temperance men assembled in this city and resolved to form the "Quebec Temperance League" no one appeared very clear as to the specific work to be undertaken by the new society, and no one was very sanguine of great success. It is therefore with feelings of lively satisfaction that we are permitted to day to refer to more than four years of earnest effort on the part of the League to awaken a deep, wide-spread, and practical interest in all legitimate efforts to remove, or to prevent, the evils resulting from the use of intoxicating beverages. The temperance question has now assumed an intensely personal aspect. If each individual does not, for his own sake, or the sake of others, totally abstain from intoxicants, he is at least bound as a citizen and member of society, to heartily lend his personal influence, and endeavour not only to secure the suppression of intemperance, but also to render the traffic, by public verdict, contemptible, and, by legal enactment, criminal. With this conception of the character of their work, Temperance Reformers must endeavour to introduce their principles into every circle of society, laying their foundations deep in the hearts and habits of the young, creating a public sentiment against time-honored, but damaging customs, and arousing if possible the entire moral power of the country. Then may we hope that the votes of an enlightened people will become the means of securing, and the guarantee for the enforcement, of a sound prohibitory law.

It appears quite appropriate for your committee to allude to the various societies, whose efforts it is the declared object of the League to unite and concentrate.

*Montreal Temperance Society.*—In the year 1828, Mr. Peter Christie organized a society in this city, with a pledge against ardent spirits, as the bond of union. In 1835 the Rev. Justin Edwards,

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and E. C. Delevan, Esq., paid a visit to Canada, a result of which was the formation of the Montreal society for the promotion of temperance. The constitution of this society embraced the pledge of total abstinence, as well as that against ardent spirits. The ardent spirit pledge was however dropped in 1837, since which date the Montreal Temperance Society has been uncompromising in its advocacy of total abstinence, as the true basis of the temperance reformation. Though of late years this society, owing to the multiplication of other organizations, has not been as active as formerly, the influence of its labors, and the valuable literature published and circulated by it, have done very much to create the public sentiment that now happily exists in favor of total abstinence and prohibition. We are pleased to know that many of the most active members of the Montreal Temperance Society remain deeply interested in the cause, and are liberal supporters of the League.

*Close organizations*, consisting of subordinate Lodges and Divisions, with representative grand bodies to superintend their work.—These organizations have wrought vigorously for many years, rendering most important service to the cause. Their secret character has been at times a stumbling block to some temperance men, who otherwise would have united with them. In some cases they may have been too exclusive, and have confined their labors too much to their own societies. As a rule, however, they have exercised a powerful leavening influence upon the masses. In reference to such societies, the Hon. W. E. Dodge very properly says:—"They are not secret societies in the ordinary sense of the term.....They are not organized for a secret design, hiding their proceedings from the public eye; they everywhere proclaim their mission to be the promotion of temperance and the reformation of man. The full proceedings of their grand and national bodies are published and widely circulated. Their secrets are faith, hope, and charity, love, purity and fidelity. Does a tempted brother fall and break his pledge? The members gather around him in brotherly love and sympathy to expostulate. They publish not his shame to the world, they gather around him the influence of kindness, and reason, and forbearance, and when the hot tears of penitence roll down his blushing face, they take him by the hand again to forget and forgive, this is their secret." Recognizing the power and value of such societies, we hope nothing will be allowed to interrupt the harmony that exists between them and the League.

*Church Temperance Associations*.—There is in connection with the Church of England, in the diocese of Montreal, a diocesan temperance society, under the presidency of the Metropolitan, having associated with it parochial temperance societies in several parishes. These societies, under the leadership of the clergy, are putting forth noble efforts in our common cause. There are also several vigorous societies in connection with the churches of other denominations. We heartily rejoice at

the growing disposition to recognize temperance work as a legitimate and necessary part of Church work.

*Important efforts of a general character*—Such as the Grand Trunk Temperance League and the Commercial Traveller's Temperance Association, whose work has been mainly the circulation of pledges and temperance literature, and the holding of occasional public meetings, with a view to increasing the list of pledged abstainers, and inducing their members to exert personal influence in favor of Temperance principles. The beneficial results of these efforts are by no means confined to the Province of Quebec.

*Ladies Temperance Work*.—The somewhat novel, but remarkable and strikingly successful efforts, put forth early in the past year by many noble women in the neighboring union, known as "the Women's Temperance Crusade," led your committee to consider the propriety of securing if possible the organized assistance of the ladies of Canada in temperance work. We therefore, as an initiatory step, published in the *Witness* an appeal to the wives, mothers, and daughters of Montreal, directing their attention to the question, and inviting those interested in the movement to attend a meeting on the 27th of April. The meeting resulted in the formation of an Association that has carried on its operation with energy and success, especially in the direction of providing what has long been needed, temperance refreshment rooms in this city. Commending the action of the Montreal Ladies Temperance Association to the serious consideration of ladies in all cities and towns in the Dominion, we hope henceforth to receive their sympathy and support.

*Children's Temperance Societies*.—There are but few Bands of Hope, or other Societies in the Province, that have for their special object the education of the children in the principles and practices of Temperance. The ordinary temperance organizations receive members at an early age, and in many Sunday Schools "temperance" is occasionally introduced; nevertheless we cannot but feel that this subject has not received the attention its importance merits. Something should be done to interest the friends of temperance generally in this branch of the movement.

The Temperance Societies named are all doing a work in perfect accord with the principles of the League. To strengthen and encourage all, and to unite their influence for earnest and aggressive work, has been the object steadily kept in view by those who have from time to time acted as your Executive Committee. In submitting this report, we beg to remind you that the measure of success that has crowned the efforts of the League, and the position of influence to which it has attained in connection with the general temperance work of Canada, are largely due to the friendly co-operation of the various Temperance Orders and Associations, as well as to the existence of Leagues similar to our own in the other Provinces of the Dominion.

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## THE GENERAL SECRETARY.

Much of the work and responsibility connected with the League necessarily devolves upon the General Secretary, whose duties consist in visiting the towns and villages of the Province—for the purpose of lecturing on temperance, and imparting information regarding the work of the League, attending when convenient the regular meetings of temperance societies, as well as important public temperance gatherings; arranging plans of action, and carrying them out under the direction of the Executive, conducting an extensive correspondence with a view to securing information, and awakening fresh interest in our work; preparing, distributing, receiving (when signed) and forwarding to Ottawa, prohibitory petitions. In short doing whatever appears necessary to be done, for the purpose of making the influence of the League as wide spread as possible, and endeavouring to bring the entire temperance force of the Province into harmonious and successful combination, for the more effective propagation of temperance principles. In the performance of his duty the General Secretary has been in constant consultation with the chairman and other members of the Executive, who have counselled and assisted him to the best of their ability. In the important work of collecting funds in Montreal, the Gen. Secretary has been most heartily assisted by the chairman of the Executive (Mr T. H. Schneider,) to whom the League is under deep obligations for his valuable efforts. The constantly increasing office work has been performed at a great sacrifice and disadvantage to the General Secretary. We earnestly hope that the state of our funds may soon warrant the renting of a suitable sanctum, as the official centre of our organization.

## PUBLIC MEETINGS AND AGENCY.

In addition to the work of the General Secretary, several important temperance meetings have been held under our direction, when valuable assistance has been given by various officers and members of the League, to whom our thanks are due and are hereby tendered.

In the month of October Rev. W. B. Affleck, one of the district superintendents of the United Kingdom Alliance, paid a visit to this country, and greatly assisted the general work by lecturing in several parts of the Province. Your committee deeming that a prolonged visit would be beneficial to the cause, applied to the Executive of the Alliance, who promptly and courteously complied with our request. We have therefore been able to avail ourselves of Mr. Affleck's valuable services for a short time.

Immediately after the last Annual Meeting we re-engaged Mr. W. Morison of Melbourne who has travelled through the various sections of the Province, making personal appeals to the inhabitants in favor of the operations of the League, &c.

## THE REPORT AND TEMPERANCE LITERATURE.

Believing that the public conscience cannot be enlightened and aroused

ed in reference to the facts and principles of the temperance reform without the powerful agency of the press, the League has from its commencement endeavoured to use that agency as far as funds would permit. The last report, with the papers read at the Fourth Annual Meeting, was published and extensively circulated; we procured 10,000 copies of "Law an Educator," by Dr. Carpenter, also copies of " Clerical objections to Total Abstinence," by the Rev. J. Carmichael, and the address on Prohibition delivered in the House of Commons by G. W. Ross, M. P., with other tracts and pamphlets of interest and importance, all of which have been widely circulated.

In the month of October, we were asked to recognize, on behalf of the League, a monthly paper published at Richmond by Mr. W. Bowden, entitled the " Dominion Temperance Advocate;" we thought best to refer the matter to the present meeting, believing that the decision of the League in Annual Meeting convened would be more satisfactory to the editor and to the friends of the movement generally.

Whilst referring to temperance literature permit us to bear a feeble but richly deserved tribute of praise to the editors of the Montreal *Witness* for the straightforward stand that paper has long taken in reference to the temperance movement generally, for the valuable selections that so often appear in its columns, and for the generous assistance given to us in the prosecution of our arduous and important duties.

#### MINISTERIAL DECLARATION AGAINST ALCOHOL.

The following testimony against alcohol, initiated by the National Temperance Society (U.S.) and signed by a large number of clergymen of New York, and vicinity, has been issued by your committee;

"We, the undersigned clergymen of the Province of Quebec believe intemperance to be a prolific source of disease, poverty, vice, and crime, that moderate drinking is the primary cause of drunkenness; that it is good neither to drink wine nor any thing whereby many stumble, and are made weak; that they that are strong ought to bear the infirmities of the weak, and not to please themselves; therefore we unite in and commend to others, the solemn pledge not to use alcoholic liquors of any kind as beverages and we would welcome any adequate legislation for the suppression of the traffic in alcoholic liquors for drinking purposes"

165 Clergymen have signed the above.

#### RELIGIOUS BODIES.

As in previous years your committee have united with the committee of the Ontario League, in bringing the question of temperance before the religious bodies of the two Provinces. The memorial, as usual, was courteously received; in some instances a lively discussion followed its reading. The deliverances of several of the bodies referred to, more especially the general assembly of the Canada Presbyterian Church, and the United Methodist Conference, were such as greatly to encourage us in the work in which we are engaged.

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We recommend a renewed appeal, and would suggest the desirability of seeking the co-operation of all Leagues in the Dominion, in order that through them the united temperance forces of Canada may be heard appealing to every ecclesiastical body in the land.

#### OTHER PROVINCES.

We are glad to know that the various Temperance Leagues in the Dominion, in their several spheres, are vigorously prosecuting their work. We were represented by the General Secretary at the Annual Meeting of the Ontario League, on which occasion a portion of the Province of Ontario was assigned to the Western League, having its head quarters in London.

We have corresponded with the New Brunswick League, but were unable to be represented at their Annual Meeting. County Prohibitory Leagues have been organized in the Province of Prince Edward Island. We have no intimation of any organization being consummated in Nova Scotia, but we have reason to believe the various temperance orders in that Province enter heartily into the Prohibitory agitation.

#### CONFERENCE AT OTTAWA.

Pursuant to a resolution of the last Annual Meeting, your committee united with the officers of the Ontario and New Brunswick Leagues, in a Prohibitory Conference, which was held in Ottawa on the 22nd and 23rd days of April, on which occasion the Quebec League was ably represented by Rev. Dr. Burns, Rev. A. Sutherland and the General Secretary. The conference was favored with an interview with several members of both Houses of Parliament, who presented a clear and full statement of the position of the prohibitory question in Parliament. The conference adopted resolutions—rejoicing in the growing strength of public sentiment throughout the Dominion, in favor of temperance and prohibition; affirming that a prohibitory law, if enacted, would be enforced; approving of a royal commission to enquire into the working of prohibitory legislation in various States; gratefully acknowledging the efforts of our friends in Parliament; approving of the course adopted to bring the question fairly before Parliament and the country, and pledging renewed efforts; also urging the importance of continuing to avail ourselves of the right of representing our views by petition.

The propriety of organizing a Central Council, representing the provincial Leagues, was considered, and it was ultimately decided to correspond with the various organizations and call another conference when circumstances appeared to require it.

Would it not be desirable shortly to call a National Temperance Convention, similar in its character to those occasionally held in the neighbouring Republic, when all aspects of the movement could be discussed by the best thinkers, and most earnest workers the Dominion temperance cause can command.

## LOCAL PROHIBITION.

From the information we have received, we are forced to the conclusion that municipal prohibition provided for by the Dunkin act is not enforced to any great extent in this Province. Some of the municipalities where it has been enforced have revoked it and granted licenses, it having been found in most cases extremely difficult to enforce the law in a township surrounded by the sale of liquors. It is worthy of note, however, that where the *no license* policy has been enforced the results have been most satisfactory, and where that policy has been abandoned the result has invariably been the increase of drunkenness and crime.

## PETITION TO THE QUEBEC LEGISLATURE.

According to instructions, we prepared and forwarded to the Quebec Legislature a petition, praying that body to memorialize the Dominion Parliament in favor of prohibition; and further to endeavour to prevent as far as possible, the violation of existing laws regarding the sale of intoxicating liquors, and the defeating of the ends of justice by incompetent and unreliable officials.

## PROHIBITORY PETITION TO THE DOMINION LEGISLATURE.

Immediately after the last Annual Meeting the work of circulating prohibitory petitions, that had been very imperfectly done before, owing to the politically unsettled state of the country, was entered into vigorously, and the petitions properly signed were transmitted to Ottawa, and presented to Parliament. Both Houses appointed committees to whom the petitions were referred, the Hon A. Vidal, being chairman of the committee of the Senate and G. W. Ross, M. P., chairman of the committee of the House of Commons. The committee of the Senate presented an able report clearly setting forth the nature of the prayer contained in the petition; they say—

"Your committee consider that the time has arrived when the earnest attention of the Government and of the Legislature should be given to this important subject, with the view of discovering and applying the best remedy for the gigantic evil that affects so seriously the peace and prosperity of the Dominion."

The committee of the House of Commons presented a report as follows:

1. That the petitions presented this and the preceding Parliament, praying for the passage of a prohibitory liquor law, indicate a state of public feeling that demands the serious attention of the House.
2. That the intimate connection between the liquor traffic and crime of all kinds shews that the existing laws restricting said traffic, are entirely inadequate to remove the evils complained of.
3. Whereas, the attempt of previous Committees to obtain full and reliable information from documentary evidence, with regard to the operation of prohibitory liquor laws, have not been entirely satisfactory, the Committee is of opinion that it would be expedient to take such steps as would put the House in possession of full and reliable information, as to the operation and result

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of such laws in those States of the American Union where they are now, or have been in force, with the view of showing the probable working and effect of such laws in Canada.

In accordance with the recommendations of the above report, the Government was pleased to appoint a Royal Commission for the purpose indicated; the Commission having discharged the duties assigned to it presented a lengthy report, satisfactorily demonstrating the great advantages to be derived from Prohibitory Legislation. This report should be extensively circulated throughout the Dominion.

Petitions have again been prepared and circulated. It is hoped the number of signatures will be much greater than last year. Many of our friends have promised to assist the League in petitioning the Dominion Legislature year after year, or whenever the Executive Committee, after consultation with the officers of other Leagues and our friends in Parliament, may deem necessary.

#### TEMPERANCE ELECTORAL ACTION.

We recognise temperance electoral action as one of the many questions that claim the serious attention of the present meeting; upon this subject the League has already declared—

“That rising above sectarian and party considerations, all good citizens should combine to procure an enactment, prohibiting the manufacture and sale of intoxicating beverages, as affording most efficient aid in removing the appalling evils of intemperance.

Differences of opinion probably exist as to whether the time for immediate and decided action at the polls has arrived, and in what way citizens should combine for the purposes indicated. Anxious to elicit views and suggestions that might assist you in arriving at correct conclusions upon these questions, your Executive sent the following to prominent workers in the cause of temperance in various parts of the Province:—

“Do you think the temperance voters of your Municipality could be induced to combine for the purpose of securing the election of such men to Municipal and Parliamentary offices as will support our principles?”

From the answers to the foregoing with which we have been favored we infer that

(1) In most localities there appears to be at present but little prospect that temperance electors will unite to any great extent at elections.

(2) In several localities temperance electors can probably be induced to unite for the purpose of securing the election of Municipal Councilors pledged to support temperance principles.

(3) In a few cases a little agitation and effort would probably result in the immediate combination of many temperance electors for the purpose of securing the return to Parliament of men likely to support temperance legislation.

In addition to seeking the above information we have solicited a

paper on the subject. This is all that has been done by your committee in the matter of electoral action. We state this plainly that all may know how far we have gone in this direction.

The League represents every variety of thought and effort, and should be prepared to grapple with all questions connected with the temperance reform, with a view to issuing from time to time such recommendations to all workers as will be most likely to result in strengthening and benefiting the cause and hastening the overthrow of the drink traffic.

#### INEBRIATE ASYLUMS.

The subject of "Inebriate Asylums" justly occupies an important place in the minds of temperance reformers. The personal, social, and moral degradation of the victims of drink is such as to render it desirable that earnest efforts be put forth to reclaim all that can possibly be reclaimed. In many instances confinement and isolation has been absolutely necessary, and have resulted most satisfactorily. We are pleased to report the continued prosperity of the Belmont Retreat near Quebec. We are also glad to learn that an effort is being made in Montreal to provide in some measure for the proper treatment of inebriates, with a view to their deliverance from the terrible thralldom of uncontrollable appetites. We recognize such efforts as valuable adjuncts to the temperance movement and commend them as in keeping with its aims, and a very legitimate channel in which the benevolent may expend a portion of their means, thus bringing upon themselves the blessings of many ready to perish.

#### FINANCES.

In the prosecution of their work during the past year your Executive have expended the sum of \$2,544 28. A statement of the receipts and disbursements will be laid before you by the Treasurer.

#### CONCLUSION.

Having briefly referred to items of interest connected with the temperance movement in this Province, your Executive would respectfully and earnestly direct your attention to the importance of renewed efforts to further the great work already commenced. There need be no jealousy between workers in the different orders and associations. Each can prosecute its own peculiar work in its own sphere, and all can combine upon the broad principles of the League, resolved to bring their united and concentrated power to bear in every direction.

It is most encouraging to know that whilst the temperance people of Canada have, during the past two or three years, put forth special efforts to obtain "*Prohibition*" there has been a marked increase of societies whose special work is the reformation of inebriates, and the education of the people in the principles and practices of temperance. This

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is as it should be, and abundantly proves that temperance reformers in Canada are not, as has been intimated in some public journals, depending upon political influence and legislative enactments, but on the contrary recognise that political and legislative temperance action, in order to be wise and permanent, must result from, and be sustained by a correct public sentiment, such as the societies alluded to are endeavouring to create and foster. The agitation of the past has already resulted in the formation of a public sentiment of no mean importance, in favor of Prohibitory Law.

We do not regard prohibition as an ultimatum of temperance effort; the combined activity of all temperance societies, even after the passage of a prohibitory law, will be necessary to the well being of our country, but in the meantime the earnest efforts of all temperance societies are greatly paralyzed by the temptations that, under the sanction and protection of law, constantly beset those for whose reformation and benefit such societies exist.

We earnestly caution you against the folly of being too easily disheartened by reason of apparent failure, or of allowing ardor to cool, or efforts to be withdrawn in consequence of any act or acts on the part of real or professed friends of temperance. The work in which we are now engaged is national. The great social problem with which it deals demands a calm and careful consideration, which will result in consistent lives, persistent efforts, liberal contributions and the hearty cooperation of all who profess allegiance to temperance principles. With these conditions fulfilled our cause will steadily and surely progress.

Still its onward course pursuing

God speed the right.

Every foe at length subduing

God speed the right.

Truth, the cause what ere delay it

There's no power on earth can stay it

God speed the right.

Respectfully submitted on behalf of the Executive Committee.

ROBERT IRWIN,  
*Secretary.*

It was then moved by Rev. Dr. Burns, seconded by Rev. Dr. Douglass, and

*Resolved*,—"That the report just read be adopted, printed and circulated under the direction of the Executive Committee"

Moved by Rev. Dr. Burns, seconded by Robt. Irwin, and

*Resolved*,—"That the cordial thanks of this League are hereby tendered to the Rev. Thomas Gales for the energy, the tact, the fidelity, and the success with which he has discharged his duties as General Secretary and Agent of the League"

The League adjourned at 12.30. Benediction by Rev. A. Duff.

## SECOND SESSION—WEDNESDAY AFTERNOON.

League assembled at 3 o'clock.

Dean Bond, Vice-President in the Chair.

Prayer by Rev. Donald Ross.

Minutes of preceding session read and confirmed.

The Rev. Jacob Spence, Secretary of the O. T. & P. League having been introduced by the chairman, briefly addressed the League.

