

THE CANADA CITIZEN

AND TEMPERANCE HERALD.

Freedom for the Right means Suppression of the Wrong.

VOL. 4.

TORONTO, FRIDAY, MARCH 28th, 1881.

NO. 39

The Canada Citizen

AND TEMPERANCE HERALD.

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TORONTO, FRIDAY, MARCH 28th, 1881.

FOUND.

At the convention, a pocket pencil. The owner may have the same returned by proving property. Apply to THE CANADA CITIZEN office.

THE HON. J. B. FINCH,

of Nebraska, will lecture in Toronto on Friday, April 4th, in the Queen Street Methodist Church.

THE ALLIANCE MEETING.

The convention that opened at the Temperance Hall, in Toronto, on Tuesday, was one of the most successful that the Alliance has ever held. The number of delegates in attendance was unusually large, the earnest spirit that pervaded all the proceedings amounted to enthusiasm, and plans were made for work that promises to produce great results in the near future. We hope to be able to give our readers next week a full report of the proceedings.

PROHIBITION IN THE DOMINION PARLIAMENT.

Prof. Foster's resolutions have been finally disposed of by the House of Commons, and the disposal made of them will not give much satisfaction to the temperance electors of Canada. The original resolutions read as follows:—

"That the object of good government is to promote the general welfare of the people by a careful encouragement and protection of whatever makes for the public good, and by an equally careful

"discouragement and suppression of whatever tends to the public disadvantage. That the traffic in alcoholic liquors as beverages is productive of serious injury to the moral, social and industrial welfare of the people of Canada. That despite all preceding legislation the evils of intemperance remain so vast in magnitude, so wide in extent and so destructive in effect, as to constitute a serious evil and a national disgrace. That this House is of the opinion, for the reasons hereinbefore set forth, that the right and most effectual legislative remedy for these evils is to be found in the enactment and enforcement of a law prohibiting the importation, manufacture and sale of intoxicating liquors for beverage purposes."

This was straightforward and outspoken. Too outspoken for our careful legislators who amended (?) it by the following addition:

"And this House is prepared, so soon as public sentiment will sufficiently sustain a stringent measure, to promote such legislation, so far as the same is within the competency of the Parliament of Canada."

This addition, made to save themselves from being even recommended to take some action, is not at all creditable to the common sense—not to speak of any higher attribute—of our parliamentary representatives. Is it an assertion that public sentiment would not now "sustain a stringent measure," and if so, what are the grounds for such an assertion? We look in vain through all the speeches for any attempt at proof that Canadian sentiment is not strongly in favor of total prohibition. The nearest approach to evidence or argument being Sir Leonard Tilley's statement that prohibition sentiment was not strong in New Brunswick in 1855. How is the House of Commons to know that public opinion will not "sustain a stringent measure" before, and without giving us such a measure to sustain? The absurdity is something like the Irishman's advice to the purchaser of a pair of new boots—"always wear them a week to stretch them before you put them on."

An attempt was made at a later stage of the debate to re-invigorate the emasculated resolutions by the following addition:

"And this House is of opinion that the public sentiment of the people of Canada calls for immediate legislation to that end."

But the attempt was in vain, the amendment being defeated by a vote of 107 to 55. Even the dilute solution of prohibitory sentiment, that was left in the well-watered resolutions, was too much for some of our rum-ruled rulers, and forty of them actually voted against the proposal to do their duty when they find out that public sentiment is too strong to let them do anything else.

THE C. E. T. S. MEETING.

The meeting at the Horticultural Garden's Pavilion on Monday night was the largest temperance meeting held in the city since the Dunkin Act contest. It marks an important era in the history of an important branch of our great reform. The immense concourse was intensely enthusiastic, and the able addresses delivered were thoroughly sound and straightforward. There was no shadow of uncertainty in the manly affirmation of the principles of total abstinence and total prohibition. The inconsistency of the licensing system and the danger of moderate drinking, were fairly and elo-

quently placed before an audience that evidently felt and appreciated the force of the keen logic of Mr. Ross and the resistless eloquence of Bishop Baldwin. It is much to be regretted that verbatim reports were not made of the excellent speeches. We subjoin the carefully condensed report of the *Toronto Mail*:

A concourse of nearly two thousand people gathered under the roof of the pavilion, Horticultural gardens, last night in a rally for the temperance cause. The meeting was called under the auspices of the church of England Temperance Society, Toronto diocese, and was attended by representatives and members of nearly every temperance society and religious denomination in the city. On the platform were Bishop Baldwin, Rev. Canon Dumoulin, Canon Osler, of York Mills; Canon Tremaine, of Mimico; Hugh Johnston, John Langtry, Septimus Jones, John Davidson, Uxbridge; A. J. Broughall, Prof. Boyes, I. W. Taylor, Scott Howard, A. J. Fiddler, Whitby; J. S. Kirkpatrick, S. Weston Jones, of Lindsay; A. Baldwin, Cameron, Reid, Sweeney, Lewis, and Green, and Messrs. J. Dyson Hague, N. W. Hoyles, Dr. Snelling, G. M. Rose, F. S. Spence, John Macmillan, and Hon. G. W. Ross, Minister of Education.

Bishop Sweetman took the chair shortly after eight, and opened the proceedings of the evening by announcing the hymn, "All hail the power of Jesus name." The audience sang with a will, and the grand cadences of that inspiring hymn swelling from two thousand throats filled the building. After a short prayer was offered by the Rev. Canon Dumoulin.

Bishop Sweetman in rising to address the meeting said the present was a grand gathering in a grand cause. It was highly gratifying to temperance people that they were able to carry out on a common platform regardless of religious difference the great duty which devolved upon them. He welcomed all ministers from other denominations who were on the platform. This was a great work the church had to do. It was a grand thing that all were to fight side by side in the same cause. The principles of the society under which the meeting was called afforded an equal right and privilege to all to join its standard. This society was the first one which recognized temperance work as a distinctively religious work. No organization could carry on this work better than an organization of christian ministers. It was to be hoped that temperance societies and Bands of Hope would soon be integral portions of every congregation in the land. He announced as the first speaker of the evening Hon. G. W. Ross.

Mr. Ross, on rising, said he was glad to cast in his word for the temperance cause. There was a time, he said, when it was a highly respectable thing to deal in, or drink, intoxicating liquors. But now times were changed. It was to be hoped that the liquor traffic, so long restrained, would be soon wiped out of existence altogether. He believed in prohibition. That underlied all legislation. The Parliaments of Canada had long ago admitted the principle of prohibition in passing such enactments as

THE SCOTT AND DUNKIN ACTS.

The courts, high and low, had affirmed the soundness of this principle. Temperance men then were not enacting fancy legislation. Prohibition was involved in the license law, for the reason that in giving license to some it prohibited others from selling. Now when the principle was admitted in so many instances why could it not be extended? Prohibition was not a chimerical idea. Some said it was interfering with the liberty of the subject. But did not every law of the land encroach on the liberty of the subject? A few citizens might be affected by an enactment, but we must ever recognize the maxim—"the greatest good to the greatest number." There were two sides to the question. When it was the wish of a nation that a certain object be attained it should not be for a small minority to set up their small interests against it. Prohibition might be detrimental to a few liquor sellers, but who could deny that it would be a blessing to the land. Liquor sellers contended that they have vested rights which temperance people have no right to disturb. But there are two sides to this question also. Had the liquor seller any vested right to take our men and our women and drag them down to degradation and ruin? As far as restraining the traffic was concerned, all that could be done has been done. All that remained for the temperance was, with one fell swoop, to wipe it out of existence. Some said prohibition would be a failure if it were introduced. But the license law itself was not a success. And surely a few transgressions should not in any way detract from its dignity as a law of the land—the embodiment of the wishes of the people.

BISHOP BALDWIN'S ADDRESS.