The Secretary read interesting letters from the Secretary of the Church of England Diocesan Temperance Society, and the Secretary of the Montreal Ladies Temperance Association.

## THE STATE OF THE CAUSE.

A portion of this session was devoted to the consideration of the state of the cause, including reading of the answers to the question sent out by the Executive Committee, reports from delegates present, and general remarks.

For the information of the Temperance Reformers of the Province of Quebec, and to enable them to form correct opinions regarding the present position of the cause and the requirements of the Province in reference thereto, the Executive Committee prepared a number of questions, which were sent to 225 individuals, in 104 municipalities and 33 counties. Care was taken to send the questions to judicious men, many of them representatives of the various "Orders" and "Associations" and all of them believed to be earnestly devoted to the cause of temperance. One week prior to the Annual Meeting the answers were examined; it was found that those received up to that time were from 75 individuals, in 52 municipalities, and 21 counties. The answers contain much information and many suggestions that will be of value in carrying on the work of the League hereafter.

The following are the questions, with a summary of the answers given thereto.

1. *What temperance organizations are there in the municipality :*

In most of the municipalities from which answers have been received, there is one or more temperance organizations, generally, Good Templar Lodges, or Divisions of the Sons of Temperance.

2. *Have any special efforts been made by the temperance organizations of the municipality during the year to bring temperance principles before the public—such as open-air demonstrations, public temperance meetings, or the circulation of temperance literature ?*

Three-fourths of the answers report special efforts :

3. *What is being done to enlist the young in the temperance cause ?*

There are a few Bands of Hope, and Cold Water Temples. Some answers refer to preaching, and teaching in the Sabbath Schools in connection with the work of enlisting the young in the temperance cause, but a majority report "nothing special."

4. *Is the influence of the "Churches" of your municipality decidedly against the use of intoxicating beverages and in favor of the suppression of the Liquor Traffic ?*

The answers to this question indicate a most cheering interest manifested by most of the Churches in reference to the temperance cause.

5. *Are the prohibitive clauses of existing laws relating to the Sabbath, children under 14 years of age, &c., &c., enforced, and are licensed liquor sellers brought to justice for selling contrary to law ?*

It is a matter of regret that this question cannot be more satisfactorily answered than it is, the laws are evidently not enforced as they should be.

6. *Do you know of any civil suits having been instituted against liquor dealers, by relatives of drunkards, or to recover damages in case of accident or death to the drinker ?*

There are hardly any reported.

7. *Was the question of "License" or "No License" made a test question at the last municipal election—If so with what result ?*

The question of license, or no license ? appears to have been made a test question, and to have resulted in favor of the temperance candidates in a few municipal elections. In others it resulted in the election of license candidates. In most elections the question was not brought forward.

8. *Is the liquor traffic licensed ?*

*If not, what has been the effect of withholding licenses ?*

*If licenses previously withheld have been granted during the year, what was the result ?*

There are several municipalities that do not grant licenses. The following are reported : Windsor, Hatley, Barnston, Brome, East Farnham, South Stukely and Dixville—the result in each case is said to be good.

In several instances, licenses previously withheld have been granted during the year, resulting in increased drunkenness and crime.

9. *Are petitions for Prohibition being circulated in your neighborhood, and do you think the Prohibition movement meets with increased favor ?*

Petitions are being generally circulated, and are meeting with increased favor in most places.

10. *Has your Municipal Council voted to petition for Prohibition?*

Petitions from one County Council and sixteen Municipal Councils have been received by the Secretary.

11. *Will you assist the League in petitioning the Dominion Legislature, year after year, or whenever the Executive Committee, after consultation with the officers of other Leagues and our friends in Parliament, may deem necessary?*

Our friends generally appear willing to render the assistance indicated by this question.

12. *Do you suppose the temperance voters of your municipality could be induced to combine for the purpose of securing the election of such men to Municipal and Parliamentary offices, as will support our principles?*

For the substance of the answers to this question refer to the report of the Executive (page 10).

13. *Do you think the cause of Temperance and Prohibition would be materially advanced if the League was to depart from the course hitherto adopted, and organize "Branches" in the various sections of the Province, or would the League best serve the cause by continuing to devote its energies to the general agitation, leaving local effort in each locality to be conducted by the several temperance organizations?*

The friends of the movement, who take an interest in the work of the various Temperance "Orders" and "Associations," and in the special work of the League, appear *almost* unanimous in favor of the present system of general agitation by the League, leaving local effort in each locality to be conducted by the several temperance organizations.

Of the questions suggested, as requiring careful consideration, the following deserve the attention of temperance reformers generally:

(1). The sin of neutrality on the part of professed Christians, in reference to the Temperance cause.

(2). The best means of enforcing the laws we have.

(3). Is it honorable or otherwise to inform?

(4). The most effective means of preventing the sale of liquor on the frontier by parties who erect "shebeens" part in Canada and part in United States, and thus avoid the laws of both countries.

(5). The best course for voters to pursue when candidates for Parliament will not support temperance principles.

Interesting extracts from the suggestions given in connection with the answers, were read, viz: from Rev. M. Mathers, Gaspé Basin, in reference to the state of that part of the Province; W. H. Vanvliet,

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Lacolle, in reference to the "shebeens" on the frontier; Rev. J. W. Clipsham in reference to the beneficial effects of local prohibition in Hatley. Dean Bond then left the Chair, which was taken by Rev. A. Duff.

#### ELECTION OF OFFICERS.

H. Rose, on behalf of the Committee on nomination of officers, presented a partial report, recommending, for President, Dean Bond; for Treasurer, John S. Hall; for Secretary, Rev. Thomas Gales, and there being no other candidates the nominees of the Committee were duly elected.

Mr. Affleck then sang:

"Let the voice of the people decide."

Rev. C. P. Watson, read a paper on "Temperance in Educational Institutions."

On motion, the thanks of the League were presented to Mr. Watson for his paper, and he was requested to place the same in the hands of the Executive for publication.

The Committee on Temperance Literature presented a Report, which was received, and on motion considered clause by clause. The first clause was adopted, and the remainder was laid on the table for consideration at a future session.

(For report as adopted see page 21).

League adjourned at 5 o'clock.

Benediction by Rev. S. Jackson.

### THIRD SESSION—WEDNESDAY EVENING.

League assembled at 7.30.

W. W. Dalglish, Vice-President, in the Chair.

Prayer by Rev. A. Vilas.

Minutes of preceding session read and confirmed.

#### CONSTITUTION.

The Committee on the Constitution submitted their report, recommending, that

Article 4 be amended, substituting Wednesday for Tuesday.

Article 5, to read as follows;

V. The officers shall be a President, Vice-Presidents, a Treasurer, a Secretary and an Executive Committee of 18, (including the President, Treasurer and Secretary); there shall also be a General Committee, whose duty it shall be to counsel and assist the Executive Committee, and the agents of the League.

Adopted.

John S. Hall presented the following

**TREASURER'S REPORT.**

John S. Hall in account with the Quebec Temperance and Prohibitory League.

Dr.	Cr.
To balance, cash on hand last year.....	By expenses of last meeting, \$25 00
\$34 98	" Halls for public meetings in Montreal, Quebec and Sherbrooke..... 61 50
Cash from Societies and Members, donations and collections,.....	" Office Furniture,..... 20 00
\$2,136 23	" Postage, stationery and advertisements,..... 149 02
	" Printing reports, pamphlets, petitions, circulars, &c 464 50
	" Literature purchased, ..... 11 30
	" Traveling expenses of General Agent, the Rev W. B. Affleck and special deputations,..... 140 40
	" Rev. W. B. Affleck, for Lectures on 16th February inclusive,..... 300 00
	" W. Morison, special agent, 267 56
	" For canvassing with petitions in Montreal,..... 25 00
	" Proportion of expenses of Ottawa Conference,..... 20 00
	" Salary of General Secretary, 1,000 00
Balance due Treasurer.....	" On account of expenses of present meeting,..... 50 00
\$373 07	
\$2,544 28	\$2,544 28

Referred to Finance Committee.

The President elect, Dean Bond, then took the Chair.

Rev. Donald Ross read an able paper on "Hindrances to Temperance Work."

The thanks of the League were presented to Mr. Ross, and the paper was requested for publication.

It was moved by Dr. Carpenter, seconded, and resolved:

"That a petition, respectfully requesting the House of Commons not to pass the resolution, of which notice has been given, in reference to the re-opening of the bar in the saloon of the House, be prepared, signed by the President, and transmitted to the Hon. Mr. McKenzie for presentation.

Dr. Carpenter read a paper on "Temperance Electoral Action."

The thanks of the League were presented to Dr. Carpenter, and the paper was requested for publication.

D. Rose presented a motion in reference to Electoral Action, which was referred to the Committee on Resolutions.

League adjourned at 10 30.

Benediction by the President.

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FOURTH SESSION—THURSDAY MORNING.

League assembled at 10 o'clock.

Rev. A. Duff, Vice-President, in the Chair.

Prayer by Rev. J. Wilson.

ELECTION OF OFFICERS.

The Committee on nomination of Officers presented their report, which was amended and adopted, and the following declared to be the officers of the League for the ensuing year:

PRESIDENT—Very Rev. Dean Bond, Montreal.

VICE-PRESIDENTS.

Rev Dr Taylor.....	Montreal	W L Oliver.....	Barnston
Rev Dr Wilkes.....	"	Henry Rose.....	Waterloo
Rev Dr. Douglass.....	"	A P Hulburt.....	Farnham
Hon Judge Sanborn.....	"	W Coote.....	St Johns
Hon Jas Ferrier.....	"	J W Eaton.....	Phillipsburg
Geo Young.....	"	J Scriver, M P.....	Hemmingford
G W Weaver.....	"	W W Dalgleish.....	Huntington
T H Schneider.....	"	Rev D Ross.....	Dundee
James Hossack.....	Quebec	Archdeacon Lonsdell...	St Andrews
Lieut Col Strange.....	"	Thomas Barron.....	Lachute
W McWilliam.....	"	Wm King.....	Bristol
Rev James McCaul.....	Three Rivers.	Rev L C Wurtell.....	Acton
G B Houliston.....	"	James Millar.....	Ulverton
James Bontelle.....	Danville	Rev A L Fortin.....	Sorel
Rev J M Thompson.....	Richmond	W H Lambly.....	Inverness
Rev. A Duff.....	Sherbrooke	Rev M Mathers.....	Gaspé
Rev. C P Mallory.....	Huntingville.		

\* TREASURER, John S Hall, Montreal.

GENERAL SECRETARY, Rev. Thos. Gales

EXECUTIVE COMMITTEE.

The President, Treasurer, Secretary, and

George Childs.....	Montreal	Rev Jas McCaul.....	Three Rivers
R. Craig.....	Quebec	D Rose.....	Montreal
J M M Duff.....	Montreal	S B Scott.....	"
Jas Howley.....	"	T H Schneider.....	"
Robt Irwin.....	"	Rev J Scrimger.....	"
Rev S Jackson.....	Stanbridge.	J H Timmis.....	"
S A Lehouveau.....	Sherbrooke	Rev John Wilson.....	"
Geo Martin.....	Montreal		



COUNTY OF SHEFFORD.  
 W Hackwell.....Boscobell  
 R McLeod.....Granby  
 W Neil.....Granbro  
 E Lawrence.....Lawrenceville  
 Chas Goddard.....South Stukely  
 P A Curt's.....Warden  
 E D Lawrence.....Waterloo  
 Z S Lawrence.....West Shefford

COUNTY OF MISSISSQUOI  
 H H Smith.....Abbots' Corner  
 R Alcombrack.....Bedford  
 W P Cart r.....Cowansville  
 C H Bissel.....Clarenceville  
 G D Baker.....Dunham  
 Dr Gleason.....East Dunham  
 R Marvin.....Frelighsburg  
 J N Mills.....Mystic  
 L A H Hogle.....Pike River  
 R Holden.....St Amand's East  
 E J Briggs.....Stanbridge

DISTRICT OF IBERVILLE.  
 R Foster.....Lacolle  
 Geo Clarke.....Roxham  
 T A Cousins.....St Johns

DISTRICT OF BEAUHARNOIS—COUNTY OF  
 HUNTINGDON.  
 Joshua Breadner.....Athelstan  
 James Curran.....Covey Hill  
 J McClelland.....Dundee  
 D H Perham.....Franklin Centre  
 F S Proper.....Hemmingford  
 Jas Chalmers.....Huntingdon  
 Peter Macfarlane.....Kelso  
 S Gibson.....Rockburn  
 C McFee.....St Jean Chrysostum

COUNTY OF CHATRAUGUAY.  
 Thomas Gebbie.....Covey Hill  
 Wm McNaughton.....Ormatown

COUNTY OF BEAUHARNOIS.  
 J Creighton.....Valleyfield

N.B.—Clergymen of all denominations who are members of the League, are also requested to consider themselves members of the General Committee.

A large number of gentlemen have been named as members of the General Committee with the hope that each of them will, from time to time favor the Executive with information and suggestions, and assist the General Secretary and the agents of the League.

It is desirable to obtain representatives of the League in every part of the province (every village, if possible) The Executive will therefore gladly receive the names of suitable persons (in localities not named in the above list), who may be willing to co-operate with the League.

#### LITERATURE.

The Report of the Committee on Literature was taken from the table, and the second clause was adopted after a long discussion. The report as adopted is as follows :—

The unders'gned Committee on Temperance Literature, beg leave to report as follows .

1. We most cordially commend the efforts of the Executive Committee in circulating the various pamphlets, addresses and papers mentioned in the Annual Report, believing that their publication has been productive of great good to our cause. And we would recommend, if possible, the still wider circulation during the present year of such papers and reprints as the Executive Committee may consider of greatest value.

2. We would also heartily recommend to the members of this League "The Dominion Temperance Advocate," a monthly periodical edited and published by Mr. Bowden, of Richmond, believing the same to be one of the best publications of its kind in the Dominion.

J. P. STOCKWELL.  
D. D. NIGSWANDER.  
G. W. WEAVER.

Rev. W. W. Atwater, of Burlington, Secretary of the Vermont State Temperance Society, was introduced to the League, and invited to address the public meeting in the evening.

The Committee on Resolutions presented their Report.

The Resolutions were considered *seriatim* and adopted as follows :

1. That we re-affirm our unshaken conviction of the justice, policy and necessity of the Legislative suppression of the Liquor Traffic, as set forth in our constitution, and more fully affirmed in the declaration of principles adopted at the Second Annual Meeting of the League.
2. That we believe it necessary for the carrying out of said principles, that the friends of temperance, rising above all political partizanship, as such, should unite their forces on the great question of Prohibition, and organize themselves into Associations in each electoral division in the province for the purpose of securing the election of such members to Parliament as will vote for Prohibition, and the election of such municipal officers as will enforce the liquor laws.
3. That we hereby express our appreciation of the efforts of Mr. G. W. Ross, M.P., in favor of a Prohibitory Law, and beg to assure him and all others who are willing to stand up for right against might, that they shall ever have our sympathy and support.
4. That we believe the time has come when the sentiment of the House of Commons should be tested by a direct vote on the principle of Prohibition ; more especially as the report of the Commission of Inquiry into the working of the Prohibitory Laws of the United States is now on the table of the House.
5. That we express our gratitude to the various Temperance organizations, Churches, Christian Ministers and friends of the movement generally who have during the past three years assisted in circulating petitions in favor of Prohibition, and we respectfully recommend increased activity in that direction.

League adjourned at 12.30. Benediction.

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## FIFTH SESSION—THURSDAY AFTERNOON.

League assembled at 2.30.

W. Coote, Vice-President, in the Chair.

Prayer by Rev. J. McKilligan.

Minutes of preceding session read and confirmed.

### DELEGATES TO CORRESPONDING BODIES.

The following were appointed delegates from the League to corresponding bodies :

To the Ontario Temperance and Prohibitory League, Rev. A. Sutherland,  
Rev. T. Gales.

" Grand Division, S. of T., Rev. D. D. Nighswander and A. P. Hulbert.

" Grand Lodge, I.O.G.T., Rev. J. Wilson, Rev. J. McCaul.

" Grand Lodge, B.A.O.G.T., Rev. J. Scrimger, R. Irwin.

### FINANCES.

The Finance Committee presented the following report :

We have examined the books and vouchers of the Treasurer, and find them correct

The income of the past year has been largely in excess of any former year, but the expenses have exceeded the receipts, leaving a balance due the Treasurer of \$373 07. We cannot but regret this deficit, and recommend :

- (1). That immediate efforts be made to pay the Treasurer the balance now due to him.
- (2). That the officers of the League endeavor to raise at least \$2,500 for the work of the coming year.
- (3). That the entire membership of the League, with all friends of the movement, be urged to manifest increased liberality to the end that the great work the League has undertaken may be vigorously kept up.

Respectfully submitted,

GEO MARTIN,  
W. W. DALGLEISH.

The reading of the above Report was followed by remarks from the Chairman, G. Martin, and the Secretary. The Report was adopted.

S. A. Lebouveau read a paper on "The Incongruities of the License Laws."

The thanks of the League were presented to Mr. Lebouveau, and his paper was requested for publication.

Rev. W. B. Affleck, read a paper on "Bands of Hope," their necessity and management.

The thanks of the League were presented to Mr Affleck and his paper was requested for publication.

Moved by Dr. Burns, seconded, and

*Resolved*, That in our opinion, no work in connection with the Temperance reform is more important, or more hopeful, than the work so forcibly presented in the paper just read by Mr. Affleck, we therefore urge the friends of Temperance generally, to endeavor to organize and sustain "Bands of Hope" or other juvenile temperance societies in connection with the various Sunday Schools or temperance organizations.

Moved by the Secretary, seconded, and

*Resolved*, That we cannot allow Rev. Dr. Burns to leave this Province without expressing our obligations to him for the many valuable services he has rendered to the League, and to the temperance cause generally.

Dr. Burns made a suitable reply.

#### NEXT MEETING.

It was agreed to hold the Sixth Annual Meeting in Montreal.

#### CONVENTION.

Moved by S. A. Lebouveau, seconded, and

*Resolved*, That the Executive Committee be instructed to arrange for a Temperance Convention, to be held in the Town of Sherbrooke during the ensuing year.

#### THANKS.

Moved, seconded, and

*Resolved*, That the thanks of the League are due to the President, Dean Bond, for his kind attention to the business of the League during the present meeting; also to the Vice-Presidents who have occupied the Chair during his absence.

#### UNFINISHED BUSINESS.

Moved by the Secretary, seconded, and

*Resolved*, That all business remaining unfinished at the close of the present session be referred to the Executive Committee.

The hour for adjournment having arrived, the Fifth Annual Meeting of the Québec Temperance and Prohibitory League was declared closed

Benediction by the Secretary.

THOMAS GALES,

Secretary.

After the rising of the League, the Executive Committee met and appointed Robert Irwin, Chairman, and J. H. Timmis, Secretary.

It was also agreed that the General Secretary should devote himself to the work of the League (as in former years), after the 1st of June.

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## PUBLIC MEETINGS

**In connection with the Fifth Annual Meeting.**

The first of a series of public meetings, in connection with the Fifth Annual Meeting of the League, was held on Monday evening, the 15th of February, in the Association Hall. The Rev. Dr. Taylor presided, and addresses were delivered by Dean Bond, Rev. W. B. Affleck and Rev. T. Gales.

## CHILDREN'S GATHERING.

On Tuesday afternoon the Annual Children's Gathering, under the auspices of the League, was held in the Mechanic's Hall. Several Bands of Hope attended, with their beautiful banners. The hall was crowded to its utmost capacity. The Rev. T. Gales presided. Temperance melodies were sung by the large assembly, and appropriate addresses were delivered by Rev. John Wilson and Rev. W. B. Affleck.

On Tuesday evening a large meeting was held in the Ottawa Street Methodist Church, Rev. John Wilson presided. Addresses were delivered by Rev. W. B. Affleck and Rev. T. Gales.

## ANNUAL PUBLIC MEETING.

The Annual Public Meeting was held on Thursday evening. Dean Bond, President of the League, occupied the Chair.

Prayer by Rev. W. Kenney.

It was moved by Rev. T. Gales, Secretary of the League, seconded by Wm. Coote, Esq., V.P., supported by Rev. A. Duff, V.P., and

*Resolved*, That, encouraged by the favor with which the general operations of the League have been received, this meeting pledges itself to put forth increased efforts for the prosecution of the work during the coming year.

The meeting was then addressed by Rev. W. W. Atwater, Secretary of the Vermont State Temperance Society. Rev. Jacob Spence, Secretary of the Ontario League, and Rev. W. B. Affleck.

The closing hymn was sung, and the benediction pronounced, after which the meeting separated.