Bishop Baldwin, of the Huron diocese, was the next speaker. He delivered a most eloquent address in his characteristic style—

strong, earnest and sympathetic. On rising he was received with a warm ovation. He said his heart was in Toronto's welfare. He could not but feel for his native place in all its interests, material and spiritual. It was his hearts wish that Toronto would deliver itself from the incubus of three hundred taverns which weighed it down and clogged its moral growth. Our city had come through a cholera visitation, and no doubt could endure another, but no city could stand three hundred taverns in its midst. When we see on all sides men rushing headlong to ruin through this terrible curse it behooves us as Christians to stem the tide and work our utmost for the amelioration of our fellows in this direction. Legislation has done much that was to be commended. But it has not fully met the end desired nor fought the battle to the gate. We can point to the cemeteries, to the sleeping graveyards, and to the graves of hundreds who have gone down, in too many cases, without an arm to help them. Why does this horrid evil exist among us? It exists because we let it exist. We need education on the subject. We must labor to have a place at all in the land. May the God of all grace help us, and may they be swept out as the moles and bats of a bygone age. This is a matter with which religion and the Church has to do. Christ is our strength and our living power; the conqueror who will bring the issue to the gate. Self-sacrifice was the living principle of the religion of Christ. Christians should do their utmost by their lives, their example and every other means in their power. They should remember that the Great Apostle of the Gentiles himself took no meat nor drink, if in so doing it should cause his weaker brother to be offended. Has their ever been in the world a power to break up happy homes, blast bright hopes, and drag men and women to crime, ruin and the deepest slough of infamy equal to strong drink? It is one of the abominations of society, and not a moment would we endure it could we grasp it in all its horrors. Look

AT THE DRUNKARD'S HOME

and say it is not. Let us remember that it is the one fertile source of nearly all the sin and wrongdoing in the land. In conclusion, the Bishop urged on all who had the weal of their fellows at heart to throw their best energies into the cause. Moderate drinking was the rock on which many a life ship was wrecked, and here the attacks of the opponents of the evil should be directed. If Christ was our Saviour we should show our gratitude and love to Him by every act of virtue and self-denial in aiding to further His kingdom.

Rev. J. M. Cameron followed with a few pointed remarks. He said that difficulties were sure to be encountered at every step in carrying on the work. In canvassing for the grocers' license by-law he noticed that even those who were not opposed to the by-law were in too many cases bigger stumbling blocks than anti-temperance people. What the country wanted was prohibition. In the meantime he would commend the pledge to all and particularly the young. He hoped that the temperance feeling would keep on growing till the cursed traffic would be swept from the land. He believed their was a power in the country in regard to this matter which people did not exercise as they might. There was a power in prayer. If all the ministers would unite in fervent prayer for this object it would not take long. It would not take till 1888 before the liquor traffic would be abandoned.

The meeting closed with the doxology and benediction.

Contributed Articles.

THE PROHIBITORY RESOLUTION.

BY PROF. G. E. FOSTER, M.P.

At the Annual Meeting of the Dominion Alliance held at Ottawa January 1884, it was, after pretty full discussion, resolved to submit to Parliament a resolution affirming the principle of prohibition as applied to the manufacture, importation and sale of intoxicating liquors as beverages.

Professor Foster was selected to introduce the resolution and Mr. Fisher as seconder.

The resolution agreed upon by a committee of temperance members was as follows:

"That the object of good government is to promote the general welfare of the people by a careful encouragement and protection of whatever makes for the public good, and by an equally careful discouragement and suppression of whatever tends to the public disadvantage.

"That the traffic in alcoholic liquors as beverages is productive of serious injury to the moral, social and industrial welfare of the people of Canada.

"That despite all preceding legislation the evils of intemperance remain so vast in magnitude, so wide in extent and so destructive in effect as to constitute a social peril and a national menace.

"That this House is of the opinion for the reasons hereinbefore set forth, that the right and most effectual legislative remedy for these evils is to be found in the enactment and enforcement of a law prohibiting the importation, manufacture and sale of intoxicating liquors for beverage purposes."

This resolution was introduced on Wednesday, March 5th, in a speech of some length by the mover. The debate was resumed on Wednesday 19th, when Mr. Fisher spoke at length. The resolution came up again on Wednesday, 26th March, when the following amendment was moved by Mr. White, of Cardwell, "that the following words be added to the said motion: And this House is prepared, so soon as public opinion will sufficiently sustain stringent measures, to promote such legislation, so far as the same is within the competency of the Parliament of Canada."

The debate was participated in by Messrs. White of Cardwell, Jamieson of Lanark, Cameron of Victoria, Beatty of Toronto, McCraney of Halton, Kirk of Treylboro' and Tiley of St. John. Mr. White's amendment was carried without division. Mr. Robertson, of Shelburne, moved in amendment "That the following words be added to the said motion:—And this House is of opinion that the public sentiment of the people calls for immediate legislation to that end." This motion was negatived by a vote of 107 to 55.

The original motion, with the amendment of Mr. White added thereto, was then adopted by a vote of 122 to 40.

This result cannot but be gratifying to the Alliance and its friends. The House, by a majority of 82 in a total vote of 162 accepted and indorsed the following:

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

The House has therefore by an overwhelming vote declared:

1st, That it indorses the principle of complete prohibition as applied to the whole traffic in intoxicating liquors.

2nd, That so soon as public opinion will sustain it, the House is prepared to enact such law.

Now, let the people of Canada make known to Parliament the extent and sufficiency of its sentiment.

How?

1. By adopting and carrying out the C. T. Act wherever possible.

2. By petitioning Parliament to enact a Prohibitory Law.

3. By pledging members of Parliament to, irrespective of party vote for such a law.

THE OXFORD CONTEST.

To the Editor.

SIR,—The Scott Act has been passed in the County of Oxford by a majority of 800 votes, though the most sanguine of its supporters never ventured upon expecting a majority of more than about 300. This speaks well for Oxford and must inspire confidence in the minds of all true lovers of sobriety and temperance in other parts of our province, where this great question is soon to be submitted to the arbitrament of the ballot box. These counties are Northumberland and Durham, Russell and Prescott, Stormont, Glengarry and Dundas.

I have taken some interest in the progress of this agitation in the County of Oxford and have read, to a large extent, the various statements and arguments advanced by both parties, and, I must confess that the platform utterances, like most of the opinions expressed in a more private way, so far as the anti-Scott Act advocates are concerned, are in no small degree made up of gratuitous statements. "I am confident," "I think," "I am not satisfied," "I have heard," "I was told by one likely to know," &c., &c., whereas, on the other hand the Scott Act people have had to produce their facts and give chapter and verse for every assertion advanced.

The opinions put forward to take the place of arguments I find most generally are:

1st. That there is more drinking—private and secret—than

when licensed houses are open.

This is purely and simply a fallacy. It is a well authenticated fact in every department of trade that the greater the facilities the greater the trade, and consequently *vice versa*, the less the facilities the less the trade. How comes it then that the liquor traffic is supposed to be an exception to this rule? It stands to common sense such cannot be the case, and the fact that the publicans are in such a state of excited annoyance at the passing of the Scott Act shows that they believe "that by this craft we have our wealth, and that this liquor traffic brought no small gain into the craftsman," that is if we are justified in honoring such a trade with the honorable title of "craft."

Treating is one of the chief modes of drinking, with the bar-room closed this evil is reduced to a minimum. Most of those whose habit is to treat deplore its necessity, and would not indulge in it if they did not fear consequences in a business way. Close the hotel bars and thus the temptation is removed. I would just as soon believe that black was white as that abolishing the means of treating promoted drinking.

2nd. It is further asserted that the Scott Act is of no use, because certain persons break the law.

Is the law honorably kept by publicans now? I trow not! The breaking of the law is only another reason why the provisions of the Act should be more rigorously enforced. The law in the past has protected the drunkard maker. If that protection is taken away, and these men previously protected defy the law and create a nefarious traffic, then it becomes the duty of those who are acquainted with these facts to see that those who break their country's laws are suitably punished for their transgression, and not to do their best to make beneficial laws nullity in their effects.

3rd. It is commonly asserted that in the County of Halton the Scott Act has been a total failure.

Halton has had less than a year's experience. The first year is sure to be the worst, and even if some of the evil consequences exist, which are asserted do exist as the outcome of this Scott Act, this will subside with time. Men tire of indulging habits which surround them with risks and pains and penalties. It may be pertinent to ask how have these men become so degraded as that they will pursue drink even into holes and dark corners? Drinking has been tried for years, yea, for generations, with known results! Is it fair to pronounce temperance and sobriety a failure, and to condemn it on one solitary year's trial? A year in which its enemies will naturally have done their utmost to make it non-effective. Oxford has replied with no uncertain voice, NO!

4th. It is asserted that the Scott Act giving "local option" to counties, makes the counties adopting it isolated, and thus places them in an unfair position as it regards surrounding counties.

Halton was isolated, but is so no longer, for Oxford has joined her, and soon other counties will have joined their ranks and in years to come Halton will be able to enjoy the enviable notoriety of being the pioneer in this beneficial and elevating mission of sobering the people of this Western Peninsula.

5th. It is asserted by opponents of the Scott Act that they would favor a Dominion Prohibitory law.