The closing public meeting of the series was held on Friday evening, March 26, in the Sherbrooke Street Methodist Church. Rev. A. B. Chambers presided. Addresses were delivered by Rev. W. B. Affleck, Rev. Jacob Spence and Rev. T. Gales.

## RECEIPTS to February 17, 1875, as per Treasurer's Report :

## MONTREAL.

Hon. James Ferrier,	25 00	H Davis & Co.,	5 00	Andrew Shearer,	2 00
James Court,	25 00	Pillow, Hersey & Co.	5 00	M H Brissett,	2 00
John Dougall & Co,	25 00	James Lord,	5 00	A G Fenwick,	2 00
T. S. Brown,	25 00	James Moodie,	5 00	J McFarlane,	2 00
Rev. Thos Gales	25 00	George Childs,	5 00	H M,	2 00
Judge Sanborn	20 00	Thos Ross,	5 00	N Davis,	2 00
J. C. Becket,	15 00	Smith, Cockrane & Co	5 00	John Livingstone,	2 00
J. McLachlan, Bros.		D K McLaren,	5 00	Bond Bros.,	2 00
& Co.,	15 00	Gill & Geen,	5 00	Alex Wills,	2 00
Friend,	10 00	S H Ewing,	5 00	Jas Leggatt,	2 00
Linton & Cooper,	10 00	McIntyre, French & Co	5 00	J C Watson,	2 00
S. B. Scott,	10 00	Ferrier & Co.,	5 00	Wm Cowie,	2 00
W. Ewan,	10 00	John Rankin,	5 00	E Schultze & Renhart,	2 00
John Wilson,	10 00	C H Gould,	5 00	Wm Warmington,	2 00
Jonathan Hodgson,	10 00	M Hannan,	5 00	T Leeming,	2 00
A Walker,	10 00	Geo Winks & Co.,	5 00	H L Symth,	2 00
G Young,	10 00	James Popham & Co.	5 00	Robt Kerr,	2 00
W R Ross & Co.	10 00	Geo W Weaver,	5 00	R & J Brodie,	2 00
Crathern & Caverhill	10 00	Geo Rogers,	5 00	G W Reed,	2 00
T James Claxton,	10 00	N B Corse,	5 00	J Brown,	2 00
D Morrice,	10 00	J H Timmis,	5 00	S L Campbell,	2 00
Thos H Hodgson,	10 00	Dean Boud,	4 00	James Shearer,	2 00
Benning & Barsalou	10 00	P H Burton,	4 00	Rev. G. H Wells,	2 00
Wm Angus,	10 00	Robt Irwin,	4 00	Dr. Carpenter,	2 00
C G Jones,	5 00	W H Orr,	4 00	Geo Martin,	2 00
A Cantin,	5 00	Thomas Mussen,	4 00	A Boulter,	2 00
T H Schneider,	5 00	D M Lean,	4 00	Holland & Cushing,	2 00
James Coristine,	5 00	J & T Bell,	4 00	O P Patten	2 00
B Levin & Co ,	5 00	J Henderson & Co. ,	4 00	Devins & Bolton	2 00
W Donohue, M P,	5 00	John Galbraith,	4 00	G A Miller	2 00
Robt Wilkes,	5 00	D A McDougall,	3 00	Jas Ewan	2 00
B H Gault,	5 00	J J Higgins,	3 00	Orin McGarvey	2 00
Plimsoll, Warnock & Co	5 00	Miss Richardson,	3 00	Skelton, Tooke & Co.	2 00
Robertson, Linton & Co	5 00	J A Bell,	2 00	Dr Dawson	1 00
E V Moseley,	5 00	Jas A Tester & Co.,	2 00	James Symington	1 00
A A Ayer,	5 00	Black & Locke,	2 00	Wm. Briggs	1 00
Wm Muir,	5 00	M H Seymore,	2 00	John S Hall	1 00
Geo B. Muir,	5 00	M Holland & Son,	2 00	J M Hall	1 00
John Turnbull,	5 00	A Keroach,	2 00	Mrs Hall	1 00
E K Green,	5 00	J A Gordon,	2 00	R Birks	1 00
Simpson, Whitehead		Hugh McKay,	2 00	Alex Rough	1 00
& Co.,	5 00	Robt McKay,	2 00	J A Ogilvie	1 00
Cummings, Whitham		H Shorey,	2 00	Rev. John Wilson	1 00
& Co.,	5 00	P A Murphy,	2 00	W Miller	1 00
Robt Dunn,	5 00	Geo Perry, Jr.,	2 00	John McKinnon	1 00
John G Savage,	5 00	S H May,	2 00	M Clarke	1 00
P D Brown,	5 00	H L Robinson	2 00	Jas Williamson	1 00
Leitch, McLean & Co.	5 00	J M M Duff,	2 00	W D Stroud	1 00
Shearer & Mackedie	5 00	F E Grafton,	2 00	T Hiam	1 00
Sinclair, Jack & Co.,	5 00	Thomas Robinson,	2 00	J Martin	1 00
Peck, Benny & Co.,	5 00	W Drysdale,	2 00	G Groves, Jr	1 00
W Cleghorn,	5 00	J McKergow,	2 00	J T Ostell	1 00
Wilson, Paterson & Co.	5 00	Geo Brush,	2 00	T H Mooney	1 00
James Roy & Co.,	5 00	Mrs Gales,	2 00	J Vipond	1 00

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H J Shaw	1 00	Henry Beattie	1 00	Rev J Aude	50
S G Haskett	1 00	Hall, Kay & Co	1 00	W Fountain	50
E L Gales	1 00	B D Johnson	1 00	T Beckwith	50
E Muir	1 00	A Featherstone	1 00	Cash	142 75
G W Weaver Jr	1 00	A Gowdey	1 00	Collections at public meetings	79 65
H R Ives	1 00	Elliott, Phillips & Co	1 00		
L & V C	1 00	J Bell	1 00		
J E Major	1 00	Geo Hodge	1 00		
W H McKenzie,	1 00	S S Bain	50		
S W B	1 00	John Gardner	50		
St. Joseph st. T. S. & B. of Hope	5 00	Hope		Lodge, I. O. G. T.	2 00
Montreal Temperance Society	2 00	Prohibition		" "	2 00
St. George's Church T. Society	2 00	Prince Arthur		" B. A. O. G. T.	2 00
Howard Division S. of T.	2 00	West End Band of Hope			2 00
Mount Royal Lodge I. O. G. T.	2 00				
Royal Victoria " "	2 00				
				Total,	1009 90
QUEBEC.		E W Murray	1 00	DALESVILLE.	
Jas G Ross	10 00	Dr Saube	1 00	P McArthur	50
John Ross	10 00	John McKenzie		Samuel Broadford	50
Henry Fry & Co.	10 00	Collection	2 73	Allan Stewart	50
W McWilliam	10 00			Reports	1 25
Jas Hossack	5 00			Collection	3 00
Jno F Hossack	5 00	CHELSEA.	6 23		5 75
Wm Brodie	5 00	Phenix Lodge	2 00	GRENVILLE.	
Peter McNaughton	4 00	EARDLEY.		Geo Owens	50
Peter Johnston	4 00	Reports	2 50	Geo Owens, Jr	50
Alex Woods	4 00	NORTH NATION MILLS	2 00	Collection	2 00
Robt Craig	4 00	Thomas Cole	2 00		
John C Thompson	2 00	Miss Jessie Neill	2 00		
A Brodie	2 00	D Cameron	1 75	LAOHUTE.	
Jas Geggie	1 00	G S Black	50	Thomas Barron	1 00
John McNaughton	1 00	Miss A B Murchison	50	Jas Fish	1 00
Colonel Strange	1 00	Antoine Quisnell	50	Thomas Jackson	1 00
Geo Mathison	1 00	Mrs. J B Kendall	50	Dr Christie	50
St Lawrence Division	2 00	B Roy	50	John Jackson	50
Reports	7 50	Geo Brown	25	Alex McKnight	50
Collections	66 57	Cash	3 25	Rev S J Phillips	50
		Collection		Wm Summerby	50
	155 07			Miss S Staniforth	50
CLARENDON.		TEMPLETON.	12 25	Simon McKinnie	50
Prospect Lodge	2 00	J McLaren,	2 00	Victoria Division	2 00
Reports	1 00	G S Gill	1 00	Collection	4 30
	3 00	E W Mason	80		
THORNE.		Collection	2 75		12 80
Samuel Dale	50			ST. ANDREWS.	
AYLMER.		THURSO.	6 55	Archd'con Lonsdell	1 00
Rev P W Smith,	1 00	J A Cameron	4 00	Duncan Dewar	50
J Clanson	1 00	Geo Cameron (deed)	2 00	Thomas Lamb	50
T B Prentiss,	1 00	E Edwards	2 00	Mrs Lamb	50
H Parker	50	Collection	2 40	Mrs D Dewar	50
C Parker,	50			C Wales	50
	4 00			O T Wales	50
BUCKINGHAM.		CARILLON.	10 40	F McMartin	50
J W McLaren,	1 00	W B Forbes,	1 00	G Dewar	50

W S Learmouth	50	Charlie Hill	50	H Hubbard	1 00
Collection	1 50	Jos Bray	50	J Calder	1 00
St. Andrews' Division 2	00	John Pennington	2 00	Miss Farnham	1 00
		Angus McLean	50	Rev P Lindsey	50
TERREBONNE.	9 00	Geo Crombie	50	Geo H Gadon	50
W W Robertson	50	Capt Jones	50	Fras Braidwood	50
Sabbath School	50	Richard Woodward	50	Wm Barlow	50
		C T Woodward	50	Dr Dowlin	50
		Samuel Hetherington	50	ollections	32 00
	1 00	Wm Morison	50	Faith Lodge	2 00
KINGSEY FALLS.		Mrs Morison	50		
Joseph Haddock	50	Collection	6 25		42 50
E E Gilman	50			COMPTON.	
Resolution Temple	5 00			J D Moore	1 00
Reports	1 00	RICHMOND.	13 75	Dr Rugg	1 00
		T H Foster		B Pomroy	1 00
		Wm Penfold	1 00	W H Mayo	50
ULVERTON.	7 00	John Tunks	60	P N Rugg	50
James Millar	1 50	Mrs Penfold	50	J Betts	50
Mrs Millar	1 50	Griffith Williams	50	T Louger	50
Henry Lyster	50	John Smith	50	Rev T C Brown	50
Mrs B Reed	50	W T Findley	50	G F Rea	50
Henry Thompson	50	St Francis Lodge	4 00	H C Wilson	50
Mrs Geo Reed	50			Mrs Wilson	50
Alex Scott	50	WINDSOR.	9 60	C L Farnsworth	50
Jacob Armitage	50	A McDonald	2 00	L J Pomroy	50
Wm Hall	50	John McNeil	1 00	Collections	14 44
Reports	1 00	Geo Simpson	50		22 44
		Mrs Geo Simpson	50	MARTINVILLE.	
		J C Marble	50	Collection	2 12
BROMPTON.	7 50	D Swanson	50	MOES RIVER.	
John Greenley	50	A Armstrong	50	Collection	2 15
Albert Wark	50	Robt Hall	50	WATERVILLE.	
Thomas Wark	50	A Frye	50	Collection	2 08
Mrs. Varney	50	Rev Wm McIntosh	50	BARFORD.	
		J Samson, Jr	50	Rev Joseph Chandler	1 00
DANVILLE.	2 00	Mrs J Samson	50	Albert Damon	50
James Boutelle	10 00	Alex Logan	50	John Wright	50
J P Stockwell	1 00	Dr McCulley	50	Mrs Wright	50
Rev J McAlister	50	H N Smyth	50	Geo L Wright	50
M Lynch	50	Robt Mackie	50	John E Wright	50
J McKay	50	Isaac Wheatley	50	Collection	
J L Goodhue	50	H E Cramer	50		5 50
Mrs Goodhue	50	Alba Rankin	50		2 00
A E Lee	50	Fred'k Stevens	50	BARNSTON.	
Mrs J Boutelle	50	H J Brown	50	W R Cleveland	1 00
H McCoy	50	E Morey	50	N Jenks	1 00
A McCallum	50	Windsor Lodge	2 00	Rev Robt Mills	1 00
Earnest Temple	2 00	Collection	3 61	Mrs A H Lovell	50
Reports	5 00			Miss Lovell	50
Collections	8 90		18 61	John Horn	50
		LENNOXVILLE.		Mrs W L Oliver	50
	31 40	Collection	2 65	John Converse	50
MELBOURNE.				H L Cleveland	50
Q McGill	1 00	SHERBROOKE.		Samuel Heard	50
James Millar	50	T S Morey	2 00	M T Cushing	50
W H May	50	S T Morey	1 00	Sullivan Green	50

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Capt  
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John  
W S V  
Mrs J  
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Otis S  
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W F J  
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J McK





## WATERLOO.

J Lawrence	2 00
Henry Rose	1 00
Geo H Allen	1 00
C Allen	1 00
G G Stevens	1 00
E D Lawrence	1 00
E D Newton	1 00
A D Girard	1 00
Geo Young	1 00
J F Leonard	1 00
E Skinner	1 00
B A Haskell	1 00
Mrs A B Foster	1 20
W Carter	1 00
T Manning	1 00
L A Knowlton	1 00
W A Taylor	1 00
Mrs E Stack	1 00
J O Todds	1 00
Rev W B Kenny	1 00
Thos Brassard	50
J B Partre	50
E A Taylor	50
D L Allen	50
D B Moir	50
G Stevens	50
O R Foss	50
O W Hills	50
D Darby	50
D T Frost	50
J R Clarke	50
H W Dawson	50
O W Ellis	50
James Catchpole	50
J P Noyes	50
W N Call	50
C S Nutting	50
David Frost	50
E G Shaw	50
V Nutting	50
D N Taylor	50
J B Edgarton	50
Dr Gilmore	50
A S Baker	50
J M Dubois	50
J Allard	50
F Lincoln	50
E C Eldridge	50
Mrs A E Knowlton	50
W O Lawrence	50
Rev Alph Pheneuf,	50
Otis Lincoln	50
A Draper	50
Rev J A Dons	50
J T Wallace	50
C S Parmalee	50

C Deragon

A K Nutting

L J Jordion

G S Tittlemore

S P Goddard

G W Chapman

Rev C P Abbot

Rev D Lindsay

Rev J M Hagar

J McNeil

Cash

Collections

Reports

## WEST SHEFFORD.

Joseph Gibbons

Mrs R D Mills

C A Hill

Mrs A W Davis

Mrs D Roberts

## BEDFORD.

R Alcombrack

Geo Halcrow

J O Roy

S B Shaw

N H Shaw

N C Martin

E Alcombrack

Collection

S, of T. Association

## COWANSVILLE.

Rev C P Watson

A S Lelanne

W P Carter

P Cowan

Mrs D Mair

A Oliver

Wm Dent

Dr C E Cotton

Mrs M Pharoah

J Massie, Jr

Mrs J Jones

R N Hall

C A Stinehaur

W L Ball

W T Briggs

H P Newall

J A Macpherson

H Gleason

H H Welsh

G Nesbit 50

C H Wells 50

W Stevenson 50

W R Flemming 50

Heman Allen 50

Thomas Sloggett 50

P Vanderwater 50

W S McFarlane 50

S L Chandler 50

Collections 11 72

## DUNHAM.

63 76 Hon Thomas Wood 1 00

G D Baker 1 00

E Baker 1 00

R O Lewis 1 00

A Clement 1 00

J T England 1 00

E N Browne 50

R Martin 50

Mrs W Beattie 50

2 50 James Small 50

Mrs A E Foss 50

C E Baker 50

Mrs Finley 50

J S Martin 50

E W Brooks 50

Mrs J Osgood 50

Mrs Gear 50

Mrs O Woodward 50

2 50 A W Stevens M D 50

Mary McRea 50

R M Scott 50

10 00 Mrs R M Scott 50

John McRea 50

H H Garrick 50

Mrs E Stevens 50

J L Walton 50

J Baker 50

1 00 Frank E Baker 50

1 00 J N Galer 50

50 E Curtis 50

50 J S Baker 50

50 Joseph Lee 50

50 Wm Beattie 50

50 S A Hope 50

50 Mrs G D Baker 50

50 B S Martin 50

50 M Roblin 50

50 Chas T Baker 50

50 G L Kemp 50

50 Mrs G D Kemp 50

50 F S Baker 50

50 Rev Wm English 50

50 Reports 5 00

.Albert Lodge	2 00	O N Hall	50	Prince of Wales Lodge	2 00
Collection	2 35	Geo Borright	50	Collection	5 90
		E Raciot	50		
	33 35	Mrs L A Raciot	50		32 30
EAST DUNHAM.		Mrs D Bowker	50	ATHELSTAN.	
E W Reardsley	50	Mrs H D Pickel	50	Andrew Wilson	1 00
PRELIGHSBURG.		C H Boright	50	Joseph Adams	75
Mrs Austin	1 00	E C Goddard	50	Geo Elder	50
Mrs Lansberg	1 00	O N E Boucher	50	Henry Seely	50
Mr & Mrs Westover	1 00		5 50	John Cairns	50
Rev J B Davidson	50			Wm McIntosh	50
Mrs Davidson	50	CHRISTIEVILLE.		P McGinnis	50
J G Pell	50	Trinity Church Tem-	2 00	G Chambers	50
G R Marvin	50	perance Society	2 00	J McKay	50
E Ingalls	50	HENRYSBURG.		Wm Shearer	50
Mrs P H Woodbury	50	Wm Cockerline	1 00	Robt Lamont	50
Mrs L K Westover	50	Richard Dennison	50	Chas Levers	50
J C Zillworth	50	Cash	50	Robt Johnston	50
E S Reynolds	50			W Wilson	50
Col A Westover	50	LACOLLE.	2 00	A Stark	50
Capt D Westover	50	Cash	12 75	Wm Shearer, Jr	50
Mrs C Fitts	50	ROXHAM.		Cash	75
R Holden	50	Geo Wilson	50		9 50
Jas D Gilmore	50	A Miller	50	COVEY HILL.	
Mrs Blinn	50	Geo Clarke	50	Geo Edwards	1 00
Miss Reid	50	Victorious Lodge B A	50	Mrs W Teal	50
John Krans	50	O G T	2 00	Chas Brisbane	50
Mrs Mary Parker	50			Samuel Barr	50
Pinnacle Lodge	2 00	ST JOHNS.	3 50	Charles Barr	50
Collection	6 56	Wm Coote	5 00	Thos Houghton	50
Cash	4 10	James McPherson	2 00	J K Stewart	50
		R Wilson	1 00	Hattie Churchill	50
PHILIPSBURG.	24 66	J B Futvoye	1 00	James Curran	50
J W Eaton	1 00	Wm Livesley	1 00		5 00
RICEBURG.		A R Lavicourt	1 00	DEWITTVILLE.	
Collection	2 70	C Farrer	1 00	D C Donell	1 00
STANBRIDGE.		A J Wright	1 00	N Ruston	50
Rev S Jackson	2 00	O C Phelps	1 00	Hugh Cameron	50
M McD Jackson	1 50	G H Wilkinson	1 00	Cash	25
Mrs E Cornell	1 50	J H Carsons	50		2 25
Mrs Jackson	1 00	Alex Henderson	50	DUNDEE.	
Mrs M Gardner	1 00	L E Whitman	50	Mrs P Aubrey	1 00
D L Sykes	1 00	H Hull	50	Daniel Cameron	50
Mrs Stanton	50	A Dewar	50	A Cameron	50
O R Anderson	50	J W Borland, Jr.	50	Farquhar McLenan	50
H B Kemp	50	H Gillespie	50	J H Fraser	50
Small sums	60	W E Ramsey	50	Dundee Division	2 00
Stanbridge Lodge	2 00	M L Hislop	50	Cash	75
Collection	4 53	W Allen	50		5 75
Cash from pic-nic	5 42	W E Sawyer	50	FRANKLIN CENTRE.	
fund	1 25	T A C	50	D N Perham	50
Reports		R Douglas	50	John Haire	50
	23 30	John Frank	50	Hiram Gentle	50
SWEETSBURG.		T A Cousins	50	Simon Rennie	50
Mrs G B Baker	50	Alfred Coote	50		
Mrs Buchanan	50	Cash	1 40		

Geo F  
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Mrs F  
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M Per  
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R Grah  
Adam F  
J Thor  
Mrs W

Frank I  
Mrs F  
Chas Cr  
Peter E  
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Wm Ad  
Jos Lair  
Jas Lun  
D Sutte  
John M  
Joseph I

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J & T Ed  
W C Rob  
A Clelan  
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John Cle  
Mrs Col  
Mrs M, S  
Mrs A M  
M Sweet  
Daniel D  
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Miss Mary  
A Hurdma  
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HOWICK.		Rev D W Morison	1 00	John McWhinie	50
Mrs McClenaghan	1 50	Wm McNaughton	1 00	Robt White	50
Thomas Gebbie, Jr	1 00	Mrs John McDougall	1 00	Abraham Taylor	50
Mrs Thos Gebbie	50	Joseph Cairns	1 00	Small sums	1 85
W S Cunningham	50	W Elliot	1 00	Reports	3 50
John Crutchfield	50	J Sangster	1 00		
Dr Fortune	50	Wm Hood	1 00		32 85
A B Stewart	50	A McEachern	1 00		
James Esdon	50	John Baird	1 00	VALLEYFIELD.	
Robt Ness	50	A McCormick	1 00	Rev A Young	1 00
Alex Scott	50	John Smillie	1 00	J Wattie	1 00
Geo Petrie.	50	Donald Crombie	1 00	Chas Perham	1 00
Malcolm Condie	50	Wm White	1 00	D Downie	50
Rev C McKeracher	50	John Gibson	50	C F Irish	50
D Hay	50	Mrs Geo Cross	50	A D McQuarrie	50
W Ogilvie	50	Geo Bryson	50	John Creighton	50
Jas G Carruthers	50	Archibald Sangster	50	Geo M Loy	50
Caledonia Lodge	2 00	Dr McLaren	50		
Cash	50	James Clenaghan	50		5 50
		R Cairns	50		
	12 00	R Cunningham	50	CHAMBLY.	
SOUTH GEORGETOWN		Mrs J Cottingham	50	Rev R D Whyte	50
Charles McDonald	1 00	David Bryson	50		
John Younie	1 00	J P Smith	50	THREE RIVERS.	
John Chisholm	50	T F Taylor	50	Reports	5 00
Elizabeth Fraser	50	J Cavers	50	Cash	10 00
Geo Rutherford	50	John Blackett	50		
Robt Rutherford	50	Mathew Kee	50		15 00
John Rutherford	50	S Cottingham	50		
Excelsior Lodge	2 00	A McGill	50	VARIOUS.	
		R Lockerby	50	Rev A Campbell	1 00
	6 50	W Morison	50	S Tucker	5 00
ORMSTOWN.		J Graham	50	Rev W B Affleck	10 00
Rev W Hinde	1 00	Wm Lockerby	50	Cash	8 50
Rev W K Short	1 00	Simon Fax	50		
					24 50
Total					\$2171 21

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### PARLIAMENTARY ACTION.