What guarantee have we of this? If prohibition is good for the Dominion it is good for the county, and by carrying out the Scott Act and adopting it in the various counties it becomes only a question of time and the whole Dominion will be included in its embrace. The Scott Act is practically a Dominion measure, at any rate it can easily be made one, if the counties so will it, and by so doing Canada can stamp her heel once and forever upon that hydra-headed monster—Strong Drink, which is sucking the life-blood out of our national veins and giving in exchange wretchedness, poverty, disease, crime and death.

Yours, etc.,

G. W. ARMSTRONG.

Woodstock, March 22nd.

THE UNIVERSITY COLLEGE TEMPERANCE LEAGUE.

This Temperance League was begun last November. A few of the undergraduates, deeply impressed with both the need and the usefulness of such a society among students, met one afternoon and resolved to do what they could. Information was obtained from Howard University (the only college known to have a Temperance Society at that time), a constitution was framed, officers and an energetic canvassing committee appointed, and a thorough personal canvass made of every student.

The reasons for the organization of such a League were three-fold: First, to aid generally in the wide-spread temperance movement which is now agitating the country; second, to get such an important part of the community as students thoroughly interested in the work—those that are to be, many of them, the future ministers, legislators, lawyers, doctors and teachers of the land; and third, to do a friendly, helpful work of reform among the students themselves, of whom more than a few help to sustain the liquor traffic of the country.

The first general meeting of the League was held on November 29th, with Dr. Wilson, President of the College, in the chair. Moss Hall was well filled with an audience of students, who listened attentively to addresses by Rev. H. M. Parsons, Dr. Geikie, Hon. S. H. Blake, and John Macdonald, Esq., representing theology, medicine, law, and business. Before this meeting was held nearly 130 students had subscribed their names as members of the League—nearly 100 pledging themselves "to abstain from the use of intoxicating liquors as a beverage" (the teetotal pledge), and from 25 to 30 taking the pledge "to abstain from the immoderate use of intoxicating liquors, and neither to treat nor be treated, and also to abstain from drinking in public places." The fact that so many members were obtained without any meeting being held is an indication of the wide-spread temperance movement in our land; for, although many were persuaded by personal appeal and argument, yet many others must have had their convictions formed before coming to the College, joining so readily as they did. These students came from all parts of Ontario.

The personal canvass of the students was again resumed and continued, some adamant cases being "hammered at" repeatedly until they yielded, and at the second general meeting, held March 10th, it was announced that the membership of the League had increased to 204. This meeting was addressed by the Hon. G. W. Ross, Dr. W. T. Aikins and Henry O'Brien, Esq., Prof. Wright occupying the chair. Moss Hall was again well filled and much enthusiasm manifested.

The present membership of this Society is 212, comprised of 13 graduates and 119 undergraduates and students. (Few graduates were asked to join but those still connected in some way with the College). Of the students 170 are total abstainers and 29 "moderates." That the work is permeating the whole student body is shown by the following figures: Of the 14 members of the Literary Society Committee, 11 are total abstainers; of the University Company (K) of the Q. O. R, fully one-half are members of the League; of the members of the Rugby Association football teams, 14 are total abstainers; and at the caucuses held for the coming Literary Society elections, both parties have decided to have no intoxicants at the refreshment booths, an action which was never before taken.

With regard to the "double-barreled" pledge of this League, the opinion of the majority, after five months' trial, is that it works well, and from the fact that 13 members have transferred to the total-abstinence pledge. From the figures given above it will be seen that the total-abstinence pledge is the most popular, and the "moderate" membership has been kept below 30.

Another feature of this society is that pledges may be returned at any time, whenever anyone wishes to cease from membership. Up to the present time only seven pledges have been so returned, and these were given back within a short time after signing.

The League has prospered beyond the most sanguine expectations of its original promoters, and they marvel that such a society was not formed long ago. It has the support and sympathy of some of the most prominent members of the faculty, and the present indications are that it will be a source of great blessing to the country. It is the intention of the committee to endeavor to induce other Colleges to undertake similar work.

The CITIZEN is to be placed in the files of the Literary Society reading room by the League, and we trust that temperance people throughout the country will hear more about us again through its columns.

EX-PRESIDENT.

General News.

CANADIAN.

The Ontario Legislature was prorogued on Tuesday.

The trial of the conspiracy and bribery charge is still going on.

A laborer was instantly killed at Brantford on Friday by the falling

of a large chimney from a frame building which is being torn down on the site selected for the hospital.

A man supposed to be Fred Anstey, a Toronto shoe-crimper and amateur hunter, attempted to cross the Don on the ice Thursday and was drowned.

News comes from the Madawaska of a melancholy accident whereby a man named George Goodfellow lost his life. Deceased was engaged in cutting a tree, which fell on him and crushed him to death.

At Belmont, Mr. Robert Watson had his barn and outbuildings burned on Wednesday, along with eighteen head of cattle, farm implements, and a quantity of hay and grain. The buildings were about the finest in the township of South Dorchester. Loss estimated at about \$3,000. Insured in the North and South Dorchester Mutual. The origin of the fire is supposed to have been tramps.

At Bobcaygeon, on Tuesday morning, at eight o'clock, the steamer *Victoria*, lying in the lock, was discovered to be in flames. The boat was undoubtedly fired by an incendiary. She had just undergone an extensive overhauling, and would be ready for the water in a few days. She was to have been placed on the Trent Valley navigation route. No insurance.

The Indian woman, Mrs. Peter Noddie, whose husband was recently murdered on Walpole Island, was herself shot a few evenings ago by a man who opened the door and shot at her and immediately disappeared. The shot took effect in her left arm, through the fleshy part of which it passed.

At Cobourg, at a convention held on Tuesday, nearly all the municipalities in the united counties were represented, and the following resolution was unanimously adopted: "Resolved, that we, as representatives of different parts of the united counties, heartily recommend that immediate steps be taken for an early submission of the Canada Temperance Act in the county of Northumberland and Durham." A general committee was appointed to arrange for all necessary proceedings.

At St. John's, Nfld., a violent earthquake shock was experienced last week. The weight of the disturbance was felt on Trinity Bay, Harbor Grace, Heart's Content, Hants Harbor, Brigus Bay, Roberts and Holyrood. At St. John's the disturbance was feeble. The line of volcanic travel was from north to south, and the hour 1.30 to 1.45 p.m. After the earthquake shocks, an hour after sunset, the western sky was lit up with the most lurid, appalling and phenomenal fires ever seen in a northern sky.

UNITED STATES.

In the Connecticut House the bill giving women the right to vote on licenses was overwhelmingly defeated. The bill giving them the right to vote in school meetings was also rejected.

Scores of children of the State Primary School at Monson, Mass., are afflicted with mumps. Dr. Holbrook, physician of the institution, has been also taken down with the disease.

While policeman Kendall, of Boston, was taking James Donovan, a burglar, to the station house, Donovan secured his club, and was beating him brutally when Kendall shot him dead.

At Clarion, Pa., on Wednesday, five men started in a row boat for Parker. The boat capsized, and Hamilton Walker, Wm. Watson and David Fair were drowned.

While John Gossette, W. G. Crockett and an unknown man were playing cards near Hatsbury, Tenn., a dispute arose. The unknown man killed Gossette and Crockett. He was arrested.

At Birchwood, Tenn., James Bowens shot and killed Miss Rourke while handling a pistol, after he had taken her home from church.

A riot occurred in Mulberry street, New York, on the 23rd, in which several hundred people participated. It originated in a quarrel between some Italians and a crowd of street Arabs. A platoon of police were called out and had considerable difficulty in quelling the disturbance.

Near Meadville, Pa., six children from the village of Valonia were out in search of "sugar water." Not finding the camp in operation the boys tapped a tree with pocket knives. All the children sipped the juice, and were soon taken sick with symptoms of poison. Geo. Custy, aged 10, and Johnny Pinkerise, aged 4, are dead, and three others beyond aid. The kind of tree is unknown.

The State of Texas is trying to extend her boundaries, so as to take in 2,400 square miles of fertile lands in Indian territory. Senator Maxey has introduced a bill giving the consent of the United States to Texas to extend her northern boundary to the fork of the Red River. Civilized tribes in the Indian territory are greatly excited over the matter. The lands in question belong to them under treaties made long before Texas was annexed.

BRITISH AND FOREIGN.

It is announced that Mr. Gladstone has recovered his usual health and will return to Parliament on Monday.

Parnell expects his party to carry 75 seats at the next general election. The candidates will be required to give a pledge that they will sit, act and vote with the Irish party or resign.

General Stephenson and Sir Evelyn Baring urge the withdrawal of all British troops from the Red Sea coast.

During the progress of a fire at Dublin on the 20th a burning house fell in and buried six firemen. One was extricated dead. The others are badly injured.

Cardinal Manning has been ill, owing to his habits of fasting. He had reduced his amount of food that he consumed daily to a minimum. His physician insisted upon his taking more nourishment, and he is now recovering.

The French Chamber of Deputies adopted by 430 to 22 the order to maintain the rights of France in Madagascar.

The Swiss Federal Council has ordered the immediate execution of the order of expulsion against four anarchists.

During a riot by striking ironworkers at Peshth this morning the troops fired upon the crowd, killing one man and wounding several.

Numerous murders of Christians by Moslems and of Moslems by Christians are reported from various parts of Crete. The officials have cut the telegraph wires.

Twenty-seven Nihilists were arrested at St. Petersburg on the 20th, among them four artillery officers.

A Haiphong despatch says a prince of the Royal family of Annam has been convicted of promoting the massacre of Christians, and has been hung.

Three men have been killed and four wounded by a land slide on the Panama canal.

Havana despatches state that the province of Santa Clara has recently been the scene of serious disturbances and depredations at the hands of a party of bandits under the leadership of Victor Durace. Troops and civil officers had many combats with the bandits, in which the latter were defeated. A decisive encounter was fought yesterday, and three of the bandits were killed and eleven taken prisoners. Of the remaining thirty, twenty-two surrendered and eight escaped. Among the latter was the leader, who fled leaving his horse behind.

The *Daily News* says it is considered probable that the British troops now in Soudan will return to England within a fortnight, leaving a garrison at Suakim. The *Times* Alexandria despatch says that if Zebehr Pasha refuses to go to Soudan as Governor-General nothing but the arrival of a British army at Khartoum can prevent the murder of General Gordon. Latest advices indicate that the whole country south of Berber is in revolt. The rebels have surrounded Khartoum on all sides, and cut off communication. The situation of General Gordon is considered serious, but not alarming. General Graham and the cavalry have returned to Suakim. The infantry will arrive to day. It is expected the troops will embark immediately.

SUNDAY CLOSING IN IRELAND.

A conference of the supporters of the Sunday closing movement was held on Thursday in the Lombard Hall, Belfast—the Mayor (Mr. David Taylor, J.P.) presiding. Resolutions were passed calling upon the government to make the Sunday Closing Act permanent, and to extend its provisions to the hitherto exempted towns and cities. The speakers included Mr. Thomas Sinclair, J.P.; Mr. W. Ewart, M.P., Rev. Dr. Johnston, Mr. J. S. Brown, J.P., Mr. Henry Wigham, Mr. T. W. Russell and others. Mr. H. Charles Knight, chairman of the Irish Temperance League Executive Committee, said that during the year before the passing of the Sunday Closing Act the number of arrests for drunkenness in the whole of Ireland was 4,555. For the two years and a half that followed, and during which the act was in operation, the total number of arrests for the whole of Ireland was only 4,269. Then, again, they found that in 1882 the number of arrests had decreased from 4,555, the last year before the act came into force, to 2,313. In the five exempted towns the arrests before the act were 5,855, now they were 1,600. In 1883 a careful canvass was made of the electors of Belfast, and it was found that 10,790 Parliamentary voters of the borough declared in favor of Sunday closing, and only 1,040 Parliamentary electors declared themselves against it.—*The Temperance Record, (London, Eng.)*

TEMPERANCE IN LONDON.

Bishop Walsh gave an excellent lecture on temperance, in St. Peter's Church, Sunday night. He defined the virtue of temperance. He said that temperance was a universal virtue and could be exercised in all things. He desired, however, to speak upon temperance with regard to the use of alcoholic liquors. The first law

of God was the law of abstinence. The command given in the Garden of Eden was "thou shalt not eat of the tree of life." Man rebelled against the law of God, and intemperance became an original sin, and man became the victim of this disorder. He said that Jesus Christ came into the world to repair disorders which would not have existed except for this vice. He then described the conditions necessary to enable men to live temperate lives. Temperance was a condition of Christian life. Christ had said if any man wished to become his disciple he must give up everything and follow him. Christ himself gave an example of abstinence. In his dying moments on the cross he refused to gratify his taste by the drinks that were offered him. Sobriety was the only means by which he could overcome the devil. The Bishop then gave the detailed picture of the drunkard and his life, and said that human language was inadequate to describe what a drunkard really was. He was neither a Christian, a man nor a brute. He labored for no particular end, like a Christian; he could not think like a man, nor restrain his appetite like a brute beast. He was a self-made wretch, a poor slave, a curse to his family, a madman. While we can pity the guilty, we have to look upon the drunkard as an object of scorn, a curse to himself, society and his family. Drunkenness was not merely a religious evil—it was a social evil, a domestic evil, and a personal evil. The drunkard becomes a burden to the country and a burden to all honest citizens. Bishop Walsh then gave statistics to show that the great majority of those who fill our gaols habitually use intoxicants. In Toronto gaol last year 583 out of 689 convicted and incarcerated were in the habit of using intoxicating liquors. The proportion in other gaols was about the same.

The church was crowded, and the Bishop's able and pointed address produced a deep and noticeable impression upon the congregation.—*Advertiser.*

Valuable Information.

HOW TO SUBMIT THE CANADA TEMPERANCE ACT.

1. When a number of representative Temperance men in a City or County agree that a movement should be made for the submission of the Act, they should prepare, sign, and publish a call to all friends of Temperance and Prohibition to meet at some central place on a certain date. In addition to this general call, personal letters and interviews should be made use of so as to have as many in attendance as possible.
 2. Those who assemble in obedience to this call should, at the appointed hour, organize the Convention by electing a temporary Chairman and Secretary, and then proceed to discuss the question.
 3. If the Convention decide to submit the Act, it should immediately organize an Association for that purpose by electing permanent officers, viz.: a President, Secretary, Treasurer, one Vice-President for each township of the County or ward of the City, add a sufficiently large Central Committee, to whom shall be entrusted the management of the campaign. The Vice-Presidents should be conveners of the sub-committees to be organized in each township, for local work. The Central Committee should be so situated as to be within call of the President and Secretary, as their meetings will be frequent. The full Association can be convened in any emergency by the President, Secretary and Central Committee.
 4. Active, capable men should be appointed as canvassers in each township or polling subdivision by the sub-committees convened by the Vice-Presidents. The names of these should be sent immediately to the General Secretary, who will furnish them with blank petitions and instructions. These should at once enter upon their work, complete it without delay, and transmit their petitions to the General Secretary according to instructions.
 5. The Association should make an estimate of the probable cost of the campaign and assess it fairly on the different townships, towns and villages, and hold the various sub-committees responsible for its collection and remittance to the Treasurer of the Association.
 6. The electors should be thoroughly informed as to the Act and their duty in the matter, by means of public meetings addressed by competent speakers, the distribution of suitable literature, and by personal canvass and conversation. The more light is scattered the clearer will the truth appear, and we have no reason to fear the whole truth.
- Counties and cities in which it is not deemed proper to institute a campaign for the adoption of the Canada Temperance Act, ought to have formed in them good standing auxiliaries to the Ontario Alliance, so as to sow the seed and bring public sentiment up to the level of prohibitory enactments. F. S. SPENCE will be glad to correspond with any interested and assist in forming these auxiliaries. Let something be done in every county.
- Information as to the Act, copies of the Act, suitable literature, forms of petitions and all needful information may be obtained from the Secretary of the Ontario Alliance.

F. S. SPENCE, 8 King St. East, Toronto.

INTRODUCTION.
Moderato.