1875.

During the last session of the Dominion Parliament, there were presented a large number of petitions praying for the prohibition of the importation, manufacture and sale of intoxicating liquors.

In the *Senate*, the Committee to whom the petitions were referred, presented a report which was slightly amended, and by a vote of 25 to 17 adopted as follows :

The Committee to whom was referred the several petitions for a law to prohibit the traffic in intoxicating liquors, and the Report of the Commissioners

sent by the Government to enquire into the working of a prohibitory law in the United States, respectfully report :—

"That the number and character of the petitions for the prohibition of the traffic in intoxicating liquors already presented to the Senate, clearly indicate that there is no diminution of the desire for a prohibitory law expressed by the petitions to Parliament in the sessions of 1873 and 1874; but, on the contrary, a growing conviction of its necessity, as the only effective remedy for intemperance, and the crime and misery resulting from it.

"That the simple fact, that so very large a number of petitioners, estimated in the aggregate to be not less than 500,000, allege that vice and pauperism are largely caused by the liquor traffic, and that the system of regulating it by license laws has proved ineffectual to check intemperance—and unite in praying for the enactment of a prohibitory law—is sufficient to prove the vast importance of the subject, and to entitle the prayer to the earliest consideration of the Senate. On no other political or social question, ever submitted to Parliament in this country, or in Great Britain, has there been so large a number of petitioners, in proportion to the population, affording so marked an expression of public opinion in its favor.

"That the report of the Government Commissioners shows clearly that the Prohibitory Law of the States of Maine and Vermont has been well enforced, and has largely diminished crime and pauperism, and that its beneficial effects upon the community have been so fully proved by the experience of over twenty years, that there is now no attempt made to repeal it; while in the other States visited—although the law was not so generally enforced—wherever it was brought into full operation, the same result of diminution of crime invariably followed. In the cases where the prohibitory law was for a short time repealed, intemperance and crime immediately increased in so marked a degree that prohibition was soon re-enacted.

"That the enforcement of a prohibitory law in Canada would be less difficult than in any of the States to which reference has been made, on account of our having the power to forbid the importation of liquors from abroad, from which power they are, by the Federal constitution, debarred.

"That the constitutionality of such a law, and its necessity for the protection of life and property, and preservation of the peace, has not only been recognized by the legislation of former years, prohibiting the sale of intoxicating liquors at certain times and places, but has been fully affirmed by this Parliament at its last session, in the enactment of the stringent Prohibitory law now in force over our vast North-west Territory, and by the Act of the present session, 'to consolidate the laws respecting the North-west Territories'

"That in view of all 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 date compatible with the public interests.

"That should the Government not feel satisfied that the indication of public opinion afforded by the numerous petitions presented to Parliament, is sufficient to justify the early introduction of such a law, it would be desirable to submit the question to the decision of the people, by taking a vote of the electors thereon, as soon as practicable."

The *House of Commons* resolved itself into Committee of the Whole, to consider "As to measures best calculated to diminish the evils of Intemperance," when the following resolution was adopted :

"That having regard to the beneficial effects arising from Prohibitory Liquor Laws in those States of the American Union, where the same are fully carried out, this House is of the opinion that the most effectual remedy for the evils of intemperance would be to prohibit the manufacture, importation and sale of intoxicating liquors."

Before the session closed, a caucus of about forty members of the House of Commons was held for the purpose of considering the present position of the prohibition movement. A Committee was appointed, who, presented at an adjourned meeting the following resolutions, which were adopted :—

1st. That in view of the inadequate legislation now existing to prevent the evils of intemperance and the imperative demands by petitions and otherwise for a Prohibitory Liquor Law, the time has come when the friends of temperance, both inside and outside Parliament, should unite on some common basis in order to secure such legislation as will effectually remove the evils complained of.

2d. That as it is essentially necessary that any legislation which might be secured of a prohibitory character, should be fully and heartily sustained by the country, it is desirable to take some steps to bring the question of a prohibitory liquor law, in its financial and political relations, thoroughly before the people, in order to ascertain how soon and in what manner it would be most judicious to make it a direct issue.

3d. That as a difference of opinion prevails regarding the exact time at which legislation should be demanded, as well as the nature and extent of the prohibitory law to be submitted to Parliament, it was desirable if possible to ascertain the opinion of representatives of temperance men from every province of the Dominion in order to arrive at some definite conclusion before the next session of Parliament.

4th. That the Committee be instructed to prepare an address to the people of Canada, setting forth the present position of this question, and calling for delegates to a Convention to be held in Montreal at such a time as said committee may determine, to deliberate upon such matters as may there and then seem most important in the interest of the present movement for the prohibition of the liquor traffic.

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## ESSAYS

*Read at the Fifth Annual Meeting of the Quebec Temperance and Prohibitory League.*

The writers of these Essays are solely responsible for the opinions expressed therein.

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### BANDS OF HOPE.

BY REV. W. B. AFFLECK.

To take care of the children is a Divine command, and their preservation from the blight of intemperance is a solemn duty. The great Teacher said : "*Even so, it is not the will of your Father, which is in Heaven, that one of those little ones should perish.*" The little ones, their salvation and welfare, should claim primary consideration from all good people. While it was written of Jesus, "He feedeth his flock like a shepherd," it was also written, "He gathereth the Lambs in His arms, and foldeth them to His bosom." That tenderness, sympathy and protective affection in the Master should also actuate all His servants to similar well-doing.

What is the seductive temptation and the most manifest danger to our youth ? — Drink ! The facts of the *past*, and the experience of the *present*, all say—Drink ! What, then, should be our earnest and constant work ? What, indeed, but to educate them to resist the temptation and to destroy the destroyer. Juvenile abstinence Societies have been part of the work of Temperance Reformers from the commencement, but not until the year 1848 did they assume effective and perfectly essential form. Their necessity was felt, but who would undertake the task ? Children were being allured, seduced, ruined, but who would stand in the gap ? Their tastes were being vitiated, their morals corrupted and their souls imperiled, but who would stay the plague ? Thank God ! A woman was raised up and hastened to the rescue. The benevolent Mrs. Carlisle, an Irish lady, undertook the high and holy mission, and instituted the first Band of Hope in a Baptist Church, in Leeds, England, in the pregnant and eventful year of 1848. Good lady ! Eternal honor wreaths thy peerless brow !

Jail, and other statistics, had revealed the imperative and urgent need of something being done. By far the greater proportion of prisoners and known criminals had passed through our Sabbath Schools. The precious seed sown in young hearts in that Heaven-born institution was partially neutralised by drinking examples, practices and customs. The Sunday School teaching was

based too much on preparation for *death*, instead of discipline, courage and strength for *life*. Few, very few, voices were raised to deliver them that were being drawn into death. There was a missing link. The golden chain of Christ's death, without the connecting link of Christ's self-denying and self-sacrificing life, was imperfect. The life, the life! is the desirable thing to fit us for the grand and victorious death.

Something practical as initiatory to walking "in the paths of righteousness" was needed. The "soberly" as well as the "righteously and Godly wanted precedent incorporation. The angel of scriptural sobriety stood before the Sunday School teacher, and parent as well, saying, pleading, "*Take this child, and nurse it for me, and I will give thee thy wages.*" A poet, smitten with years, and ripe in piety, beseeching England to:

"Train up her children in the way of usefulness  
"And to feed them with the bread of wholesome doctrine."

And Jesus, moved with compassion, urged, affectionately solicited, "Suffer little children to come unto me." But the terrible drink-demon stood opposing the way of all. Thank God, however, now his forces are yielding; temperance is spreading; Bands of Hope are growing up everywhere; Cadets of Temperance; Juvenile Temples, &c., are flourishing the world over:

"Our cause is glorious, let us move,  
The trampled heart to raise;  
To fill the earth with notes of love,  
And Heaven with notes of praise;  
And worlds to come shall bless the light,  
The temperance teacher gave;  
And those who sought his name to blight  
Shall bless his humble grave.

'Tis a glorious work, deny it who can,  
The work of a faithful temperance man."

Bands of Hope are now acknowledged, beneficent, and satisfactory organizations. Wherever established, and rightly worked by Christian people, they have done, are doing, and will do good. Sunday Schools have been enlarged, churches have been increased in membership, parents hearts have been rejoiced and good results, neither foreseen nor anticipated, have followed. In one Band of Hope (Stannary Congregational) at Halifax, Yorkshire, England, having over 1,700 members, they have added most of their church increase from that department. In two months, 33 candidates applied for admission into church fellowship, and every one of them were members of that incomparable Band of Hope. In that church which grows the fastest, is the most spiritually healthy, and does the most evangelistic work of any church that I know, the faithful, eloquent pastor is a teetotaler, every deacon is a teetotaler, the superintendents and teachers in the Sunday School are teetotalers, and 98 per cent. of its church members are teetotalers, and there need be no wonder that God favors it with such marked and abundant increase.

In a large Baptist Church in Bradford, Yorkshire, England, (the Rev. J. P. Chown), they have a good and large Sunday School, and an equally large Band of Hope, which are very efficiently managed, and they have had nearly

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two join the Church out of the Band of Hope for one who has joined it out of the Sunday School. Surely such things ought to lead pastors and teachers to thought, examination, and to improved action in reference to Bands of Hope. When it is seen how the drink blights, and how sobriety blesses, how the former drives to destruction and the latter leads to salvation, surely no other plea more powerful can be urged to get all to join in our cause.

"Joy and love onward move, with our social band,  
And like two guardian Angels bless our progress through the land;  
Children yet unborn may bless your self-denying choice  
Through many happy years to come singing with heart and voice."

But Bands of Hope, to be practical, useful and successful should be carefully organized, vigilantly watched, their meetings regularly held, and the spiritual as well as the moral welfare of the children attended to. In their organization, each child should get parental consent for joining. A person of sterling integrity and known piety should be elected as chief conductor. Never, on any account, should a meeting be opened or closed without prayer. We can only hope to succeed so far as we have divine approval and help. Care should be taken that no official is a slave to hurtful habits, such as Sabbath desecration, swearing, gambling or smoking, &c. It is impossible for them to teach the right, the pure and the true if they do not live, and practice those virtues.

Do not have patrons, or Presidents, however wealthy or influential, who have not themselves signed the pledge. We had better be weak and few in number, and be consistent, than strong in numbers and weak in virtue and worth. Better, infinitely better, to have ten persons who are known to be right and righteous than ten thousand persons on whom their hangs a doubt.

"Of your Heavenly Father strength and courage seek,  
Swords are to no purpose if the heart be weak;  
If you wish to conquer every foe you fight,  
Keep to the right, friends; keep to the right!"

Care should also be specially taken to hold the meetings at seasonable hours. Children ought never to be turned out of a meeting after nine o'clock at night. If we do not attend to this matter, we endanger the children and grieve their parents. Irreparable mischief may result if these things are not watched. Night strolling in the streets are "THE FOXES, THE LITTLE FOXES, THAT SPOIL THE VINES, THE VINES BEAR TENDER GRAPES." We must not only endeavour to *guide*, but also to *guard* our youth. It is a great responsibility; so let us be faithful to the trust.

"If among the older people you may not be apt to teach,  
'Feed my lambs,' said Christ, the Shepherd—place the food within their reach,  
And it may be that the Children you have led with trembling hand  
May be found among your jewels when you reach the better land."

Equal care should also be taken to give the children something to do. If

"There's something in Heaven for children to do,"

Surely we can find them useful engagements on earth. Let them sing, read,

recite, &c. But be sure to guard against all kinds of theatrical songs and dramatic recitations and costumes. Never resort to such exercises and performances to get money. Do not finger shabby money. Let the Devil have his due. That is his way of raising funds. Do not stoop to it.

“From the perils deep and dire,  
Of temptations sensual mire,  
Keep thy chastened feet ;  
Dread and hate, and turn away  
From the path that leads astray ;  
Satan’s pleasure cheat.”

Establish, sustain and work Bands of Hope on these principles. Then our children will be saved, blessed and made useful, and the happy day also hastened when the wail of woe and mourning shall cease, and when the world shall be sober, safe and sinless. I commend to you the Band of Hope institution as among the greatest auxiliaries for the education, elevation and regeneration of mankind, and I pray that every child may be found among Christ’s purchased jewels when we reach the better land. For that consummation let us toil and pray in hope of final victory and universal joy.

## TEMPERANCE IN EDUCATIONAL INSTITUTIONS.

BY REV. CHAS. P. WATSON.

The Temperance cause is, at the present age of the world, conceded, by the wisest and best of men, to be inseparably connected with human happiness and national prosperity ; it is, therefore, not only reasonable—but it is of vast importance, that this cause should have a prominent place in all plans and systems employed for the education of the young.

How important the work, how solemn the responsibilities, how high and holy the privilege, how momentous the issues, comprehended in the one word Education ! It is surely something far beyond what sculpture is to the block of marble, to which the celebrated Addison compared it.

There are faculties of mind to be cultivated, emotions and affections to be properly directed, habits and manners to be carefully formed, noble sentiments and lofty principles to be instilled. What is education ? Do not the two words *development* and *discipline* contain the ideas and express the conditions set forth by the complex term Education ? Or in one word, in the education of the young, we have CHARACTER to build up ; and wise and skilful master builders are needed so that the edifice may be composed of the best materials—not of “wood, hay and stubble,” but of “gold, silver and precious stones.”

In the work of Education we must ever bear in mind

THE GREAT LAW OF HABIT,

Which is the result of frequent repetition in the same direction of any movement of body or mind, the tendency and aptitude for any action or method to which we have become accustomed. Children at the outset of life have no habits. The utterance of a single syllable costs them earnest effort, and before the child can have any way of saying or doing things by itself, there must have been many pains-taking experiments and artful imitations of those around it. Adults, on the contrary, live and move under the constant dominion of habit; so that, in the language of a pithy aphorism, a grown-up person is "a creature of habit," or "a bundle of habits;" and happy is he whose habits are his friends.

The beneficent character of this tendency of our nature to the formation of habit cannot reasonably be doubted. The friction of life is greatly diminished by this gradual dispensing with the outlay of painful attention, and earnest effort required in the beginning of the youthful career. Besides, this law of habit gives assurance and encouragement to the young that their persevering efforts and noble aspirations shall grow into virtues, and ripen into the rich fruits of a well-ordered life. But, while the young are at liberty to choose what their habits shall be, it is of vast importance that it should be understood that when habits are once formed, they exercise a *despotic sway*. There may be fretting and suffering, and mourning, because of the grievous thralldom of tyrannical habits, but out of the countless multitudes of the victims of evil habits, only a very small remnant are ever able to rise up and drive out the bold and cruel usurper.

It is, therefore, of great importance that *good habits only* should be formed by the young, inasmuch as youth makes statutes for after life, and *the boy is law-giver to the man*.

How powerful and philosophical a motive of conduct does this law of our nature furnish all those who are engaged in the work of educating the young, and whose daily influence is moulding and fashioning human character for its life long and eternal destiny.

The middle-aged have already felt the mighty force of past years fixing its solid impress upon them; they have been, already, moulded not only for the present, but for all coming time. The young have great vantage ground, for to them the present offers its plastic skill, and abundant resources, that they may be properly fashioned for the duties, trials and enjoyments of future life. They are now weaving the web of their good or evil destiny, and every throw of the shuttle draws after it a thread which may become a clew to guide them safely through life's labyrinths, peacefully, usefully, joyously—or one which shall serve as a dangerous decoy to grim shadows, treacherous pit-falls, bitter tears and pangs of unavailing remorse.

As the result of careful investigation, it has been found that most of the inmates of jails entered upon their vicious course between the ages of eig't and

sixteen years. After the age of sixteen or eighteen young people are comparatively safe from the formation of evil habits, if they have hitherto been virtuous and high-principled. Would not the individual history of the great multitude of the victims of intemperance corroborate this statement, as to the *early* formation of destructive habits? Whoever, then, has the laudable desire to sow the seeds of morality, virtue and intelligence in the human mind and heart, so that their divine capabilities may be fully developed, and yield a priceless harvest of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, TEMPERANCE, against which there is no law," must remember that the *season* for sowing is not less important than the soil, or the seed.

From all these considerations of the tendency and power of habit, it must be abundantly evident that, if the long-continued and prevailing custom of using intoxicating drinks as a beverage, is to be broken up; if our homes and our communities are to be shielded from the blighting curse of intemperance, we must of necessity begin with the young. The very first influences which are brought to bear upon the human mind and heart are in the *HOUSEHOLD*, and *there* it is that the foundation of many a drunkard's ruin has been laid. Sad, indeed, that the child's own home should have been the training school for intemperance. The child has seen the father, while showing hospitality and friendship to his guests, offer and take the inebriating glass, and as they drank together they gave evidence of the pleasure it afforded, and the value they attached to its use. Surely, it is no wonder that the child in such circumstances should desire to taste it, too; and when the glass has been handed to the boy that he might sip the few remaining drops, and he has found sweetness in its sediment of sugar, infused with wine or spirit, what could be more natural than that he should associate the use of intoxicating drinks with his youthful ideas of companionableness and social joy? How can parents who show pleasure in the use of intoxicating drink, complain, with any reason, if their children should imitate their example, and freely partake of it too? Oh! that all parents would see to it that one of the very first impressions produced upon the minds of their children, is that of disgust and detestation for intoxicating drinks. If the ancient Carthaginian warrior took his little son Hannibal, when nine years of age, to the sacred altar that he might solemnly swear he never would be at peace with the Romans—the inveterate foes of his nation—how much more justifiable would it be for every father, not in our own land only, but in all the lands of the earth, to take his little boy, in the dawn of his intelligence—and pointing him to the blightings and cursings, and tears and blood, with which the history of the monster intemperance is written in every nook and corner of the earth—receive from the dear child the assurance that he would ever oppose with unswerving hostility this cruel enemy of man, this bold blasphemer of the living God. If all home influences were on the side of total abstinence, then would there be little need to busy ourselves about giving prominence to the Temperance cause in the school, the seminary and the college.

THE TEACHER'S POSITION AS TO THE TEMPERANCE CAUSE is one of very great

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moment. Under present emergencies, is it affirming too much to say that one of the *indispensable* requisites to being a faithful and efficient educator of youth is total abstinence from all intoxicating drinks? The feeling of *veneration* which nature has wisely and kindly implanted in the hearts of young people and which enables any tolerably competent teacher to gain easy access to the sanctuary of youthful minds, and to hold in his hands the tender and sacred interests of both worlds, invests the opinions and example of the teacher as to the temperance cause with great moral power, and places him under solemn responsibility to use his great influence on the side of truth and right, and happiness. Should the teacher, by his example and influence, mislead the inexperienced, trusting youth, the consequences may be most woeful:

"O! let not, then, unskilful hands attempt  
To play the harp, whose tones—whose living tones—  
Are left forever in the strings. Better far  
That heaviest sorrows crush the very soul  
Than knowingly, by word or deed, he send  
A blight upon the trusting mind of youth."