BY CUB BERDAN.

p *mf* *tr*

Delicato. *a tempo.* *f* *p* *Ritard.*

p *ad lib* *mp* *colla voice*

1. 'Tis on - ly a vio - let, on - ly a flow - er, Once bright and bloom - ing, but with - er'd at last; Yes,
 2. 'Tis on - ly a vio - let, treasur'd for ev - er, Kept for the love of my dar - ling, my own; And

a tempo *f* *p* *Rit.*

now it is fad - ed, droop - ing and dy - ing, Still I will keep it for love of the past; Ah,
 though it is fad - ed, still I re - mem - ber, How once it blos - som'd in days that have flown; I'll

mf Con Spirito *f* *ad lib.*

well I re - mem - ber one sum - mer even - ing, Well I re - mem - ber one hap - py hour;
 lay it a - way, my treas - ure, my vio - let, Lay it be - side the brown lock of hair;

acoustic...
 still...
 once I had the good...

p Con Espress *mf Brillante* *mp ad lib.*

Dar-ling, my fair one! dar-ling, my lost one! Gave me this blos-som, this sweet lit-tle flow'r.
 Dar-ling, my fair one! dar-ling, my . lost one! Gave me this flow'-ret, once bloom-ing so fair.

p Con Espress *mf Brillante* *mp colla voce*

CHORUS.

f

Ah, yes, I re-mem-ber the past,..... Sweet love will ev-er ro-main.....
f *Piu Rit*

re-mem-ber the past, will ev-er re-main,

f

Ah, Yes, I re-mem-ber, re-mem-ber the past, Sweet love will ev-er, will ev-er re-main,

f *Piu Rit*

f *Piu Rit*

Con Espress *Solo Piu ad lib*

On-ly a vio-let, Fair lit-tle vio-let, Call back my lov'd one, my dar-ling, a-gain, a-gain.
Piu Lento *Rit*

Alto or Tenor ad lib

On-ly a vio-let, Fair lit-tle vio-let, my dar-ling, a gain, a gain.

P Con Espress *mf ad lib* *Piu Lento* *Rit*

Only a Violet.

Selected Articles.

CRIMINALS AND TEMPERANCE.

During the year ending October 31, 1882, there were 97,380 convictions in the State of New York, and 50,815 of the number convicted answered the question concerning their habits. From these replies, as published by law and reported to the Legislature by the Secretary of State, it was ascertained that 30,070 acknowledged themselves to be intemperate and only 20,745 claimed to be temperate.

This report, of itself, proves that three-fifths of those convicted confessed themselves to be intemperate. But the fact that 3,691 of the convicted persons who claimed to be temperate were arrested for intoxication or for being drunk and disorderly, shows conclusively that if total abstinence was the standard, the showing would be very much worse for the traffic. There are many people who call themselves temperate, even though they drink several glasses of liquor every day. We have in mind one man in this city who claims to be a temperate man, even though he boasts of drinking twenty glasses of beer every day. When men claim to be temperate men under such circumstances, and when arrested in a state of intoxication, it is time to change the question and ask if they drink any intoxicating liquors whatever. But even with their own statements, considering the 3,691 who were convicted for offences which, of themselves, are proof of their being intemperate men, we find that 33,761, or 6 per cent. of the 50,815 persons convicted were intemperate in the worst sense of the term.—*Northern and Northwestern News.*

RIGHT OR WRONG.

"A druggist in Allandale, Mo., who sold liquor was recently visited by a band of temperance women. They entered his cellar in spite of his protests and pulled the faucets from the casks, the liquor running on the floor. They were armed with hatchets to use in case of necessity, and one of the women expressed herself as being very grateful that the faucets came out easily. She ought also to be grateful that the proprietor did not hand her and her companions over to the police, as he would have been justified in doing. Such an illegal act as these women did is indefensible upon any ground, for not only did they violate the law, but they made themselves and their cause obnoxious and ridiculous.—*Morning Herald.*"

About one hundred years ago, a band of masked men boarded a ship in the Boston harbour, and destroyed a large lot of tea. This deed has been heralded from one end of the land to the other, and from that time down to the present, as one of the heroic acts connected with our country. Now why did these men do that? Because the powers then in force refused to give them their rights. These women referred to by the "*Morning Herald*," did the same thing that the men of '76 did—destroyed the property of another—and for the same reason—because the powers that be, refused to give them their rights, and the protection they are entitled to. If it was right then—and who doubts it—why is it not right now. If that was a heroic act then, why not now? Has time made the difference? Not a bit of it. The men of '76 did right and their act should be commemorated as long as time lasts, and the women of Allandale, Mo., did right and their act should be commemorated as long as time lasts.

If our law makers refuse much longer to give us our rights, you will see the people rising up all over the land to take them, and woe be to those who dare oppose them. This country belongs to the people and the people are determined to rule peaceably if they can—forcibly if they must.—*Baltimore Weekly.*

PROHIBITION WHICH PROHIBITS.

Rev. N. B. Randall writes that he has spent some weeks in the town of Johnston, N. Y., which includes the villages of Johnstown, Gloversville and Kingsborough, with sixteen thousand people. The excise board have refused licenses since May, 1882, and the "Law and Order" society reports as follows:

From May 1, 1882, to January 1, 1883, eight months, the sales of beer in the entire town of 16,000 people were 39,510 gallons less than

during the same period of the year before under license. The sales of distilled liquor during the same periods were:

Under license 10,200 gallons.
No license..... 1,160 "

Showing an actual decrease in sales of nine-tenths.

During the same times again the arrests for drunkenness per month were:

Under license..... 17
No license..... 3½

The town criminal expenses were:

Under license..... \$2,475 20
No license..... 407 00

Number of places where liquors were openly sold:

Under license..... 32
No license..... 0

—*Stenben Signal.*

FREE ADVERTISING.

Last August Carl Anderson was killed on the railroad while going from Putnam to Henry, Iowa. He was intoxicated, and in a sermon over the event Rev. J. T. Smith animadverted upon the causes that led to the man's death in a way that saloon-keeper Yaeger construed as free advertising. For such free advertising Yaeger sent Rev. Smith a bottle of whisky, assuring him that it was a "pure article." Mr. Smith sent the "pure article" to John T. Harrop, an expert chemist at Des Moines, and had it analyzed. Mr. Harrop reports the following as the result of the analysis:

"I find the above said whisky very impure and highly injurious to a person who might happen to drink it."

ANALYSIS.

Alcohol..... 25 per cent.
Fusil Oil... 10 " "
Picrotoxine..... 5 " "
Acetic acid..... 10 " "
Coloring..... 5 " "
Aqua (water)..... 45 " "

Total..... 100 By volume.

Of fusil oil Mr. Harrop says:

"It is an active and irritant poison, for which no direct antidote is known. Its therapeutical effects are very heavy intoxication and disagreeable headache, and other effects, fever, diarrhoea, nervous prostration, loss of memory and tremens."

And of Picrotoxine:

"Picrotoxine is a deadly poison taken alone, and when mixed in liquors and beer produces very sick and deathlike headache, affects the spinal cord, and in heavy drinkers of adulterated liquors this drug produces epileptiform seizures."

Inasmuch as Mr. Harrop also states that this whisky was superior to five other samples he had analyzed, and that hundreds of people are drinking 15 per cent. more inferior whisky; it strikes us that Yaeger has succeeded in giving himself and his wares, and his fellow dram-sellers and their wares, considerable free advertising as first class frauds and swindlers, just what the same class will be found to be the world over if their statements and their goods are analyzed and compared.—*Lever.*

CATHOLIC TEMPERANCE WORK.

The Catholic prelates and clergy of this country—especially those of Irish origin, have done a magnificent work for Temperance, and each year sees them doing more of it, as they are roused to the necessity of saving their people from the monster curse of all curses. The *St. Paul Pioneer Press* says in regard to what Bishop IRELAND has accomplished in that diocese:

It was not many years ago that the Catholic Irish of St. Paul contributed a large proportion of the drunken, disorderly and rowdy elements of the community. They kept most of the low saloons, which were frequented by many Irish laborers and mechanics, who spent most of their wages in

drink, and were notably a quarrelsome, unthrifty lot, whose native, hee-ful buoyancy of temperament found vent in street brawls, election disturbances and similar amusements.

It is mainly through the zealous and indefatigable efforts of Bishop Ireland and his associates, that a radical change has been effected in the habits, manners and condition of this portion of our population. From the utmost in temperate, disorderly and unthrifty, they have, as a rule, become among the most temperate, orderly industrious, thrifty and moral classes of the community.

It is very rare now to find an Irish saloon keeper in St. Paul, and the Irish Catholics, probably, contribute in proportion to their numbers, fewer patrons of the saloons than any other part of the population. The example of Bishop Ireland has stimulated all the Catholic clergy in this State and elsewhere, and the good work accomplished in St. Paul has given a great impulse to the progress of Temperance reform among the Catholics of the Northwest.

In nearly every city in the country, in nearly every Catholic parish where the majority of the parishioners are Irish, are flourishing Catholic Abstinence Societies, organized by the advice of the bishops and carefully encouraged by the priests. It is estimated that the membership of these will aggregate in the neighborhood of 75,000. One priest—the eloquent Father HAGAN, of Chicago—has been the means of securing the signatures of 9,000 of the Irishmen of that City to the Total Abstinence pledge. He is a radical advocate of Pulverizing the Rum Power, and in a recent address said :

"No longer must the men chosen to enact or administer our laws cringe through fear before saloon-keepers, receive their inspiration from whisky and beer elements in the population, and speak and act at the bidding of King Alcohol. No longer should the reins of authority and of government be intrusted to men who hold their caucuses around a saloon counter, and make their appointments to public offices at the bidding of saloon keepers."

Father McMULLEN, of Indiana, is another Western priest who has distinguished himself by his good work in the cause of Temperance. On his removal from Richmond to Terre Haute, the Indianapolis *Monitor-Journal* said to him :

Rev. Father McMullen, Catholic priest, formerly of Richmond, has removed to Terre Haute, and we may expect to hear of a wonderful change for the better in that City before very long. Father McMullen is a good unassuming Christian gentleman, whose kindness has made him very many warm friends in Richmond among Protestants as well as Catholics.

When he went to Richmond, that pleasant little City contained 32 Irish Catholic saloon-keepers, but by the good influence of Father McMullen they all quit the business, and now there is not an Irish saloon-keeper in Richmond. It is hoped that his good work will meet with success in Terre Haute. What a Godsend it would be if every parish had a Father McMullen.—*Toledo Blade.*

SCRIPTURE CATECHISM ON TEMPERANCE.

1. Who first drank wine to excess ?
Noah. Gen. 9: 20, 21.
2. Who first took a temperance pledge ?
Samson's mother. Judg. 13: 13, 14.
3. What other celebrated persons mentioned in the Bible abstained from the use of wine ?
Sampson, Samuel, Daniel and John the Baptist.
4. What religious orders mentioned in the old Testament abstained from the use of wine ?
The Nazarites and Rechabites. Num. 6:2-4 ; Jer. 35:18, 19.
5. What does Solomon say of wine in the 20th chapter of Proverbs ?
Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise. Verse 1.
6. How does Solomon describe the evil effects of strong drink in the 23rd chapter of Proverbs ?
"Who hath woe? Who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." Verses 29, 30.
7. How does Solomon warn us against the use of wine ?
"Look not thou upon the wine when it is red; when it giveth its

color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder." Prov. 23:31,32.

8. What are the usual effects of the serpent's bite and the adder's sting ?
Intense suffering and death.

9. What does St. Paul say of the drunkard's condition after death ?
"No drunkard shall inherit the kingdom of God." 1 Cor. 6:10.

10. What can you say of St. Paul's advice to Timothy to drink no longer water, but use a little wine for his stomach's sake and his often infirmities ? 1 Tim. v. 23.

He recommended the use of "a little wine," not as a beverage, but as a medicine.

11. What purpose did Daniel form when a youth in Babylon ?

He purposed in his heart that he would not defile himself with the portion of the King's meat, nor with the wine which he drank. Dan. 1.8.

12. Who joined him in his purpose ?

His three companions, Shadrach, Meshach and Abednego.

13. What effect did their abstinence have upon their health ?

At the end of ten days their countenance appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Dan. 1:15.

14. What occurred at the end of three years, when the young men who had been educated for the royal service were brought before Nebuchadnezzar, the King ?

Among them all was found none like these four Hebrew children, and in all matters of wisdom and understanding that the King inquired of them, he found them ten times better than all the magicians and astrologers that were in his realm. Dan. 1:20.

15. Who was the founder of the Rechabites ?

Jonadab, the son of Rechab. Jeremiah, 35:18.

16. When pots of wine were set before the Rechabites in Jerusalem, and they were requested to drink thereof, what did they answer ?

"They said, we will drink no wine; for Jonadab, the son of Rechab, our father, commanded us, saying: Ye shall drink no wine, neither ye nor your sons forever." Jer. 35:6.

17. What blessing was pronounced upon them by the prophet Jeremiah for their fidelity to their vows ?

"Thus saith the Lord of hosts, the God of Israel, * * * Jonadab, the son of Rechab, shall not want a man to stand before me forever." Jer. 36:18, 19.

18. How were they to "stand before the Lord?"

They were to minister before the Lord in the temple service ?

19. What advice does Solomon give concerning sobriety ?

"Be not among winebibbers; among riotous eaters of flesh, for the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man in rags." Prov. 23:20,21.

20. What does Isaiah say of the effects of wine and strong drink ?

"But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment." Isa. 28:7.

21. What curse is pronounced upon the drunkard maker ?

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness." Hab. 2:15.

22. What does Saint Paul say of the duty of abstinence for the sake of example ?

"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Rom. 14:21.

23. What example of total abstinence practised by a whole nation is recorded in the Scripture ?

The whole nation of Israel drank "neither wine nor strong-drink" during their forty years' wanderings in the wilderness. Deut. 23:6.

24. What should be the practice of the Christian church ?

The Christian church, as the spiritual Israel, should drink "neither wine nor strong drink" while journeying through the wilderness of this world to the heavenly Canaan.—*The Prohibitionist.*

Tales and Sketches.

SOME CHEESE AND A GLASS OF ALE.

BY ELLA GUERNSEY.

"Dear, how pale you are this morning! Surely you are not well. Let me give you a bit of brown bread and a glass of ale; and try some of this cheese—Mr. Hallam brought it home yesterday; it is very fine and strengthening."

Mrs. Hallam, with kindly intent bustled about her pantry. She really loved the eighteen-year-old daughter of their neighbor.

Susie ate to please her hostess; twice did Mrs. Hallam fill the large goblet with fine old ale.

"There, dear, you look brighter; and now tell me of the company at Mrs. Howard's last night."

Susie did look rosy. Her brown eyes sparkled, her tongue ran glibly. An hour passed; she began to feel stupid; her head ached dully. More wine was brought in, and drunk by Susie to cure the headache.

"I think I must go now, Mrs. Hallam. You are my good physician; I shall come again when I feel dull and weak."

"Ah! do, Susie. Mr. Hallam always has brandy, ale or wine in his cellar. He thinks brandy or ale, with a morsel of fine cheese, an aid to digestion and good health. I am glad to be able to bring color to those pale cheeks."

"What a darling she is, and how proud we should be of a daughter like her!" said Mrs. Hallam, looking after her.

Another besides Mrs. Hallam admired the slender, pretty, brown-eyed girl, and Richard Hildreth, the matrimonial prize of Lambton, had made up his mind none other than Susie Severn should be mistress of the old Hildreth homestead.

True, she was eighteen, while he was thirty-four; but he thought he could keep young for her sake. He had made known his wishes to Susie's parents, who, knowing him to be a good, true, as well as a wealthy man, was willing to give him their daughter, but desired him to plead his cause in his own time and way.

In some manner Susie was launched into a series of gay dances and theatre-goings. This was not as Mrs. Severn desired. Though not a religious woman, she was an old-fashioned mother, who believed in girls keeping their freshness, and not learning the ins and outs of fashionable society too young.

Susie's health began to fail with such a draft upon her strength, and Mrs. Hallam was ever so kind and ready to "tone her up" with a glass of ale or wine; lately it had come to sipping a tiny glass of brandy.

"What should I do without you, Mrs. Hallam? you are my good angel. When I come over here, a bundle of aches, you rouse me up. I feel new life and strength." And the gay girl sat down to the piano and began to sing:

"There's much good cheer in youthful age,
When fairy scenes the hearts engage!"

then stopping abruptly, and whirling around upon the piano stool, she asked, "Could I become a drunken woman? Sometimes I fear I am getting to love your cellar too well. Mother is so strict in her 'temperance notions,' and some way I don't feel free to tell her of my wine-drinking over here. This morning I read of some young girls being arrested for drunkenness; it made me shudder as if I had been with them. Dear friend, is there danger for me in the glass of ale or wine?"

"Susie! you a drunken woman! Impossible! Those girls were born with depraved tastes. When I see danger for you I will tell you of it in time."

All winter and summer Susie was gay and happy. Richard Hildreth proposed, was accepted, and the wedding day appointed.

Susie was very much in love with her grave lover—practiced the music he admired, read the books he liked, and was eager to learn the mysteries of housekeeping.

Mr. Hildreth would have lavished costly presents upon Susie, but Mamma Severn had old-fashioned scruples, and would not permit her to accept many.

At last the bridal day came. "Pshaw!" said the vexed little lady, as she was awakened by the drip, drip, of a downpouring rain, "What is the old proverb? 'Blessed is the bride the sun shines upon;' but then, I am sure nothing but blessedness awaits the bride of Dick Hildreth."

The wedding journey was over, and Susie settled down into a demure little home maker; and Richard Hildreth thought he had found paradise, so fond and proud of his young wife, who in turn cared only for his society.