Such thoughts as these should affect the Sunday School Teacher still more powerfully. Total abstinence from all intoxicating drinks is the only safe ground every Sunday School Superintendent and Teacher can take, so that their intercourse with their scholars may not be productive of evil. However gifted in intellect, kind and patient in demeanor; however zealous in the performance of his duties, or able and eloquent in unfolding the blessed truths of the gospel, the teacher may be, yet how pernicious and disastrous to his scholars must be the odor of strong drink, wine or beer, which impregnates the breath of even the moderate-drinking Sunday School Teacher. If intelligent men of all classes in Canada have lifted up their voice in approbation of the recent total abstinence movement among the employés of the Grand Trunk Railroad, so that additional security might be given to the preservation of the human body from accident and harm, of how much more consequence is it that the minds and hearts of our children should be guarded from the blighting influence of those who tamper with so deadly an evil as intoxicating drink. If men require calmness, presence of mind, sobriety of judgment and unclouded reason, so as to discharge aright the duties which they assume to the travelling public, how much more important it is that those who are guiding young and inexperienced travellers through time into eternity be true men, safe guides, denying ungodliness and worldly lusts, and living soberly, righteously and godly.

In the Temperance Education of young people it is of vast moment that their understanding be convinced, and their sympathy be enlisted, so as to secure their cheerful co-operation in the temperance cause? From lack of this, has it not too frequently happened that in many young persons, there has been only a temporary and an unwilling submission, a half-forced compliance which has identified them with the temperance cause only just so long as parental, or scholastic, authority was stronger than their own independence of will, but

just as soon as they dared assert their own will and follow their own inclination they have made a sad rebound from total abstinence to dissipation. If the practice of total abstinence by the young be submitted to them in the absence of genial and cordial acceptance, and without an intelligent persuasion of the rightfulness and excellency of temperance principles, there will be an irritating sense of being in bondage, and a spirit of opposition will be excited which, in time, may be expected to become stronger than their reverence for parental authority; and when feelings of self-respect and shame, which usually for some years exert a restraining influence, have been overcome, there will be an open revolt in the determination to be free from what they unfortunately consider a galling yoke and an odious bondage. A sad illustration of this came under my own notice in the case of a young man who had just arrived from Scotland on a visit to some relatives who were neighbors of my own. Having invited him to take a ride, we had proceeded only a very short distance when the young man asked the startling question: "Is there a place near this where one can get a drink, for I am sick of these teetotal regulations in this country of yours. Its far worse than in Scotland?" I expressed my great surprise that he should speak like this, inasmuch as his father was a well-known advocate of the temperance cause in one of the cities of Scotland. His reply was: "Of course, while I was a boy, I had to submit to it, and even yet, when I am at home, I have to take care that it is not known I take a drink, but now I am here I'm going to have my own way, and get a drink if I can." In the case of this young man, it appears there had never been any cheerful or conscientious adoption of Temperance principles.

Very young children may become intelligent, cheerful and conscientious abstainers. A little boy who had become greatly interested in the Temperance cause, had been forbidden by his father to sign the pledge. At the next Temperance meeting he joined very heartily in singing a hymn till they came to the chorus:—

"We've signed the pledge, we've signed the pledge:  
We'll conquer by and by."

As the lad could not truthfully sing the first part of the chorus, he closed his mouth and hummed the tune, but made up for it partly by singing most lustily. "We'll conquer by and by."

In our efforts to educate children in Temperance principles, I fear they have been too exclusively directed to the dark side of the picture. Besides being warned of the evils of intemperance and pointed to its shame and curse, they should be taught to look upon the bright side of temperance truth. Children naturally recoil from that which is dark and distressing, and doleful, and long for that which is bright and cheerful, and joyous. Let us then point them to the benevolent character of temperance principles, the joy of doing good, and the advantages of exercising self-denial for the good of others. We need not ask for a stronger foundation on which to rest our practice of total abstinence than the teachings of the great apostle: "It is good neither to drink wine,

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nor anything whereby thy brother stumbleth, or is offended, or is made weak.<sup>27</sup> Here we have a morality that is pure, an argument that is all convincing, and a foundation of which we shall never be ashamed. And let it be well understood in all our efforts for the education of the young, that we are guiding them safely, only when their moral sentiments are kept in advance of their intellectual culture. The moral and the spiritual, as superior to the intellectual and the physical, is God's order and God's standard. It is all important that our youth should early receive such moral training as may make it safe to cultivate the intellect; for knowledge without *principle to regulate* it, may make a man all the greater villain. Nana Sahib, the monster of Cawnpore, was a distinguished scholar and college graduate, and yet for lack of moral principle and human feelings his name will be remembered only to be associated with that which is most treacherous, vile and odious.

The cause of Temperance will be found an important auxiliary in the moral and benevolent training of the young. It is very desirable that the scholars of our week-day and Sunday Schools should be encouraged to form "Bands of Hope" and Juvenile Temperance Societies, that, in alliance with cheerful songs, recitations, dialogues and pleasant social enjoyment, in connection with prayer for God's blessing, their intelligent convictions may be deepened, and their devotion to the cause of temperance intensified. And though young ladies at home, or in the Seminary, are not exposed to the same powerful temptations that assail young men, yet their intelligent adoption of temperance principles, and their hearty co-operation with the Temperance cause, are matters of vast moment. Every young lady is invested with an influence which, if used aright, may tend greatly to the promoting of Temperance.

Just a few words now as to Colleges in relation to the temperance cause. The student, during his collegiate course, is surrounded by modifying and transforming influences that flow upon him from numerous unsuspected and inevitable sources, which give form and complexion to the rest of his life. The mind at this period is less susceptible to impression than in childhood, but when the impression is made it is likely to be more lasting. The variability which characterizes childhood gives way in young men to that which approaches settledness. Between the changefulness of youth and the immobility of old age lies the region of fertility, and showers and sunshines, when culture tells more powerfully, and when, if culture be absent, there will spring up a luxuriant crop of that which is not only worthless, but highly pernicious.

A college of young men presents a very focus of intense and effective influences. Independent of all that is there taught or learned, causes are vigorously at work that are sure to impress the character and mould it for all future time. It is in college that the pliable and impressible boyhood gives place to the more rigid features of the man. Away from the family circle and the safeguards of home, the manifold ties which hitherto have been powerful to restrain the waywardness and inexperience of youth from gross aberrations, are frequently broken off. With his social nature expanding, his craving for com-

panionship increasing, and his passions glowing more fervently, influences are now felt to which the collegian has hitherto been a stranger, and daily he breathes an atmosphere vital with transforming influences. And not only is he thus receiving, but he is communicating influences to all around him. He himself is modifying and fashioning the character of his associates, as they are his. He may be unconscious to a great extent of the change that is being wrought in him, but this does not hinder the transforming process. For good or for evil, the influences around are incessantly at work. How well it is when the plastic and impressible nature of the young man, with its valuable freight of aspirations, tendencies, capacities and liabilities is piloted safely through the storms and tempests, the sunken rocks and dangerous shoals that beset the young man in his eventful voyage. From no other quarter is evil to be dreaded by the young collegiate more than that which presents itself in the insinuating, companionable, cheering and yet treacherous cup of stimulating drink. He is constantly giving out so much of nervous energy, that prolonged periods of intellectual application and excitement will be followed by depressing weariness and nervous exhaustion. Should he at such a time be induced to taste the dangerous cup it will seem to afford him a desirable requisite to revive his strength, and remove his weariness; and so he may be tempted by his own feelings and allured by his companions to look upon the wine as a welcome friend, and to partake of it till, crushed and wounded, he realizes at last as thousands before him have done, that he has been bitten by a serpent and stung by an adder. How vastly important amid the pressure of study and the ensnaring companionships of college life that the young man should be strengthened in his resolution to avoid the slightest taste of that which can intoxicate. Sad, indeed, is it if the habits of his professors are on the side of wine-drinking. There will probably be one of two evils as the result of such an example being set him. He will either think it safe to adopt the course of the wine-drinking professor, which may prove his utter ruin; or else, if he still maintain his resolution to continue in the practice of total abstinence, his respect for his professor must be diminished, and the result may be alienation and disgust. Such a case in this city I have myself known.

As the four or five years spent in college are to every young man a period fraught with the mightiest consequences of good or evil, affecting all his coming life, should he not be most carefully guarded against all the seductive temptations to partake of that which has blighted the fairest prospects of thousands of the most promising students? And ought not all possible means to be used to have his sympathies enlisted in favor of a cause so closely identified with moral progress and human happiness as is the cause we here plead to-day? Ought not lectures to be given to the students of all our colleges in which the subject of temperance might be presented in its scientific, physical and moral aspects, and should not the college library be furnished with the best temperance literature. By such means, and by the college authorities encouraging the formation of Collegiate Temperance Societies in

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connection with which there would be discussions and addresses on the subject of temperance, and its claims upon the sympathy and co-operation of all true patriots and earnest Christians. By such means as these might we not hope that many of those who have unhappily gone astray could be reclaimed, and many more be saved from the bitter experience and painful remorse of those who look back upon their college life as the period when they were first led astray from the path of sobriety?

Our young men and young ladies, too, of high culture, warm sympathies, noble aspirations and strong resolves are all needed to cast in their influence with those among the good and great who are putting forth earnest, prayerful and increasing effort that temperance, righteousness and justice may prevail, and that faith, purity and love may extend their beneficent sway. Who can tell the advantages secured to the young by their identification with the cause of temperance, or the good they may accomplish by having their example and influence right in this matter? Oh! that all the students in our Dominion were co-operating with us to deliver our land from this terrible evil! Oh! that all the educators of youth, seeing the urgency of the times and the power for good or evil they are constantly exerting in moulding the character and forming the habits of our youth, would give the temperance cause their earnest sympathies, active co-operation, and *consistent example*; then would our land rejoice, and our young nation be exalted among the peoples of the earth.

## INCONGRUITIES OF THE LICENSE SYSTEM.

BY MR. S. A. LEBOURVEAU, SHERBROOKE, P.Q.

In presenting this subject for your consideration, I will, in the first place, refer to some of the principles upon which the License System is based; at the same time pointing out their inconsistency, absurdity and falsity, and the inconsistency of the advocates of license, in carrying out their principles. In the second place, I will refer to the defects and practical working of our present license laws.

What is the license system? What are its fundamental principles and what are its aims and pretensions?

I look to its advocates for an answer.

They tell us that the first and fundamental principle upon which they base their claim for license, is liberty—perfect, absolute liberty. The right to drink when and as much as they please. They claim it as a right, a right inherent in them; not conferred upon them by the laws of the land, nor by

their fellow men, but a right springing from themselves and above or superior to all outside influences and powers, and not responsible in any way to the law-making power of the state. They tell us that they possess this right, and that if in any manner you attempt to restrict them in the exercise of this principle, you infringe unlawfully upon their rights.

Now, I must emphatically contradict, and absolutely deny, the position they take. They have no such liberty or right as they claim, and when we pass laws restricting them in their drinking practices, we do not in the least interfere with any of their real rights. We here have two distinct statements—the one contrary to the other. One is right and the other is wrong. Which is right? We will see.

If we have this right or liberty in one respect we have it in all. If we have absolute inherent liberty upon one subject we have it also upon all. Either we are absolutely free in every respect, or we are in none. It is an utter impossibility for us to have or possess absolute freedom in respect to one subject and not in respect to all. We cannot at the same time be in freedom and in subjection.

It is true, that we enjoy a measure of liberty; but we do not enjoy it as an inherent right—a right within and derived from ourselves individually; it is a privilege allowed us, subject at all times to the control and supervision of a higher and superior power. By this power I mean the interests—civil, political and moral—of our country and our people. The measure of liberty we possess is not ours, as an inherent right; we are only allowed the exercise of this liberty subject at all times to have this privilege revoked, taken away or restricted if, in the exercise of it, we work any injury to our country or people.

Do you ask for the proof of this statement. I refer you to the history of the world, or of any nation or people, and you will discover that, again and again, the legislative or judicial powers of our country, and every other country on the globe, have possessed and exercised the right to define and regulate the liberty allowed to its people. Look again at our statute books, and on page after page, in every prohibitive, restrictive or directory law you will find the statement confirmed. Again, I refer you to our opponents themselves for the proof you demand, and in their own pet scheme, our License Law, you will find proof of the truth of the position I maintain; for what is our license law but a restrictive or prohibitive law; does it not restrict the people in the exercise of this pretended right; does it not in a measure dictate to them in respect to their drinking habits; does not that law affirm the very principle we claim, the right to interfere in the drinking customs of our country, whenever we deem it necessary for the welfare of the people so to do? I ask if our opponents are consistent? They claim that the liberty of drinking is an absolute right or liberty, one that cannot legally or constitutionally be interfered with, and yet, in their law, they do most decidedly interfere with this liberty.

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To further illustrate their inconsistency, I briefly refer to our sanitary laws. Have I the right on my own premises, with my own money, to purchase and deposit filth in the said premises? The premises are mine, and the money is mine, I can do what I please with my own? Not so, say our liberty loving opponents. You shall not be allowed so to do. You have no right to breed an epidemic in our midst. As a measure of self-protection, and as a right thereby given us, we must forbid you so doing. You must keep your premises pure and clean. But, say they—they that choose can with their own money. Aye, even with the money that of right belongs to their wives and children, buy the very worst kind of disease-engendering and soul-destroying matter, and pour it down their own throats, and no one has a right to interfere. Thus you see that our opponents are not consistent in any way.

It is a common fundamental principle of law and equity, that "No one has a right to benefit himself at the expense of another." This principle applies as forcibly and as justly to the pleasures and follies of life as to mere business matters. Neither you, I, nor any other person has a right to follow a course of action that will bring misery, suffering or loss upon others, they not being consenting parties thereto; and our Legislature have a right—nay, more, it is their duty, to enact such laws and to take such action as will best serve for the protection of the people, as well from all disturbing elements within the nation as from those without.

As I look at it, the question resolves itself into this: Is the liquor traffic of our country an injury or not? If it is, we have an absolute, constitutional right to abolish it. The question of liberty has nothing to do with it. It is purely a question of necessity, and the only question we are called upon to decide is as to the necessity for action. Whenever we have established the necessity for action we have established the right to act.

But how do the advocates of liberty to drink when, where and as much as they please carry out their principles. If this right is an inherent right, it must be a right possessed by all. If you possess it, so must I. We are all alike—we were all created alike; our Maker creates no difference between us. All were created equal, equally free. Yet, notwithstanding this, our liberty-loving opponents, even while proclaiming their own rights, refuse the same rights and privileges to their fellow-men, to those who in reality possess the same rights as they themselves possess. See restrictions as to sale to Indians, sailors and minors.

I have thus met their first principle by establishing the fact that there is no such liberty as they claim; that, if the interests of the country demand it, we have a perfect right, a constitutional right, to enact a prohibitory law. We have seen that the advocates of this pretended liberty are inconsistent with themselves in refusing it to others. Their first principle is unsound, unstable and of no force or effect. But what is the system our opponents so strongly support? Is it not a restrictive or prohibitive system? Are they not both founded upon the same principle, *i. e.*, that the use of intoxicating liquors is

an injury to our country, and ought to be restricted? The only difference being as to the degree of restriction to be applied. They, while in reality recognizing the right to restrict the drinking habits of our country, propose a partial restriction, whereas we propose to restrict or prohibit it entirely.

"But," say our opponents, and again showing their inconsistency: "Prohibition is correct in theory, but you never can carry it out. You can never execute a prohibitory law. It would be a dead letter on the statute books. It would be better to have a law even if not so good, that would be well executed in practice, than to have a perfect law, never executed." (They assuming that a prohibitory law would or could not be executed.) But is our license law executed, or is it also a dead letter? I have no hesitation in asserting that the present license law, in one Province, is violated more than any Maine Law ever was in any State where such a law has been in force. Look at Montreal. There are more places where liquor is illegally than legally sold. In one of our Courts, during the past year, there have been 196 convictions for selling without a license, and how many times had those persons convicted broken the law before they were punished? and we can safely affirm that, where one is punished, at least a dozen cases go free.

Another argument our opponents advance as a reason why a prohibitory law should not be passed, and why we should have license, is the question of revenue. I maintain that, in reality, the liquor traffic of our country does not increase the revenue, but on the contrary decreases it. As another gentleman ~~is~~ to write upon that question, I will leave that subject to him.

Having briefly referred to some of the principal arguments brought forward in support of the license system, I now take up the second division of my subject, namely: "The defects and practical working of our license laws."

In this Province, in respect to the sale of intoxicating liquors, we are governed by the Municipal Code, by an Act, 34th Vic. cap. I, commonly known and designated as the "Robertson Act," and amendments to the said Act, by 37 Vic. cap. III. These acts regulate the sale of intoxicating liquors in the Province. They lay down certain rules by which persons can obtain licenses to sell either by wholesale or retail, by the bottle or by the glass. They provide measures to regulate the sale, legally carried on, and to punish those who illegally sell

Owing to press of business, and consequent want of time to prepare, I only propose to refer to some of the prominent points of these acts. Municipalities are empowered to pass by-laws prohibiting the sale, within their jurisdiction, or by which the Council of said municipalities can refuse to confirm any application for a license. Parties in our towns and cities are enabled to obtain a wholesale license from the government, thus enabling any party to over-ride and virtually set aside the by-laws of any of our towns or cities which may grant local prohibition. There is some inconsistency here. The law gives a town the right to prohibit the sale within its limits, and at the same time gives the government a right to issue a license by which the person receiving it is authorised to sell within the said town. Our laws should be so amended

that, if any town should vote to prohibit the sale within its limits, no one could get a license either wholesale or retail to sell in the said town.

By 36 Vic., cap. II, sec. 7, it is provided that any person, in order to obtain a tavern license, must obtain a certificate signed by twenty-five electors certifying that such a house is needed; that the applicant is a proper person to keep a house of public entertainment; that he is sober, industrious and of good repute.

Sec. 21, of the same act, provides that any person wishing to obtain a shop license, must have his certificate signed by one elector—only one. Tavern license twenty-five. Shop license one. That is the same as to say that a tavern is twenty-five times as bad as a shop where liquor is sold. I dare say our legislators thought so, or else they thought that we needed twenty-five shops to one tavern, and so made it much easier to obtain shop licenses. This is a great mistake. Why our Legislators made the distinction they did I know not. I can see no reason for it. In the city of Montreal the law is different; here it is necessary to obtain three signatures for either application.

The certificate above referred to must certify that the applicant is "honest, sober and of good repute," three very excellent qualities; but what do they want of them in connection with such a business. Is it necessary and appropriate to have honest, sober men; those of good repute; to have charge of and to conduct a business which will make their fellow-men who are honest, sober and of good repute, dishonest, drunken and disreputable. Does it sound very appropriate to insist that none but sober men shall be allowed to make sober men drunken? It is absurd to ask that respectable men must be engaged in such a disreputable and accursed business. In practice any one can get a license. They do not trouble themselves about honesty, sobriety, &c.

The law also dictates that in shops (licensed) they shall not sell in quantities less than three half pints, and none is to be drunk on the premises. They are duly licensed, and thus it is almost impossible to detect violation of the law owing to the cover of the license, it being very difficult to tell whether they keep within the prescribed limits or not.

Our license laws compared, the one with the other, are not so worthy of condemnation as when considered as a whole and compared with other laws. By considering what they embody, and the consequences resulting from them, and comparing them with the principles and designs of the other laws of our fair Dominion, we very plainly see the incongruity of the license system. When we examine the report of the Committee appointed by the Dominion Parliament to investigate the workings of our license laws, and to ascertain the consequences of the use of intoxicating liquors, and find that our judges, police magistrates, recorders, constables and jailors affirm that at least two-thirds of all the crime, suffering and misery with which our country is afflicted is caused by the use of intoxicating liquors. When we consider that the object of all law should be the good of our country, and the protection and prosperity of our people, and the suppression of all crime; and when we know

that the positive effect of laws licensing the sale of intoxicating liquors is an increase, fearful in extent, of the crime, pauperism and suffering of our people, we are led to inquire into the consistency and righteousness of such laws.

One part of our laws defines and declares what murder is, and absolutely forbids the commission of that offence, fixing a very heavy penalty as a punishment upon whomsoever shall be guilty of that crime; another part of our law, at the same time, approves of and confirms a traffic that causes nearly all the murders committed in our country.