In his cellar was a goodly store of ales, brandies and Widow Cliquot's clarets and rare whiskies. Not that he drank or it often came to the table, but then, it was the correct thing to have it when wanted, and he had never suffered in any way from the evil. It was not strange he took little thought of the temptation he was placing before Susie.

She began to run to the cellar every time she felt languor; her headaches became more frequent, then more wine was taken to deaden the pain.

At length, frightened by the empty bottles that were telling the shameful story, she watched for cook's absence and stealthily hid them away.

Once she tried to break the chain, but soon grew weak. At breakfast, while handing "Dick" his chocolate, the cup fell from her hand, the frail china shattered into tiny fragments; another cup, and another, shared the same fate, and she fell fainting at his feet.

The doctor came—a good man who loved Susie, but never guessed her weakness, and did not know that he was placing a stumbling-block in her path, or giving her a push down the road to death that her feet were even now treading.

"Nervous system all run down; must have brandy, wine, porter, and plenty of it, Hildreth."

Will not something else answer, doctor?" asked Mrs. Severn. "I do not like to give any such dangerous things to Susie."

"Madam, your daughter is a lady, and a very sick woman—comes of no depraved family. A little wine is a good thing in its place, and here seem to be one of its places. We all know, Mrs. Severn, of your prejudices, and think you carry them a little too far. Pardon me if I seem rude."

Richard and Mrs. Severn petted and nursed Susie back to health. A glass of wine or brandy stood near at hand, and one day Richard awoke to the knowledge that his wife was an inebriate.

Only the God who knoweth all hearts can enable us to endure such sorrows as were the mother's and husband's. And now was told to Mrs. Severn the beginning of the drinking at Mrs. Hallam's, and a battle between appetite and desire to break the chain that held her fast.

Richard banished all spirits from his cellar; one night he was awakened by a slight noise. Looking up, he saw Susie take money from his purse. He guessed it would go to the wine-seller, and took care to remove the temptation from her way. Soon he saw cook flaunting about in a violet velvet bonnet Susie had always looked so modest in; she had sold it to get brandy! One by one the dainty bridal robes went the same way.

Do what Richard could, her appetite for brandy increased. She shrieked and raved like a mad woman when deprived of it. "Oh, give me a teaspoonful or just one drop, if you love me, Richard!" But the husband was firm in his refusal to give her the fiery poison.

One night Susie was to spend the evening with her mother, and Richard was to call for her on his way home from the store. He was in a honeyful mood, as Susie had for some days abstained, and was her gay, usual self; but his heart sank upon reaching Mrs. Severn's, and no Susie had been there.

He hurried home. All was dark. Smelling smoke he rushed to the door of his wife's room and opened it. There upon the floor lay the charred form of Susie Severn Hildreth. A decanter of Otard brandy upon the table, and a broken lamp at her feet, told the miserable story. Cook had again smuggled brandy into the room, the lamp had slipped from the unsteady hands, and a fiery death claimed the young wife.

"God forgive you, Mrs. Hallam, and help me to do so!" sobbed Mrs. Severn. "I did not know when my sweet little daughter visited you that you were luring her to death. How can I lose my darling so!"

Mrs. Hallam approached her with a glass of ammonia. "O, take it away! O, take it away! there's a death, a fiery death in the bottle and glass!" screamed the half-crazed mother, and Mrs. Hallam, conscience-smitten, left the poor mother to her grief.

The sighing and whispering pines chant the requiem of Susy Severn Hildreth. We often meet in the cemetery a stern, sorrowful middle aged man, supporting a bowed, white-haired mother. They stand by a marble shaft marked, "Our Susie." The mother wails out over and over again, "There's death, a fiery death, in the bottle and glass! Oh, when I find my poor little girl that is lost, will I warn her of the death—a fiery death! My lost darling!"

Richard comforts the feeble, deranged mother as best he can, but his heart cries out with the mother, and he longs to know "when shall he find his girl that is lost."

Mrs. Hallam banished wines and ales from the cellar. Daily she weeps when she sees the ruin her work has wrought in the Severn family, and no one tends more lovingly the demented mother than she; while by her earnest work she now tries to save other young and tender feet from the snares that she helped entangle around poor, weak Susie Severn.

"May God forgive me and mine evil deed!" is her daily prayer.—*Morning and Day of Reform.*

WHAT DRINK WILL DO.

A child of twelve years came to school one day with tears, entreating us to go to her home. Her excitement was so great that we went at once, and beheld a scene too dreadful to describe. It was a drunkard's home. The father lay upon the floor, helplessly drunk, where he had fallen, cutting his face, which was covered with blood. The mother, so intoxicated she could scarcely stand, was holding an iron poker in her hand and threatening the lives of four children, from three to ten years of age. Such is the result of rum-selling and rum-drinking! the curse of our land, and the cause of most of the wretchedness, want, suffering and crime we see among us! Oh for the power to remove it!—*Advocate and Guardian.*

"FOR GOD'S SAKE SAVE THE BOYS."

A hard drinker of many years said, as he signed the pledge: "Twon't do any good; I can't reform; it's too late; but for God's sake, save the boys!"—*Miss Nellie Bradley.*

Like Dives in the depths of hell,
I can not break this fearful spell,
Nor quench the fires I've madly nursed,
Nor cool this dreadful raging thirst.
Take back your pledge, ye come too late;
Ye cannot save me from my fate,
Nor bring me back departed joys,
But ye can try to save the boys.

Ye bid me break my fiery chain,
Arise, and be a man again,
When every street with snares is spread,
And nets of sin where'er I tread.
No, I must reap as I did sow,
The seeds of sin bring crops of woe;
But with my latest breath I'll crave
That ye will try the boys to save.

These bloodshot eyes were once so bright
This sin-crushed heart was glad and light;
But by the wine-cup's ruddy glow
I traced a path to shame and woe.
A captive to my galling chain,
I've tried to rise, but tried in vain;
The cup allures, and then destroys,
Oh, from its thraldoms save the boys!

Take from your streets those traps of hell
Into whose gilded snares I fell.
Oh! freeman, from those foul decoys,
Arise and vote to save the boys.
And ye who license men to trade
In draughts that charm and then degrade,
Before you hear the cry: "Too late!"
Oh! save the boys from my sad fate!

—*Frances E. W. Harper, in Union Signal.*

DOES IT PAY TO TRY TO SAVE THEM?

I was holding temperance meetings in St. Albans, Vt. Nearly every man had taken the pledge. One night I saw a poor fellow in the audience who seemed to have gone down to the lowest dregs. I went into the audience and he hid behind the door. I met him and said, "Brother Thorpe, I am looking for you."

He answered: "I knew it; it is of no use; I shall die a drunkard; if I were not afraid I would put a bullet through my head."

I answered: "That don't do any good; a bullet won't end the matter; you will be the same George Thorpe in eternity; won't you make an effort to do right?"

"Mrs. M., you don't know me; my mother shut the door against me; my Mary has gone home to her father's; when she left every light went out; I now have nothing to live for."

"You want to be saved?"

"God knows I do."

"Let me tell you that God can save the uttermost all who come to him."

He thought for a time and said. "If you will go up with me I will make one more trial."

He wrote his name to the pledge. Turning to the crowd, he said in his desolation: "If there is a man here who believes in Jesus, I want him to pray for me; only God can save me."

His mother began to pray for him; from her broken heart went up as never before an appeal for the salvation of her son; he heard that prayer and fell upon his knees and began to pray for himself; God heard his cries for mercy, and a new hope began to dawn on the man; a new joy came upon his heart. While I speak to you to-day, this man, George Thorpe, is the efficient Mayor of St. Albans, Vermont. *Does it pay to save such men from perdition? Who will dare to question it?—Emma Molloy.*

Our Casket.

A man whose business transactions had been rather suspicious, and who had passed through bankruptcy twice, was boasting:

"I left business and settled down with a comfortable fortune," when a listener said:

"If you had settled up, you wouldn't have a cent."

The story came from Paris that a lady who attended four churches in one day missed her umbrella on returning home. She

immediately revisited all four churches and found her umbrella in the last one. When the umbrella was handed to her she thankfully said to the sexton: "The people at this church are much more honest than those at the others."

"Now," said the irate mother to her family of one boy and four girls, who had been misbehaving themselves, "I am going to whip you all," and she seized on Jimmie to receive the first instalment of the chastisement. "Mother," said Jimmie, "ladies first, always." The old lady was so struck with this application of her own instruction that she did not strike any of the children, but let them off that time.

A physician, passing a stone mason's shop, bawled out:

"Good morning, Mr. D. Hard at work, I see. You finish your gravestones as far as 'In the memory of,' and then wait, I suppose, to see who wants a monument next."

"Waal, yes," replied the old man, "unless somebody's sick, and you're doctoring him, and then I keep right on."

One Sunday, as a certain Scottish minister was returning homeward, he was accosted by an old woman, who said:

"Oh, sir, well do I like the day when you preach!"

The minister was aware that he was not very popular, and he answered:

"My good woman I am glad to hear it! There are too few like you. And why do you like when I preach?"

"Oh, sir," she replied, "when you preach I always get a good seat."

Some years back when the Metropolitan Road in New York did not run on Sunday, a person had laboriously climbed the stairway at Park Place only to find the gates closed and the ticket office deserted, and the big gilt letters M. E. R. R. (Metropolitan Elevated Railroad) staring at him from above the office window.

"Of course," he muttered, as he descended the stairway again, "I might have known that no Methodist Episcopal Railroad would run on Sunday."

For Girls and Boys.

A BUMPTIOUS HEAD.

A church in a Maryland village was disturbed one Sunday morning by the entrance of a small boy intent upon saving his Sunday dinner:

It seems that a certain good woman bought a calf's head and put it on to boil, leaving her little boy to mind it while she went to the church close by.

The minister had reached his fifthly, when a small boy stuck his head in the door, and whispered,

"Mamma!"

The good woman recognized her son instantly, and began to make signs for him to leave the door.

"Mamma!" again came the whisper—this time a little louder than before.

The mother shook her finger at the boy warningly, and indulged in other familiar pantomime with which she was accustomed to awe her son. But it didn't work. The boy was excited and in dead earnest, as the denouement will show. Raising his voice, he shouted—

"Mamma, you needn't wink and blink at me, but had better come home right away, for the calf's head is buttin' all the dump-lins out of the pot!"—*Youth's Companion.*

TO YOUNG MEN.

The lesson to be learned by every young man is that if the brain of Robert Burns or the brain of Daniel Webster could not stand the wine-cup neither can theirs. If the sorcery of the bottle overcame the mighty men, what chance is there for weaker ones? For the especial damage which alcohol works is wrought in that one vital spot—the human brain. That it is which makes all indulgence in intoxicants so dangerous and drunkenness to be so fearful a crime against God and our own lives. The only honest word to be applied to drunkenness is not misfortune or disease or infirmity, it is voluntary crime. It is a self-inflicted blow at the very seat and throne of manhood, it strikes the brain and overthrows the reason, and demolishes for the time that moral sense which lifts man above the brute. Alcohol is really that devil which has the power to "cast both soul and body into hell."—*Dr. Cuyler in The Banner.*

ETHEL'S SUNDAY-SCHOOL LESSON.

BY RICHARD METCALF.

"Blessed are the merciful, for they shall obtain mercy."

That was little Ethel's text; and she was trying to learn it, by saying it over and over again, as she walked up and down the sitting room.

I was sitting by the window, reading a volume of *Littell's Living Age*; and my dog Ponto was stretched out before the fire, right in Ethel's way as she walked the floor. So it happened that in the very middle of the verse, she stumbled and lost her temper.

"Blessed are the merciful, for they shall"—There, take that, you clumsy dog, always in everybody's way."

So saying, she gave him a spiteful kick, which he returned with a spiteful snap, which tore a hole in her "go-to-meeting" frock. Then, she picked up the poker to give him a blow; but Ponto seized it so savagely I was afraid he would really bite her, and I was forced to send him out of the room, and take Ethel in my lap to stop her crying.

"I am very glad you lost your temper," said I.

She wiped her eyes at once, and asked in great wonder,—

"Why, what for?"

"Oh, because it was a very *bad* temper; and I hope that, now you've lost it, you'll get a better one to take its place."

"Where can I get it?" she inquired.

"Out of your verse, which you have learned how to say, but have not yet learned to practise."

"How do you know I shouldn't practise it? I have had no chance yet to try."

"Yes, you did have a first-rate chance to practise it on Ponto; and you didn't do it," was my answer.

"What!" cried the little girl, "practice Sunday-school lessons on dogs!"

"Certainly," said I, "did you never hear that 'a merciful man is merciful to his beast'? And a merciful Ethel will be merciful to Ponto. Your lessons will not do you much good, unless the dog and the cat and all your pets get the benefit of them."

Ethel shook her head at that, and wanted to know if Sunday-Schools were not meant to fit boys and girls to go to heaven, and live with the angels. So I had to tell her that they certainly were meant for that, "But first," I said, "they must fit them to live on the earth."

"Besides," I added, "no one will ever be an angel who kicks a dog that hasn't done him any harm."

Well, I can't tell you all the questions she asked me, and all I said to her in return; but what it amounted to was this:—

"When a little stream flows out of a spring, everybody and everything gets the benefit of it. The fishes swim in it, the flowers drink of it, the trees drink of it, birds, dogs, cattle, men, women, and children, too,—drink of it, and are helped, strengthened and refreshed. So, when one of your Sunday-school lessons has been perfectly learned by one who is eager to practise it, it will do some good to everybody and everything he meets. Dogs, cats, and birds will get the benefit of it, as well as men, women, and children. Let me see how boys and girls treat animals, and I can tell pretty well how much good their Sunday-school lessons have done them. Did you ever see anybody throw stones at a kitten or torment a poor dog with snow-balls, or stand at the corner of Washington street and knock down the swallows that were flying near the ground? I have seen such things, and I have said to myself, 'That boy (or girl) has not yet learned his Sunday-school lesson.' For I think that every lesson of kindness which is good to be practised towards human beings is also good to be practised towards birds and dogs and other animals."

Just then, we heard Ponto scratching on the door, and Ethel jumped down from my lap, saying,—

"I'll practise my lesson on Ponto."

And, when she let him in, they were friends directly, and began to frolic so merrily that I could scarcely read my book. But, before Ethel went to bed, I read her these lines from the book, which she afterwards learned, and recited to her teacher at Sunday-school:

"He prayeth well, who loveth well
Both man and bird and beast;
He prayeth best, who loveth best
All creatures, great and small,
For the dear God who loveth us,
He made and loveth all."

Christian Register.

A SENSIBLE GOAT.

A thoughtless Welshman with a thirsty throat—
So goes the tale—possessed a favorite goat
Who followed him, when once to play the sot
He sought the tap-room and the foamy pot.
He gave her drink, when, by the cheerful blaze,
Strangely forgetting all her sober ways,
She'd reel'd about and roll'd upon the floor
As never goat had rolled about before.
The giggling toppers so enjoyed the sight
That they would have the fun another night.
The Welshman took her, but the goat, alas!
The portal of the pothouse would not pass.
Her master uselessly tried every mode,
Though pats and punches freely were bestowed,
The landlord strove, and did his best, they say,
But all in vain, for Nanny won the day;
Cuffing and coaxing, both alike she bore,
Nor could they get her through the pothouse door.
The wondering Welshman, now no longer blind,
Ponder'd the thing a moment in his mind,
Then prudently adopted, in the end,
The wise example of his shaggy friend;
Forsook the pothouse, and reformed his plan,
And from that hour became a sober man.
Ye drunkards all, this prudent lesson follow,
Or own, in sense a goat has beat you hollow.

Selected.

THE LITTLE CUP-BEARER.

The little cup-bearer entered the room,
After the banquet was done;
His eyes were like the skies of May,
Aglow with the cloudless sun.
Kneeling beside his master's feet,
The feet of the noble king,
He raised the goblet. "Drink, my liege,
The offering that I bring."

"Nay, nay," the good king, smiling said,
"But first a faithful sign
That thou bringest me no poison draught,
Taste thou, my page, the wine."
Then gently, firmly spoke the lad,
"My dearest master, no,
Though at thy lightest wish my feet
Shall gladly come and go."

"Rise up, my little cup-bearer,"
The king, astonished, cried;
"Rise up and tell me, straightway, why
Is my request denied?"
The young page rose up slowly,
With sudden paling cheek,
While courtly lords and ladies
Await to hear him speak.

"My father sat in princely halls,
And tasted wine with you;
He died a wretched drunkard, sire'—
The brave voice tearful grew,
"I vowed to my dear mother,
Beside her dying bed,
That for her sake I would not taste
The tempting poison red."

"Away with this young upstart!"
The lords, impatient, cry;
But spilling slow the purple wine,
The good king made reply:
"Thou shalt be my cup-bearer,
And honored well," he said,
"But see thou bring not wine to me,
But water pure instead."

—*Morning and Day of Reform.*