I ask, is it consistent to enact one law which in reality creates criminals, and then to pass another law to punish the same criminals. "But, perhaps," you may say, "must we, for the sake of consistency, let all our criminals go free and unpunished." No, far from it. But would it not be both consistent and expedient, instead of creating criminals by wholesale, to stop the traffic that produces them.

As I have already said, I consider the license law, as a whole, totally inconsistent with the general tenor of our laws, and directly antagonistic to the true object of all law; and above all, it is decidedly inconsistent with and contrary to the general interests of our country to have carried on in our midst a traffic that is so detrimental to the well-being of our country as the liquor traffic.

I could point out many other incongruities and inconsistencies in our license laws. I could show that our Legislators, while enacting what they supposed to be a stringent license law, have practically made it a dead letter by leaving so many loop holes, by means of which it is almost impossible to obtain a conviction that will stand the test, when carried to our higher courts; but owing to lack of time, I will pass them by and draw this article to a close.

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## HINDERANCES TO TEMPERANCE WORK.

BY REV. DONALD ROSS.

I feel that the subject given me to discuss before you is just what its first word indicates, beset with difficulties from beginning to end. However, I do not mean to find in that an apology or reason why I should play the hireling and flee away. That hinderances to temperance work do exist, must be self-evident even to the most careless and callous observer. Had there been no hinderances, the restoration of the world from the ravages and ruin of strong drink would have been accomplished long ere this, but its demoniac power is still stalking over the land, and our air is full of the groans and agony of the dying. There are obstacles and difficulties in the way somewhere, and our business as Temperance Men and Reformers is to find out those obstacles, and devise if possible a sure, safe and speedy remedy. I believe there is a special remedy provided by God to meet and remove every evil that afflicts human society as well as the human heart, if we only knew it and had faith and skill to apply it. There is a remedy for intemperance and all the social disorders and woes which it inflicts upon the human race. Let no friend be discouraged. Strong drink is a withering, fascinating curse. It has powers, prerogatives and privileges which no other evil known or practiced among men has. Gambling receives no sanction from the civil law or from the church, yet the traffic in strong drink obtains the sanction and patronage of both, while it gambles in the bodies and souls of men. Thieving in horse-flesh or rotten rags is crushed by the strong arm of the law and the powerful voice of the church, while both of them shield and encourage the drinking usages of society, though it has proven itself to be a robber of human rights and liberties, of life and soul. These facts shew you the high places of power which the traffic in strong drink holds, and the powerful hinderances which it is capable of throwing in the way of a reform. Are you disheartened when you think of the favor in which this monster form of sin and Satan is held in Church and State? Nay! God has written His anathema over it, and has sworn concerning it, that it shall not enter into His kingdom. Christ's kingdom in this world is in human souls, and consists in righteousness, peace, holiness, love—which graces ardent spirits never did and never can foster. Piety, virtue and good are not developed in the souls of men by the use of strong drink, either in large or small quantities, while the temporal or eternal ruin of millions of the human race stand connected with its use. God is against it. Fix, rivet, that fact in your minds. He has written terrible denunciations against it. He has destroyed towns and peoples in consequence of it, and will destroy and overturn—and overturn—until it is removed, root and branch, from a world to be regenerated by his spirit and re-created in his glory.

God's command to you and me is "to abstain from the very appearance of evil." To go not in the way of temptation. To avoid the path and place of the destroyer. To do nothing or to use no liberty which may prove a stumbling block by means of which a brother is made weak or falls. Besides, his command is, that we prepare the way of the Lord—that we cast up an high way for our God, that we remove the stones, take up every obstacle that stands in the way of the coming and reign of Christ, and lift up a standard for the people—the standard of holiness, sobriety and truth. Does any man need to be told that strong drink is an evil, a temptation, a destroyer, a stumbling block; that it stands directly opposed to the reign and coming of Christ, the salvation and sanctification of poor and perishing souls, that it defiles the temple of God—defaces His image in the soul—and robs him in the treasure of His house, and kingdom and glory. That being its character and work, it is an enemy to God, and God is an enemy to it; yea, and all the true friends of God and Christ, must in some way be its sworn enemies. Are we to be discouraged in the face of a foe like this, protected by law, fawned on and flattered by prejudices, supported by custom, strengthened by ignorance and vice, and winked at by Christians? Nay! God is on our side, and though outwardly the contest may seem unequal, verily God's will and truth and righteousness will prevail. That the temperance cause should meet with powerful hinderances as now indicated is no reason why any friend or well-wisher of the cause should be gloomy or doubtful as to the ultimate issue. What good cause that has ever been a blessing to man, or a glory to God, that has not had to contend with fierce, wicked and unreasonable opposition. Your minds readily revert to the reformation, and to the various measures that have been brought before Parliaments, affecting the welfare and well-being of nations—such as civil and religious liberty, education, with the many disabilities in the way of trade and commerce—and the stout, steady and stubborn resistance shown to all those measures of internal and moral improvement. Had the promoters of those national enterprises and moral measures been easily discouraged by the repeated failures they had met with, where would those nations and our Christians be to-day? Let us never forget that our cause is holy—that we are called under God to bring about a reformation, equal to, if not greater than any of the grand and glorious reformations of the past—it is to remove an influence, ancient, wide-spread and the most deadly known among Christianized nations arrayed against the spiritual elevation of the people and the coming of Christ. In such a work and warfare as this we must expect to be met with hinderances, but let us be courageous of heart, true to our God and to our principles, and *the day* will yet declare the integrity and holiness of our cause. Why should any one become faint-hearted or afraid of the temperance cause, because of its powerful and well-organized opposition? Truth and right will eventually prevail. Besides, opposition and hinderances are not always an unmixed evil. There is honey in that old carcass if God would only give us eyes to see and grace to use it. Is it for naught that God allowed this evil to assume such power and magnitude? Is there no blessing

in it? Like the unsanctified tongue, an unuly evil, full of deadly poison—scattering desolation and woe where ever it goes—and yet, as from the deadly nightshade, a healing virtue is extracted, so from this concerted power of evil we may learn moral lessons to strengthen and encourage us in our efforts. First of these, that all opposition to righteous measures tends to develop in right minds a holier determination to conquer or to die. The natural effect of a well-directed and powerful organization against the right is not to intimidate into a passive concession, but to stir up the whole man into a calm, earnest, decided, nervous resistance. Some of the noblest deeds, the grandest doings and darings of human life have been executed under the encroachments of a well-directed and desperate force. Now, this is one great benefit which we may gather into our souls and develop into our character by the presence and power of this formidable evil. What noble and grand characters were developed in the reformers, by the manly grapple and earnest conflict they had to wage with the huge and overshadowing power of superstition and error. Let us be of the same mind, and ours will be the same character.

A second benefit that must naturally come to us from the hinderances which strong drink puts in our way is this—it enables us to see and understand with greater clearness the heinousness and hideousness of the evil itself, and to judge more fully of the correctness or incorrectness of our own position, and thus establish us more thoroughly in right principles, and makes us more earnest and determined in carrying them out. In all matters of reform, before any effective change can be accomplished, it is necessary that the reformers themselves be fully persuaded of the holiness of their cause and the correctness of their plans and principles. Even Paul says that he would not have known what sin is, but by the law. What law? Christ's law of holiness which takes cognizance of the inner thoughts of the heart. So neither would you or I ever have known the enormity of evil, the concentrated power and desperate determination of strong drink to rule and ruin the destinies of men, if this law of Christ which forbids the doing of that which proves a stumbling block to a brother had not been taught and talked about.

What is our aim? Prohibition! To get a law that shall denominate it a crime to make or sell ardent spirits as a beverage. This is the object of our organization—unconcealed, blazoned abroad—through every town and village and hamlet in the Dominion. We have no purpose, political or ecclesiastical, to serve, but this one—to dry up the sources of that inundating flood of poison and death; to stay the maelstrom of fire that consumes the life and morals of our people. This is our whole aim, to remove from society a curse that withers the social and moral sensibilities of man, to lift from his brain the fogging influences of strong drink that unfit him for reasoning about the solemn duties and responsibilities of a religious life, that his understanding and heart may be open to receive the truth and be saved. This is the main object of our organization. Is it unworthy? Who oppose us? Where do the hinderances come from? Not from God. He is not opposed to the health,

happiness or holiness of his creatures! He puts no hinderance in the way of their peace, prosperity or purity! In no sense does He seek to degrade, debase or destroy His children. But He does seek, with an intensity of desire such as human language cannot express, their grace, glory and good. For what purpose did He frame a government, institute laws, duties and prohibitions; but to make His people wise, virtuous and good? Is Christ Jesus opposed to our efforts and work? If so all our plans, purposes and pains will come to naught. If opposed, then we misunderstand His words, works and mission, and the sooner we disband the better. To fight against the Lord of Lords is a madness which I hope no member of any temperance organization will ever be found guilty of. Why did Jesus come to our world to breathe its unholiness and pestilential air? Was it to save the souls of men? Yea! and their bodies also. What is the body of the Christian designed to be? The Apostle answers: "The temple of the Holy Ghost." The redeemed body, then, is a holy thing—sacred to God as the home of His spirit. Christ died to deliver the body from its perversities, proclivities and passions, as well as the soul, and the apostle's injunction is that "ye defile not the temple of God." How is the body defiled? From within by a corrupt heart, from without by diet, drugs, drink—chiefly by strong drink. I am disposed to think that a vast deal of the sanction and patronage given by many Christians to strong drink arises from the low and false ideas they entertain of the sanctity of their bodies, every member of which was redeemed by Christ's blood to be consecrated to His glory. The idea of the soul's salvation holds too exclusive a place in the minds of many, and hence the indulgences granted to the body as if it were only a miserable and wretched appendage of the soul, to be borne with till dropped in the grave; there to be purified. The body of the Christian is, or ought to be, holy; and his duty is to keep it growing in its redeemed purity. Ardent spirits defile the body, kindle the fire and flame and fury of appetite, lust and passion. Ardent spirits present no qualifications for praying, praising or preaching; no fortification against disease, danger or death; no guarantee against trouble, trial or temptation; they are of no use in the Christian life; they have no tendency to health, holiness or happiness. The object of the temperance movement is to remove them out of the way, so that the bodies of men may have their lawful use, become receptacles of the Holy Ghost, and be devoted to the glory of God. Did not this form an important part of the work of Christ while on earth, ministering to the health of men's bodies. The first thing he did was to remove their physical maladies, and then cure their souls. Is not that the very thing this society aims at, to remove disabilities which stand in the way of many people in getting into the kingdom of Christ, and hand them over to the church unfettered by temptation, untrammelled by vice—that she may shew them the living Christ, the "Lamb of God which taketh away the sins of the world." This being our object and aim, can the Lord Jesus be opposed to our work? Is the Holy Spirit in opposition to us? If so, ours is a fruitless endeavour. Before his breath and influence all institutions and society whose aims are not pure must perish.

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Paul says grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Indulgences in strong drink by our fellow-men grieves our own spirits; much more the Holy Spirit of God. Few Christians who have travelled any distance but know what a grievance it is to have to put up at a tavern where the fumes of strong drink, profanity and blasphemy prevail. Is that the place where you would look for the indwelling of the Holy Spirit? Are these the individuals who are in a proper condition to receive a visit and baptism of His holy fire. In vain do we ask the Holy Spirit to dwell with us, so long as we keep our own breath and spirit, and heart and society, impure by indulgences in that which hardens the heart and demoralizes the conscience. If any gentleman in this city were to ask me to his house as a guest, and while entertaining me should insinuate mean things of the Christian religion, and should affect to despise that holy name which is as ointment poured forth to every Christian, I should feel offended, and would remove my steps from his threshold. What does strong drink teach men to do but to blaspheme the name of God and His Son, and is the Holy Ghost to make companions of, dwell with and in those who despise God and His truth. The Prophet Isaiah's idea was, "put away the evil of your doings; cease to do evil; learn to do well. Then come and let us reason together, saith the Lord." Paul's idea, "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof," and then may you hope for the Holy Spirit of promise to dwell with you. Is not that the very thing which our society is endeavouring to do; preparing the minds of men, so that they may and can reason with God about their own destiny and happiness, by removing this, one of the chief obstacles which stand in the way of the coming and reign of the Holy Spirit over the heart and affections of men. The Holy Spirit desires to come and bless our nation and dwell in it, and make us a happy people; but how can we expect Him, until we do what we can, to remove His grievances. This is what the League and all temperance organizations are laboring for. Can the Holy Spirit be opposed? But, beside, have we not the sympathy of the whole company of the redeemed on our side, many of whom were bitten and smitten by the fangs of that serpent—and all of them less or more tempted and tried and tarried while here on their pilgrimage and progress after virtue and holiness. But, more; have we not the co-operation of angels? I have often thought, if there be such a thing as guardian angels—and who doubts it?—they give the most practical evidences of their presence and power in the deliverances of drinking men. If then they interpose in behalf of the drunkard and shield him in dangers, use their benign power to save him, then they must be in the fullest sympathy with our cause. Think of the vast army of loyal men and women enlisted in the temperance work now in the world, and these daily on the increase—combine all the above forces—and what a power is with you? Are you not ready to exclaim with the apostle, "Who can be against us?" Oh! this is a rising tide—growing, deepening, widening as the years roll on, like a majestic river expanding as it reaches the sea. So the temperance cause is gaining in volume and power, and is destined ere long to fill the earth.

Who oppose? The manufacturers! These are a power in the land. Their interest and business, as it is termed, is large, involving a vast amount of capital and labour. Capital and labor are difficult questions to deal with—such has been the experience of the past, when both these interests had entered into wrong channels, become established by custom, and patronized by law—exceedingly difficult to correct. There are millions of dollars invested in this business in our country, and several thousand hands employed in its manufacture and traffic. These all (at least the majority of them) regard this a legitimate business in which their time, toil and living is concerned. Why should they not, when it is sanctioned by the Church and protected by the state? How can it be wrong, when Parliament and Presbytery, and Prelacy, say it is right? It is only that fanatical band of temperance people that say it is wrong, and are we to give up our legitimate business for their cry? The government of the country says, we cannot get along without you; you give us the largest amount of revenue of any single business. A few of the farmers say we could not get sale for our barley, corn, rye and hop without you; you create for us a good home market. Thousands of officials of gaols, penitentiaries, asylums, night-watchers and nearly all the police force would be out of employment if it were not for us; besides, we give employment to thousands in various ways, thus furnishing their families the means of subsistence and stimulating the trade of the country. Not a few physicians will tell you they could not cure the sick without us, and even some Ministers of the Gospel tell us they could not endure the toils of preaching, the wear and tear of mental anxiety and labor, the privations and worries of ministerial life, without our cup of cheer and strength. I tell you, we are indispensable to the very life and prosperity of the nation, and this warfare upon us by that miserable band of zealots is a savage, ruthless attack upon our just rights and liberties, and we must band ourselves together in our own defence.

This is the foe with which you have to contend. That is his place, position and power; shielded by custom, protected by law, confident in the integrity of his cause; drawing his sympathies from all classes whose unhallowed gains are affected thereby; and, alas, his moral support from our friends—not an enemy to be laughed at, to be conquered by oratorical gestures, extravagant utterances or silly jokes. This is a traffic no less powerful than that which brought gains to Demetrius of old, who when he saw that his craft was in danger, stirred up the people to rage and riot against Paul. So this power, when it begins to realize its danger, is not going to pass off the stage without a desperate struggle. Let us remember the words of the Lord Jesus to His disciples, who had failed to cure the poor lunatic brought to them. "This kind," saith he, "goeth not out but by prayer and fasting." Let us look our foe calmly in the face, weigh his arguments, gauge his power, measure his pretensions, study his tactics and know of a certainty his aim.

The manufacturer says he has a vast amount of capital involved, which would not have been there had he not been encouraged both by church and state. He thinks it a wrong to be made war upon to the injury of his property

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and gains. To which we reply : Both government and church have done wrong to encourage you in creating this evil. It is the manifest duty of the one to pay for your property its fair value, and the duty of the other to pray for you that your sin and the evils that you have occasioned be taken away. But does it not occur to your mind, that, although church and state have encouraged and fostered you in your work, they did it in their blindness; that it is the ruin of your offspring, friends and kindred, and therefore a grievous wrong? Does not common sense and the dictates of your own generous heart declare, that, however much and well the law and public opinion may sustain a traffic which is injurious to the well-being of society, man has no right to engage in it. God never created the human family to be as the fish in the sea, devoured by one another. They were made to bear each other's burdens, to be kind to one another, provoking to love and good works. The manufacturer of strong drink is not kind, his work does not tend to good, but to the ruin of that brother who was once created in the image of God. You have no right in reason or conscience, from God or his truth, to fill your brother's house with serpents that will bite and destroy him and his household; no right to kindle a fire on his premises that is sure to destroy his property; no right to breed a pestilence or disease at his door which is sure to affect and inflict trouble on him. Take the most favorable view possible of the manufacture of ardent spirits, and what is it to the nation and the church but a plague, a pestilence, a cancer eating the very life of social and domestic happiness and national greatness. You do not need to be told that the day of a nation's greatness is not the day of her might in swallowing strong drink; that the church's bright revival days were not the days when she most encouraged the use or manufacture of strong drink. True, very true, says the manufacturer; but my money is in the business, all my temporal interests are there; the government says it cannot get along without me; I create the revenue, and by far the great majority of the rich and fashionable say they must have me; the drunken rabble (I hate them) say, they must have me; the pious folks, with their many infirmities say, they cannot live without me; and the good Christians, in large numbers, out of every church under heaven, with all their various shades of distinction, grades of honor and marks of piety, are agreed that I am a good creature of God, and most significantly they nod, and smile, and say—go on. Now, how do you ask me to go out of your way, and the coming of your Christ, when these my friends stand around me in such crowds and say to me, hold fast to your position; it is our life and our pleasure, and your profit? Remember, that some of my greatest admirers, best supporters and warmest advocates—the men for whom I have the highest respect—are members of the Christian church, the same churches to which you yourselves belong. How can I resign my position when my friends will not allow me? I confess and acknowledge to you that my business, viz: the manufacture of ardent spirits, has sent millions upon millions to a drunkard's grave and to an eternity of woe, desolated more homes, broken more hearts, dashed more hopes, ruined more lives and peopled this world with more suf-

fering than any other evil known among men, but my friends will not allow me to close doors, cease work and retire.

This being the case, you are not the bad man whom I have taken you to be. Your friends lay all the blame upon you. They say stop the manufacture and this evil will come to an end. So long as the manufacturer is allowed to go on furnishing it, people will drink. If you wish to cure society of the evils of intemperance, lay the axe at the root. They do not tell us anything about the encouragement they give you, but they tell us that you are the prime generator of all this evil. Stop the manufacture, is the cry of that large class whom you say are your best friends. That is what we mean to do, God helping us. But we do not wish to use force until first we have reasoned with you, and, if possible, gained your assent.

Your friends lay the blame on you, and you lay it on your friends. Between you the evil lies; I hope there is no private understanding between you—that were dishonorable to both—for you both admit the evils of intemperance. To my mind, there is a shamelessness of hypocrisy in the admission of a great evil, and then patronizing and creating it. Admitting that your friends are the cause why you produce this deadly and devouring stream; for it is a fact that a man's friends do sometimes place him in a false and even cruel position. But still I fail to see your innocence. Can you not say to your friends, this business in which you wish me to continue, this traffic in ardent spirits, is a traffic in human souls, paralyzing to the best interests of humanity, and you cannot and will not sacrifice the best feelings of your nature; the high and holy instincts of your conscience in doing wrong to please friends. The worst enemies a man ever had, are those friends that constrain him to live and act contrary to the free and enlightened dictates of his conscience. If all you who are engaged in the manufacture of this evil were to resign, and say to your friends that owing to the innumerable evils which arise out of this traffic, your conscience would no longer allow you to accept of their patronage and favor, and as you hope to be forgiven for all the woes you have occasioned in the past, would pray them never to place a fellow creature in as false a position as they have placed you. What a staring of astonishment there would be in the Dominion, equal if not greater than the wonder of John Bunyan when he was reproved for his blasphemy by a woman whom he thought less reputable than himself, and which resulted in a Pilgrims Progress—a book second only to the Bible in its moral power. I have no doubt that your renunciation of the manufacture of strong drink would be followed by another *Progress for good* unrivalled in any age for its moral influence and power in elevating the suffering masses of mankind. We ask you to consider your own position, and see if it be not true of you as of One of old, that a man's worst enemies are those of his own household; we ask you to consider your position and see if it be manly in you to be used as a tool by your friends to ruin others in their temporal and spiritual interests; assert your manhood, abandon your business and help us to put the country in a position for self-improvement, that it may arise in material and mental development in social life and order to be the admiration

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and example of the world. At present you and we are opposed to one another; a house divided against itself cannot prosper. If we give up to you, and we ourselves and all men take to strong drink, where would our nation and country be? If you give up to us, with liquor banished, reason on the throne, schools and churches full, laws respected: we give you empty jails, joyous homes, a virtuous people, a prosperous nation, whose God would be the Lord. We cannot cease opposition to you in this traffic, whether it be a voluntary or involuntary thing on your part without giving up our conscience, our faith, our Bible, our God. But now that the manufacturer has laid all the responsibility of his work upon his friends, we turn to them and ask what means this? Why place a man in the interests of business in the generation of a traffic that depraves his own nature, ruins the members of his own family, blunts his conscience, subverts the end of his being and unfits him for glorifying his God. Why do this? this is not doing unto others as you would they should do unto you. You make a beast of a man, when you compel him to murder his conscience, and to lend all his powers to the begetting and producing a traffic that depraves a community. He blames you who demand strong drink and the social glass, and that with a fair show of reason. He says, demand creates supply, and not supply the demand. People are governed more by want and desire than by supply. In all articles of trade this is true to a great extent, yet there are things which by their abundance or facility of attainment create a desire for them. One of those things is strong drink, and yet it is true even of it, demand creates supply. There would be no manufacturing of it if no body drank it. Hence the manufacturer's imputation of guilt upon those who demand it has considerable force in it. Government demands it for the revenue it creates, and therefore offers a premium and protection to the manufacturer. This is blind policy; nay more, wilful and therefore wicked in the extreme. How often has it been demonstrated to the government by facts and figures that the traffic in strong drink entails more waste and worthless expenditure than the revenue received amounts to. There is not a solitary municipality in the country, which, if asked for testimony, would not declare we are losers to double and quadruple the extent of the money we receive by the licensing system; there is no gain to council, county or crown in fostering the traffic in strong drink. I do not deem it necessary to bring forward tabulated statements in proof of the assertion now made. That has been done so frequently that I see no reason for it. A notable instance of the economy, order and wealth-producing power of prohibition was given in the *Witness* the other day between two small towns in the neighborhood of New York, of nearly equal populations, viz: Yonkers, N. Y., and Vineland, N. J. The one had 145 saloons; costs of police \$37,000. In the other no saloon; cost of police \$75. Whole expenditure of the civic management of the one \$60,000, in the other \$475; leaving a gain of \$59,425 in favor of prohibition. These figures and facts speak for themselves. Will our government look at these figures? Will it consider why we ask prohibition? Do we not give reasons for our faith as well as arguments for our aim? Is it vain to look to our politicians. Where are our statesmen? they surely cannot fail to understand our object; to them we

appeal; to the ballot box; to God. What is government? what means it, if it does not provide for the liberty, life and liberality of head, hand and heart of all the subjects without fear or favour. But when a government favours one class of men engaged in a traffic ruinous to the people, then it turns a portion of its own subjects into land-sharks, preying alike on fowl, fish and flesh. This is neither just nor kind. By such a policy the ends of good government can never be secured. Government becomes a failure, no matter what form it is, when it legislates to the injury of any of its subjects. Legislation on strong drink, save in the line of prohibition, is an injury to some one; nay, to every one—to the maker, buyer, seller, drinker and abstainer, and therefore is a gigantic failure so far as good legislation goes. Need I refer you to Great Britain for your illustration; her repeated failures in this matter, and her present humiliation. To government we would say, we cannot endorse your policy in creating a revenue out of the blood and bone, life and soul of our people, and we ask you in God's name to desist, and stretch forth your strong arm and take hold of our hand, and help us to remove the enemy and curse of our country.

The liquor venders—and these are legion—are a great hinderance to temperance work; their hostility is open, bold and determined. From them as a class, under existing circumstances, we can look for nothing else; it is their business, their life, their all. However, they are not all hopeless as to reason, or helpless as to redemption. Some of our most valuable citizens were once engaged in the traffic. God opened their eyes, and they have fled from Sodom. Not a few who are engaged in the sale of this woe-procuring beverage, if they were sanctified by God's grace and placed in positions of trust and honor, would be a credit to the country. The love of gain has induced many a noble young man to engage in that business (especially when the church and good citizens made it respectable), with the idea soon to leave off for better employment, but in the mean time became so entangled with its snares, or bewitched by its fascinations, as to go on from one step to another into hopeless and helpless ruin. They are not all mean and unprincipled men who are engaged in that traffic; but, alas! how soon the most fine gold becomes corrupted. You are grieved when you think of the amount of intellect, heart, energy and skill that is worse than thrown away in the vast army of liquor venders in our country. And yet many of these persons will tell you 'we are engaged in this business because the law provides for and protects us, and Christians by their patronage makes it respectable for us. We get our license from the council; Christian men! elected by the good citizens of the community! nearly all of them members of some church. It is the will of the Christian church that we not only go on in the business, but be protected in it. We are neither the creature of the heathen, pagan or Mahomedan; we are the offspring of what are called good people; we flourish only in Christian nations, because so-called people protect and defend us.' Brethren, I do not like to hear a dog abused for hunting and tearing sheep when his master gave him permission. I do not think it is fair to hang a dog for killing sheep when his master set him on. The master of the mastiff is responsible for the damage done; not

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the dog, and where just laws prevail he shall be made to pay. In this case the master of the mastiff is the Christian Church. It is the church that sets him on the sheep and lambs of the community, and I do hate to hear this hypocritical howl and yowl of some Christians against the tavern-keeper when he has succeeded in ruining a good-hearted, inoffensive but weak man. Who planted the tavern there? Who gave license to the keeper? In our country, the Christian church. At this moment, I venture to say, she holds 4-5ths, if not 9-10ths, of the population of the Dominion in one way or other in her connection and under her influence. She could at any moment, if she were so minded, independent almost of Legislation, say to strong drink thou shalt no more darken the threshold of our country, or enter the sacred precincts of our halls. The voice of the church, like the voice of Jesus, should bring terror and flight to all the workers of iniquity. But, how stands the matter? Is it not too true that she is largely the sanctioning and patronizing power of the vender. From Gaspé to Vancouver, not a township in our country could give a license if the church said NO! but she not only gives license through the influence and vote of her membership, but makes the traffic respectable indeed by admitting to her ordinances, and sacred offices, the men and their families who hunt down the life of her weak ones and slaughter her children. Verily so long as the church behaves herself in this way, she had better for consistency's sake be silent on the liquor question, and give her keys to the liquor vender. Explain or understand this who may or can; a band of Christians in a community organized into a church, calling a minister or a priest, setting up the ordinances of religion, pledging themselves by sign and seal in a sacred covenant to give their minister thus called to take the charge of their souls, "*all dutiful respect and encouragement in the Lord,*" and at the same time go and give license to a tavern on the opposite side of the street; another and another, in the outskirts of the parish. To the one, they say, save us and our children; shew us how to be and to do good; to the other they say, give us strong drink to inflame our passions and harden our hearts. To the one they say, we encourage you in the Lord; you all know what encourages a godly minister. To the other they say we encourage you; you all know what encourages a tavern-keeper. In the one place they kindle the fires of Heaven; in the other the fires of hell. They support both, dividing their time and devotion between them. In the name of wonders, what do these Christians mean, by setting up and keeping up two antagonistic and opposing forces. The benighted Spaniard turns out on the arena a man on horseback to fight a bull; that is his savage amusement. But, surely, enlightened Christians are not amusing themselves by setting up the two rival forces of Christ, and Satan's kingdom, to see which of them will gain the mastery. What do they mean? What can they expect from these circumstances but waste, want and woe? How can a Christian be advancing Christ's kingdom by creating and fostering opposition to it? How can he be doing the work of the Lord and the work of the devil at the same time? "How can a fountain send forth sweet water and bitter?" How can a Christian be loyal and true to Christ and of his own free will and accord upholding an institution which in its fibre and blood is the very enemy of man and his Maker.

No doubt these Christians will say, we do not license a man to make drunkards; we bind him hand and foot with regulations that forbid such wrong doing. True, very true; but he bursts asunder your regulation as easily as Samson snapt the Philistine withs; but we punish him when he does wrong; true, he pays his fine, comes back and carries your children away as Samson carried off the gates of Gaza; but then we shear his locks, put out his eyes, and cast him into jail; true, that lasts for a little while; being so fond of his sport, you take him out again, and being enraged he takes hold of the pillars of your national life and pulls down the whole social fabric of your society in ruins. It is not safe to be sporting with the rumseller—giving him liberties and restraining him—calling him a good citizen and checkmating him in his business; that only chafes and awakens a more desperate determination in him to ruin you. Do not sport with him. There is a *spirit* in him which a righteous God may employ to your sorrow. With the rumsellers armed with such power, we have little hope to secure them as our allies—they are opposed to us, and we are opposed to them—our reconciliation lies in God by the removal of this curse.

We are greatly hindered by the attitude of the Church; the conduct of the great majority of professed Christians. In making this statement, we bring no railing accusation against that large, intelligent and virtuous portion of our community, but to express regret, and endeavour to show them how their attitude appears in our eyes, and how it affects us. We think the church ought to inscribe this measure of PROHIBITION upon her banner, in letters and characters so distinct that the way-faring man, though a fool, cannot mistake it. We are of the opinion that the church should make total abstinence from intoxicating beverages an *additional* test of membership; and while she refuses or neglects to do this, she is using her power against us; we are far from thinking that this is the intention or will of the church; her various court deliverances shew her belief to be that intemperance is a gigantic evil, standing in the way of her own efficiency and moral advance, but unfortunately her unpledged condition places her in an attitude that hinders us and her own true work, and favors the enemy. Is it not a lamentable fact that there is scarcely a denominational church in our Dominion, that has said that to be engaged in the traffic of ardent spirits disqualifies for membership; with one breath all our churches say the thing is wrong; with the next breath nearly all sanctify the evil by taking the publican as a publican into her bosom. To take him as a penitent would be her Christ-appointed duty; but not as a publican. Will the Christian Church think over this matter—put herself right with her Master, her mission, her principles; or put us right—for it is a miserable business for Christians to antagonize one another when their object and aim is one. Let us consider each other to provoke unto love and good works. We say it with no ill-will, but with mingled feelings of pain and pity that the present attitude of the Christian Church is unfavorable to the temperance movement, and we ask why does she suffer herself to be in such a false position.

But again, the unpledged position of the majority, and I fear the large majority, of the ministry of the Christian Church is a mighty hinderance to the temperance

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movement. We do not mean to denounce and unchristianize all those ministers as the enemies of the Lord Jesus Christ. Far from it. They are, without doubt, as honest in their convictions as they are honorable in spirit and life. But we do ask them if it would not be better for the church, society and the world if they were pledged to total abstinence? I do not say that Christ laid down a positive law prohibiting the use of wine to his apostles or ministers; but ask if, in the circumstances of the case, as society stands to-day, poisoned in its very blood by the use of strong drink, and the church shorn of her evangelistic power and life, to a large and lamentable extent thereby, if it be prudent and right to remain passive or unpledged? Our people cannot get such wine as Christ made in Cana? No, not even the wines made on the slopes of Lebanon, or on the sunny fields of southern France. It is commonly reported that there is more wine manufactured in the City of Montreal, where scarcely a grape grows, than leaves the Oporto. This indicates, in a measure, the spuriousness of the article imposed upon the public. I speak not of the other deleterious drinks that are poured out as a flood; but ask, in view of the above fact, if it be right for the gospel ministry to yield their silent influence to that which, in itself, is so impure and so destructive to the health and morals of our people? Is it not the duty of the Christian ministry to set an example of self-sacrifice and self-denial in all things, and to abstain from the use of those things that do not tend to health and holiness? "Example before precept" is an old but true adage, and nowhere applies with more force than when directed to the Christian ministry. How much of the success and progress of Christ's kingdom in its spread and power over this world is made to hang on and around the example of Christians? Their unity, purity and love was to be the convincing testimony to the world that Jesus was the Sent of God! Is there an influence known among men more potential than the example of a godly minister? His speech may be weak, his presence contemptible, but his influence mighty. If, for instance, the minister sets the example of moderate drinking, against which there is no law, his influence goes out in support of the drinking usages of society—I grant you involuntarily on his part, but none the less pernicious and destructive in effect. I leave it to philosophers in their idle moments to discuss the point where voluntary and involuntary influences touch, and where the responsibility of the latter begins and ends. To my mind the safe course to take is neither to create or be the occasion of starting involuntary influences or acts, especially in the line of strong drink. With brethren who take the social glass in moderation, we have no issue to make, no war to wage, save for the indirect influence which grows out of their act, which proves such a deadly hinderance to temperance work and the salvation of souls. I can remember the time when I thought it right to take the social glass because my minister did so. I can point you at this moment to a score of men about my own age who, in endeavoring to follow the example of the same good old minister, are tottering on their way to an untimely and dishonorable grave; some of them already there. Thousands every year go to temporal and eternal ruin in attempting to follow the example of the self-controlled in the use of strong drink. It is not every man that can walk a rope across the chasm of Niagara; not every man who can begin and end life in moderate drinking. For here and there an old man you can find of that type in society, the various pathways of life are

strewn with the dead and dying who have perished in the attempt. History and experience has proven, with terrible emphasis, that it is not safe for young men of a parish to try, and follow the example of their minister in the lawful use he may make of the ordinary beverage. Blondin did and could walk his rope with safety over the Niagara falls, but who dare follow him? Would it not be bitter mockery for him to cry to you, when half way across his rope, saying: "Follow me; do as I do," when he knew, and you knew, that to attempt that would be your death; that your head, though ten times as strong as his in its intellectual power, could not stand that giddy height? So neither can that brother whom you reproachfully call weak, though possessed of qualities of head and heart in no sense inferior to you, follow you in the moderate use of strong drink, and to say to him: "Do as I do, be as I am?" is a cruelty unsuspected in a gentle burden-bearing servant of the meek and lowly Jesus. Thoughtful young men are apt to lose confidence in, and lack sympathy with a minister whose example in his attitude to strong drink is not to them perfectly safe.

Understand me, I am not now going to read a homily to my brethren in the Dominion, as if I was some great one clothed with more than Episcopal authority, and to say to them what they must do and be in reference to strong drink; nay, my aim is simply a friendly talk about their unpledged condition as an indirect and powerful hinderance to temperance work. I respect them too highly, love them too sincerely, know them too well, to entertain anything else than confidence in their integrity of heart and purity of motive; and, therefore, all I do is to throw out hints for consideration, to see if it be possible for us to get on a common and safe platform, where we can give battle with effect to the common foe of our kindred, religion and household. Are there not enough souls lost; enough homes made waste; enough broken-hearted women and desolate children in the country; enough of the earnest labor of Christian men and women thrown away and of the Lord's treasure squandered? I put it to any minister's experience if an indirect influence is not often more potential for ill than shameless wickedness? In stirring up a church to greater activity in religious life and labor, who are the parties generally who present the greatest hinderances? Is it not the morally good and upright, whose ideas of a religious life consist in a correct, decent, well-ordered conduct from without, who cannot be got to a prayer-meeting to pray for themselves or others, or to engage in the real devotional work of private and domestic religion? These are the persons who, through their persistent indifference to a growth in grace, and by the power of their cold and correct life, chill the atmosphere of an awakening church, stand between it and the breath of the Holy Ghost, and retard the life and spiritual growth of the congregation. Speak to them; they do not mean or intend such an evil as that; but their attitude to the real work of the church brings it about. And so we feel in the attitude of the unpledged portion of the Christian ministry, a powerful hinderance to temperance work in those who do not mean it, but are laboring with, us in every thing else for social and spiritual reform.

Scotland presents a singular illustration in point. No country has produced more divines for its population, and so many of them eminent for their pulpit power, literary and scholastic attainment; no country in the world where education is more generally diffused and where the Bible and catechism, and religious literature, is perused with more care, and where the gospel ministry is held in

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higher esteem and wields a greater influence, and yet, if we are to believe public utterances, no people more addicted to strong drink. How account for this? Mr. Moody, the revivalist, accounts for it in a pithy and pathetic manner. When asked at the Free Assembly Convention in Edinburgh, last May: "What should be done in regard to the intemperance among us?" his reply was as characteristic of the man as it was pointed and practical. "That is a large question," says he, "and would take a long time. But as I come from a land where the ministers scarcely ever touch the *infernal stuff*, I think it will be a happy day for Scotland when every minister hurls the intoxicating cup from his own table—then they would have great influence with their people." "This," says Dr. Cuyler, "touches Scotland 'on the raw,' for the national curse is the bottle. If that one pithy sentence of his—Moody's—could be heeded, the whole face of Scotland would be changed in a twelve-month. Hitherto the mass of her people, and a majority of her ministers, have clung to the drinking usages with a terrible tenacity. Alcoholic drinks have been supplied in ample quantities and freely used in the refreshment rooms of the General Assembly, &c. If this glorious revival now in progress shall banish the bottle from the houses of Scottish Christians, the way will be cleared for a thorough reformation among the masses." These are some of Dr. Cuyler's remarks upon Mr. Moody's bluff rebuke of the Free Assembly composed of a large number of divines and many noblemen. Did Mr. Moody utter the truth when he charged the ministry of Scotland, through their example in the use of the *infernal stuff*, for much of the prevalence of intemperance in that land, or did he lay a false accusation at their door? If the latter, then the moral courage of the Scottish clergy has died out, for that rebuke has never yet been refuted or disputed, though it has passed from Continent to Isle, and been commented upon in nearly all the religious papers between the poles. Verily, such a bomb-shell as that thrown in upon the floor of a General Assembly of able Divines, when feeling their way into a social reform, from a man of no pretensions, should bring the whole unpledged ministry of Jesus Christ into a solemn consideration of their position, and see if on this question they are not standing in their own and other people's light. The testimony of Dr. Leonard Woods, an authority among Congregational divines, was, that the "use of intoxicating drinks tend to influence all that is depraved and earthly in a minister, and to extinguish all that is spiritual and holy. It is poison to the soul and to the body." It is unnecessary to add testimonies of this kind, they would fill a volume. One question I have to ask of my brethren who contend for the principle of the moderate use of strong drinks, "How do you propose to save the Drunkard?" He is capable of salvation. Paul tells us that there were drunkards saved and sanctified in the Corinthian church, and how—by following the example of an apostle who would not drink wine, when the drinking of it was likely to prove a stumbling block to a brother? How do you propose to save the drunkard; by the temperate use of alcohol? Have you ever known a single case cured in that way? Abstinence has cured thousands. Our plan is not by tripping the rope of moderate drinking over the yawning abyss of intemperance, but by taking hold of the steady hand of the thorough abstainer, and by leading him over the bridge of Total Abstinence—a bridge resting on the three pillars of Faith, Hope and Charity, and suspended by the three-fold cords of Purity, Fidelity and Love.

Thus I have touched briefly upon some of the chief hinderances to temperance work. In a feeble way I have done all you required of me, simply to diagnose the case, point out the quarter from which the main difficulties arise, the next thing in order would be to propose a remedy, but as this does not fall within the province of my text, all that I will do will be to indicate in a few sentences what to my mind would be our proper work in the meantime. Our aim is Prohibition, just as surely as the apostle's aim was Perfection. How to reach that is the question? Not by disunion among ourselves; not by unhalloved compromises with unworthy means and measures; not by the use of intemperate and harsh language toward those who differ from us. We will advance our cause and work much more speedily and effectively if we follow the example of Jesus by being patient and kind, "putting on bowels of compassion." We will make progress with new born power, if we pray more, and talk less, realizing that it is God's work and God's will we are striving to accomplish, and not our works or will. His glory we are promoting; not our own selfish ends. Our cause will rise with the glorious energy of a resurrection, if we believe that God is with us, and set him continually before us, walk in his light, and use only the weapons of his truth, The chief hinderance we should desire to have removed; the main power to gain on our side as friends and allies for their natural home is with us; is the church with her moral power as vested in her clergy and membership, and for her we must go to her Husband, the Lord Jesus Christ, and ask Him to turn her heart, as the water-courses, into the channels of total abstinence; let us plead with God for the removal of intemperance, talk of it by the way, and in the house, agitate and reason the matter in our Conferences, Synods and Assemblies, till the church gets filled with the idea, and rises up in the might of her Master; then victory is certain. I do not despise the feeble efforts of trying to bind our government with ropes of petitions, and charming the members with eloquent addresses, and giving pledges of "continued prayer," but I find the moment the cry of the "Philistines be upon thee" falls on the ear of the government, it snaps your petition like tow, and throws the pieces in the waste-basket. I have more faith that the walls of this Jericho will fall down, and the Lord give us the city by going round it, blowing the horn of the everlasting truth, than by any other means or measure of human device. O! then, let us gird up our loins, be of good courage, and with the faith and spirit, and earnestness, of the Scottish Reformer, plead as he plead—saying, give me Scotland or I die. Give us prohibition or we die; and soon shall the glorious law be enacted, and in its train shall follow peace, plenty and prosperity—HEALTH, HAPPINESS and HOLINESS.

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## TEMPERANCE ELECTORAL ACTION.

BY PHILIP P. CARPENTER, B.A., PH.D.

In the tract "Law an Educator," published by the League in 1874, weighty reasons were adduced why the traffic in intoxicating drinks should be prohibited by law. The three New England States on our Southern frontier, and the Hudson's Bay Company on the North, have done this for many years. The Western Province, by a unanimous vote of its Legislature, has asked leave to do so. Our principal Railways have done so. The Federal House has done so in its own precincts. The Queen's Representative, at the very opening of his speech, congratulated the members on the success of the N. W. Police "*in the suppression of the Liquor Traffic, and the establishment of legitimate trade.*" The Premier has declared his readiness to bring in a Prohibitory Bill, as soon as the country is prepared for it : and the Select Committees have reported year by year in its favour. Moreover, the liquor-dealers have been shorn of the strongest argument which they use elsewhere in pleading vested interests and prescriptive rights. Ever since 1864 they have known that their right to sell depends on a bare majority of votes in favour of their traffic ; and that, even if they had invested millions of dollars in their Satan-pleasing business, a mere wave of popular feeling, giving a majority of one vote against them, would by law deprive them of their heaven-cursed gains.

There appears therefore a marvelous combination of circumstances favourable to a Prohibitory Law : the one thing needful being a majority of the members of both Houses of Parliament, who stand pledged to give it their support. How then is this majority to be secured ?

Here we leave the stand-point of abstract truth and duty, which binds us together for personal abstinence ; and enter the region of *political action*.

At the outset, we find our available numbers diminished one-half. Our law does not allow that portion of our citizens which suffers most from the effects of drink, to record any votes against it. This loss however is more apparent than real. The action of the Ladies in California and various other States where temperance principles have been carried to the polls, has shewn that they can control perhaps more votes than they might have given.

A more serious weakening of our forces results from the unwillingness of temperance men to make their principles paramount in their political creed. This results from two opposite reasons : one set of men abjuring politics altogether ; another making the interests of their Party superior to all other considerations. Let us examine each of these positions.

Politics are frequently considered to have nothing to do with religion. If so, Christians ought to have nothing to do with politics ; because they must carry their religion into every thing they do. If they act thus, the government of the State falls necessarily into the hands of worldly men. But Christians are bound to evangelize governments at home, as well as heathens in the far East and West. If temper-

ance electors do not send temperance men to parliament, they are (by default) handing over the power to the liquor-sellers; and thus make far more drunkards than their example as abstainers can reclaim. If a Christian would keep out of politics because they have been worked by corrupt men for corrupt purposes, he might by the same rule keep out of trade and manufactures; yea, keep out of church organizations, because even these have been similarly prostituted for selfish ends. Every Christian citizen therefore must do duty as a Christian politician.

On the other hand, it is not often that a Christian politician can be a party man, *in the common sense*; i. e. an entire supporter of either of the two great parties to be found in every free country, to which the general name may be given of the *Ins* and the *Outs*,—or the party in power, and the party in opposition. Even granting that the leaders of these parties are honourable men, there are too many subordinates, interested in the maintenance of wrong, to allow a clean record of the party: and, as the opposition is generally strong, and strengthened by continual defections of disappointed men from the ministerial ranks, it is rarely that the leaders have faith enough to throw aside the votes and influence of the very men who may prove really their weakness and their shame. Party politicians therefore rake up for themselves much dirt, which they are obliged to swallow. Their party tolerates evils when in power which it was loud in denouncing when in opposition: and men work to send a party representative to govern the country, to whom they would not dare confide the care of their private property, and to whose influence they would not dare expose their daughters or their sons.

Here we face a great difficulty, not only in temperance politics, but in all representative government. What and whom do our M. P.'s and our Aldermen represent? Certainly not the entire manhood of those who elect them; else the member would be the mere puppet of one elector; he cannot please a whole constituency in all respects. If my representative has a manhood of his own, I have no right to exact from him a promise that he will vote always according to my convictions: but I *have* a right to expect that he agrees with me in *what I consider uppermost*. If, while we agree in subordinate points, we are *opposed in essentials*, I have no right to support him.

"But," says the mere politician, "he belongs to *your party*; and if such as you do not vote for him, the other party will come in, and you will be answerable for its evils." In such a case, the worldly temperance man, as well as the worldly In or the worldly Out, will do what appears to serve the interests of *his* party, that being a *part* of his own great Self. But it may be God's will that the best party should be purified by temporary defeat; and the best measures postponed, because of the evils of their supporters. We have no right therefore to keep out the wrong party by sending up the wrong man in the right party. It is the duty of all Christians either to vote for the right man, or not to vote at all. If the right party lose thereby, they will learn one of the most important of lessons, viz.: *to select the right men to represent them*. As soon as they are purified, God will give them the success in store. The education of the people is one of the first essentials in all free states. This education is not merely of children in the three Rs; but is of the electors in politics, and of citizens in municipal duties. If God teaches us the laws of health by making us suffer from their disregard; may it not be His will to

teach us temperance reform, by shewing us the evils of our inconsistency? It can hardly be doubted that if all good citizens had worked untiringly our present Acts, the parliament would have been "prepared" for general prohibition long ago.

*The first great essential which every Christian man should seek in his representative* IS UPRIGHTNESS OF CHARACTER. If this be wanting, agreement in temperance, as in all other political questions, has but little binding power. The children of this world are wise in their generation, and can play the hypocrite with considerable success. In constituencies where temperance men are strong as a party, either the Ins or the Outs will seek to obtain their vote. The wire-pullers will look out for the man who can best secure the united support of opposite interests. Let us suppose a case which might easily occur.

Party A wish to secure the temperance vote, without losing that of the rum-sellers. Will they put forward an earnest, upright advocate of Prohibition? No! that would damage their cause; the rumsellers and their loafers might desert to party B. Let them select a man popular with the whiskey-drinkers. Let him promise the temperance men anything they like to ask. "Will you vote for Prohibition?" "Oh, certainly. (I have not the least expectation of its being put to the vote; and if it be, I can easily be sick, or called away on important business.)" Let this ready promiser joke with the drinkers how he has fooled their opponents. Let him go to parliament on the joint votes of the rumsellers and the temperance men; each party claiming *with equal justice* that it was they who elected him; and what confidence have the latter that their favourite will not betray their cause? Such a man may sign the pledge; and, in his first temperance speech, advocate the interests of his friends the Sunday-liquor-sellers. A double-minded man is unstable in all his ways.

Now, suppose that his opponent represents party B, and that he has been long and favourably known for uprightness of character. Suppose moreover that he has been a consistent abstainer for many years; and is a prohibitionist in principle, though his judgment is not convinced that this is the right time to vote for its introduction. Which of these two men is most likely to serve the interests of our cause? Have we never read of two sons; of whom one said 'I go, Sir!' but went not; while the other said 'I go not!' but afterwards repented and went?

In a case like this, the temperance party is sure to be divided. Those who belong to party A will be glad of a good excuse to vote 'or the party nominee, in that he has promised to vote for prohibition. Those who belong to party B will vote for their nominee, on the assurance of his good character and temperance practice, and will hope to secure his vote for prohibition, should the measure be introduced. Those who belong neither to the Ins nor the Outs are justified if they prefer the honest abstainer to the professing prohibitionist; but they would be equally justified if they voted for neither candidate.

It is the position of this third party which we have especially to consider. If one political party chooses to establish a "Reform Prohibitory League," and the other a "Conservative Prohibitory League," they will both serve the interests of the country, and of their own party as well. But the "Quebec Temperance and Prohibitory League" is not formed in the interests of either party; and is bound to give the same support to whichever will work heartily for prohibition. If the

governing men in either party come before the country as the advocates of prohibition, while those of the other party oppose it, this League must give all possible support to the first, though their political sympathies might be with the second. If neither party will support prohibition, we must act as a third party which does.

Such a Third Party is necessarily small, as compared with the Ins and the Outs ; but if its power be simply negative at first, it will soon come to the front. *A small party, formed on a distinct issue, and consisting of faithful men, holds the balance of power between the two ordinary rivals.* They might do this without even casting a vote. The despised Abolitionist party in America, who never once voted for either State or Federal officers, now find their principles a part of the Constitution of the United States : and the political antislavery men, who kept on voting for a President whom they knew they could not possibly elect, and who were denounced by both parties in turn, at last compelled one of them to adopt enough of their creed to begin the end of chattel-slavery.

Suppose such a party to be formed in this country ; the principles of which shall be "HONESTY, FIRST : *Prohibition, second.*" Certainly in this city, and probably in a large proportion of the constituencies, they could greatly control the elections. If it was known that they were enrolled and honest men, they would be both courted and feared by both Ins and Outs. The two parties, in selecting their candidates, would be obliged to consider the Temperance vote. Party A will perhaps calculate that if they bring forward a non-temperance man, they will lose 80 votes ; party B makes the same calculation for 20 votes. If they think they can secure those votes without losing as many in the opposite direction, they will both bring forward temperance men. In that case, the Prohibition party can vote according to their political proclivities. Whichever party wins, temperance triumphs. This was the actual result of the last election in Manchester, Eng. There the liquor-interest is as strong as in any English city except London or Liverpool : yet neither Conservatives nor Liberals dared bring forward any other than a temperance candidate. The result was that one Liberal and two Conservatives were elected, all "Permissive Bill" men.

But supposing that party A dares not risk the loss of the rumsellers' votes, and brings forward a neutral. The positive temperance men, though belonging to that party, refuse to vote for him. If party B propose a temperance man, he will receive a fair proportion of the temperance votes from party A, and will probably carry the election. Party A will be in wrath against the temperance men for causing their defeat ; the temperance men will not care ; and probably before the next election, party A will propose a temperance man on their side.

Once more, suppose that neither party brings forward a temperance man. It is then open to the Prohibitionists, either to propose a man of their own ; and, by casting so many scores or hundreds of votes for him, prove to the disappointed opponents that they might have gained the election by their help : or else, *they may abstain from voting altogether.* In the latter case, though their numbers are not known, their policy is ; and the disappointed party learns the same lesson, that they have lost the election because they disregarded the temperance vote.

The discipline to the temperance men themselves of such elections, is a very valuable part of civic education. First, they learn that there is something superior

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to the differences between the Ins and the Outs. Next they learn a lesson of self-restraint. It is very hard, especially for those newly enfranchised, to abstain from voting. And yet, by such abstinence, they may be making their power trebly felt; and even if it be hidden, this is a part of the great cross which the disciple must carry, if he hope for a crown.

Thus far, temperance men in Canada have seldom made themselves felt as a united party. At individual elections, the issue has been raised; but the political wire-pullers have rarely thought it worth while to consult or to conciliate them. *The present appears exactly the right time to form such a party.* Those who, till recently, had wielded the destinies of the country for many years, have been deprived of power, not so much because the policy of the party was distasteful to the community, as because its leaders were involved in corrupt practices. Their successors do not necessarily gain the support of all who opposed the late corruptions; nor is there anything in their present measures hostile to the principles of the other party. It is therefore a favourable time to unite honest men of both parties, and of neither party, to rally round the cry of Temperance and Prohibition.

As before stated, in voting for representatives, we cannot possibly find agreement on all even of the important questions; much less, in non-essentials. The question must needs be, What is uppermost? We fearlessly assert that *Honesty is uppermost.* Temperance professions must be subordinate to that. Good men have hitherto been mixed up in corrupt parties; and bad men have spoiled good parties. The Temperance Party will deserve the respect of the country, if it consists of upright men, and if the candidates it endorses are men respected both in public and private life.

*Next to Honesty* in our judgment comes the *Restriction and Prohibition of the Liquor Traffic.* The question whether the saloons and groceries shall hold a license from the Government to distribute intoxicants to all who are willing to buy, and thus create and feed the drunkard's lust, is immensely more important than whether a railway shall go this way or that; or whether Mr. A or Mr. B shall guide the helm of State. All other good measures will fail of their good results, if the Liquor Traffic enslaves its votaries, and adds its enormous load to be borne by the sober part of the population. On the other hand, very moderate, or even bad government may be tolerated, if the Liquor Traffic be abolished: for, while a government which panders to the liquor interest is necessarily the worst of all; if men be freed from drink they will be strong and thoughtful enough to turn out any bad party which may be in power.

There may be special elections when the whole energies of the people are concentrated on some special question of the hour. On such occasions it may be prudent not to obtrude what we alone hold to be of paramount importance. But on all ordinary occasions, at the risk of being called 'fanatics,' 'disturbers of parties,' and the like, we should bring our principles to the front; force them on the consideration of the political wire-pullers, whether they will or no; and induce the community to judge and vote on the distinct issue of 'Support, or *Hostility to the Liquor Traffic.*'

Now, if such a Temperance Party be formed, with ramifications in each Province and in every electoral district, *its power will not depend on its numbers, so*

much as on the character for *honesty, judgment, and industrious ability*, which its leaders display. If they make it to be seen distinctly from the beginning that their object is neither personal advantage nor party triumph, but simply to rid the country of a pestilence that is sapping more and more the vitals of the community; that they will promote Liquor restraints or Prohibition, by whichever side they be proposed; that they have the courage to act unitedly, to restrain themselves from voting, and to accept no compromise; then they will command the respect, even if they do not secure the co-operation, of all right-minded persons.

But if their action be such that outsiders have good ground for regarding them as using a good cry to sustain the nominee of their political party, to the exclusion of a consistent temperance man, perhaps not up to their mark, who belongs to the opposite party; if especially they throw a cloud round temperance principles, and thus give an uncertain sound for battle, at the first formation of a Temperance Party, they are liable to retard the very cause which they have undertaken to promote.\*

We have no right to require that our representatives be abstainers; though we shall put more confidence in them if they are. But we have an undoubted right to require that they vote for prohibition, and for all measures which restrict the traffic. How do we prove this right? Simply *by refusing to vote for them*, if they refuse to vote for prohibition.

A temperance elector's vote is only one; but *even the not-giving of it may turn the election*. Moreover his speech, his pen, his personal influence, may decide scores of doubtful votes. Partizans may scoff and attack such men: but as soon as they have proved that they can neither be bought nor cajoled; that they are open to overtures, or will offer obstruction, in the case of either party alike; that they are firm as a rock against private friendship, self-interest, and all other ordinary motives; and are determined to move the government and the country in one direction, *and that only*; then they will not only secure the willing cooperation of good men of all parties, but they will compel the adherence of those who cannot gain other purposes without them; and, in God's time, Canada will join hands with Maine, and declare to the world that the State has no right to license men to make her citizens drunk for money.

The following facts should be carefully borne in mind. We are constantly urged to support party A, because, of the two, they are the more friendly to Prohibition; and because nothing can be expected from party B. We have only to turn to the history of England during the present century to see the fallacy of this argument. However much the principles of the Ins and the Outs may now be blended, during the great struggles Whig and Tory, Liberal and Conservative, meant widely different things. Remember then that it was the Tories who first opposed, but afterwards carried the Repeal of the Test and Corporation Acts, and Catholic Emancipation. It was the Tories who protected the property of the English Presbyterians against the spoliators. It was the Tories who repealed the Corn-Laws, after a bitter fight with the Free-traders. It was the Tories who passed the Second Reform Act. All these were the measures of the Reformers; but

\* What kind of education we may be giving to the public is shewn with remarkable clearness in a letter from a boy of thirteen, lately published in the "*Witness*." He writes, "Uncle worked hard for A, because he is a good temperance man, except sometimes he drinks: Uncle says B doesn't drink, but he isn't a temperance man."

they were carried by their opponents. On the other hand, the first Reform Government hesitated (at the right time) to abolish slavery, for fear of damaging their party : they were forced to do it by Fowell Buxton, who acted as a third (Abolition) party, and nobly risked all political ties by dividing the House on this great issue, which he justly regarded as paramount to all other considerations.

So again, if we wait till we are in a majority before we struggle for our cause, we may wait for ever ; for so long as drink is sold, it keeps drawing sober men into its snares. We are fighting for the tempted and the fallen ; and are the real friends of the very men who are, in their practice, opposing us. Whence come the majorities for prohibition, as shewn by petitions, in the English cities ? From the temperance men ? Nay : but from the drunkards and their victims. It is in the most drunken districts, and the most drinking classes, that the largest majorities are found. The drunkards say in act, sometimes in word, " We will drink as long as we can get it ; but we wish we could not get it." Ten men might have saved Sodom. A little sprinkling of temperance men are bound to save this country. How ? (1) By *consistent Lives* : (2) by *Christian Persuasion* : (3) by securing the *Compulsions of the Law*. Every little speck of each of these three good things gives weight in the right direction ; provided it is not outweighed by evils in the contrary direction.\*

The Maine Law, that new and (till then) untried truth that a Christian State had no right to license men to vend intoxicants, and that *liquor selling was a Crime*, was not carried because there were a majority of abstainers. The great body of the Maine people drank. A noble band of Christian men saw the evil, devised the remedy, and banded as a Third Party between the As and the Bs, neither of which could count on success without them. At last, party A promised to insert the Prohibition plank in their platform : they were victorious ; the Maine Law was passed : Liquordom joined party B, and upset the Law. But the people, having now had experience of the benefits of Prohibition, turned out party B by a crushing majority ; and, by popular vote, made Prohibition part of the Constitution of the State. It is then a *Minority* of Canadians, who are bound (with God's help) to prohibit the Traffic. How can they possibly do it ? Just simply by their more abundant energy, integrity, and self sacrifice. If they fight with the devil's weapons, they deserve to lose. But if they use every right means ; if they care nothing for themselves, but only for the victims of drink, and for those as yet untainted, they may confidently hope to win. How are they to win, over the overpowering majority ? by the tongue, the press, the money, the vote, the time, the labour, the prayer ; and, in all, by *uprightness of Life*. If the timid draw back because the odds are against us : let the faithful be bold and firm as a lion. In our voting, or in our refusing, let us remember that we are responsible to each other, as members of this League ; to our Country, which has given us this privilege for her own good, not for ours ; and especially to the Lord, who is served at the ballot box, as well as at the altar. And if we are really seeking God's blessing, let us remember the inexorable terms on which that blessing is granted. " To him that hath, shall be given ; but from him that hath not, shall be taken away even what he hath." Let temperance men everywhere use what they have ;—the Permissive Act, which the English Parliament persistently refuses to either of the three Kingdoms ; the protesting

power against license-seekers in our own Province ; the one-seventh of total prohibition already accorded throughout the Dominion. If they are beaten in all these contests, let them take not only the same trouble, but a vast deal more, next year, and the year after that. Even the unjust judge was moved by the wearying of the widow. Let us endeavour to make every community divinely uncomfortable. Let us give the liquor sellers and their votaries, no rest. We believe their fire to be infinitely more destructive than the burning of houses : let us use the well-directed courage of the firemen in fighting it out. Let the mere political members among us subside into the political parties whose principles they think uppermost : but let us, who see that temperance outweighs all these divisions, *unite in the great work* of shutting-up the dram-shops, extinguishing the fire of hellish passion, and enthroning Christian Temperance as our Ruler, in our legislative halls, at our social feasts, in the mansion, and in the lowest hovels of our land.

As the Lord blessed the cup of cold water, so will He bless every vote given for helping the right and restraining the wrong ; every signature, every earnest protest, against one single house of temptation ; every word spoken, out of a full heart, for righteousness, temperance, and preparation for the judgment to come.

#### SUGGESTIONS FOR TEMPERANCE ELECTORAL ASSOCIATIONS.

These may consist of all voters (whether or not they be members of other temperance societies,) who subscribe one or other of the following declarations :—

“ We, the undersigned voters in the ———, hereby promise not to vote for any candidate, for either the Provincial or Dominion Parliament, who will not promise to vote for the Restriction and Prohibition of the Liquor Traffic.”

Or :—“ We, the undersigned voters in the ———, hereby promise to make the Temperance Question paramount to all ordinary party objects, in voting for candidates for the Provincial or Dominion Parliaments.”

N.B. Fifty names to the first of these declarations would probably weigh more than five hundred to the second. The latter however may be of service in the first education of a constituency.

For Municipal Officers, a different pledge may be signed, thus :—

“ We, the undersigned Burgesses of ———, hereby promise to support such candidates only as stand pledged to administer strictly all laws restricting the Liquor Traffic.”

The most reliable and influential men having been chosen as the executive officers, it should be their duty to wait on all gentlemen nominated as candidates, or seeking nomination ; to obtain from them an exact avowal of their views and intentions on the temperance question ; and to convene a meeting of all the members, to discuss and decide upon the action to be taken.

An active canvas, and careful enrolment of the names not only of members, but of those (either favourable or hostile) whose opinion is known, is of essential service, and should be begun without delay ; in order that the Association could be called into prompt action, at unexpected emergencies.