

The Canada Citizen

AND TEMPERANCE HERALD.

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

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All communications should be addressed to

F. S. SPENCE, - - - MANAGER.

TORONTO, FRIDAY, AUGUST 3, 1883.

THE ALLIANCE.

The Dominion Alliance for the total suppression of the liquor traffic was organized at Ottawa, in February, 1876. It was the outcome of a feeling among the various previously existing Provincial Prohibitory Leagues in favor of a central organization that would consolidate existing agencies, and direct all work on the line of national prohibition or restriction of the liquor traffic. Each Province in the Dominion has a Branch Alliance, that elects a number of representatives who constitute the Dominion Council. Each of the Branches is constituted by similar representation from local *auxiliaries*, as well as by direct membership.

It will be seen at once that there is in this arrangement an admirable adaptation to our peculiar system of national organization. It is conceded that prohibitory power, in reference to the liquor traffic, is vested in the Federal Parliament, and so far restriction has been exercised by Local Legislatures and Municipal Councils. The Alliance scheme provides, (1) an agency in each locality to work for Municipal restriction, to work for parliamentary representation and generally to organize and develop Temperance and Prohibitory sentiment and power; (2) a Provincial agency for the concentration of local forces in united effort to secure increasingly useful restriction by Provincial legislation, as well as to supply the additional strength that always comes from co-operation, sympathy and counsel; and (3) a Dominion Council furnishing a further working out of the same idea of union and mutual aid, also with the special duty of pressing the claims of public temperance sentiment upon the Federal Parliament, in reference to the liquor legislation by that body.

The many temperance societies, that are doing such a great and useful work, find in The Alliance a much needed means of combining their respective forces for political action, and it is to be hoped that they will still further recognize the necessity for, and the claims of this useful organization. It is the rival of none, but the helper of all. Its benefits have already been felt in every part of Canada. To it we owe the Dominion Temperance Act of 1878, the stringency of Provincial license laws, and the great success of Scott Act agitation and other local political temperance movements. Our many warm friends in the different legislative bodies have had their hands strengthened and their work facilitated by Alliance sympathy and support. And Alliance utterances are now listened to by all as being the voice of the growing temperance sentiment of the great Canadian Dominion.

No branch of temperance work is of more importance than the circulation of useful literature, and the informing the public thereby

of the facts and principles that underlie this movement, and of the progress it is making. The Dominion Council does good service in this direction by the publication of THE ALLIANCE YEAR BOOK. The issue of this for 1883 has just come to hand. It is the best compend of Canadian temperance history and statistics that we have yet seen; and a copy of it ought to be in the hands of every one of our workers. It gives a full report of the annual meeting of the Council held at Ottawa in the February of the present year, and also reports from the provincial branches. It contains, in addition, a valuable synopsis of the Scott Act with a summary of its history by Prof. George E. Foster, M. P., a report of the working of the same in the different places in which it has come into operation, a carefully prepared synopsis of the new Dominion License Act, an excellent paper on Temperance Teaching in schools by S. A. Abbott, and a mass of well-compiled statistics and other information in reference to temperance and intemperance in Canada, Great Britain and the United States. We strongly commend this pamphlet and urge upon the friends of our cause, the desirability of doing all they can to secure it the extensive circulation that it well deserves.

A list of the principal officers of the Alliance will be found in our directory on page 60. There ought to be an auxiliary in every County and City in the Dominion. The secretary of any of the Provincial Branches will gladly furnish information in reference to organization where this has not already been accomplished. He will also give his personal assistance.

In order to give a more complete general idea of the object and methods of the Alliance we append the Declaration of Principles of the Dominion Council, the constitution of the Ontario Branch, and the constitution of the Toronto Auxiliary.

DECLARATION OF PRINCIPLES OF THE DOMINION ALLIANCE.

I.—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 national resources, to corrupt the social habits, and to destroy the health and lives of the people.

II.—That the traffic in Intoxicating Liquors, as common beverages, is inimical to the true interests of individuals, and destructive to the order and welfare of society, and ought therefore to be prohibited.

III.—That the history and result of all past legislation, in regard to the Liquor Traffic, abundantly proves that it is impossible satisfactorily to limit or regulate a system so essentially mischievous in its tendencies.

IV.—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.

V.—That the Legislative Prohibition of the liquor traffic is perfectly compatible with national liberty, and with the claims of justice and legitimate commerce.

VI.—That the Legislative Prohibition of the Liquor Traffic would be highly conducive to the development of a progressive civilization.

VII.—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 evil of Intemperance.

CONSTITUTION.

OF THE ONTARIO BRANCH OF THE DOMINION ALLIANCE.

I. OBJECTS.—The Ontario Branch shall, through its Executive, advocate the principles and promote the objects of the Alliance within the bounds of the Province, by endeavoring to procure the adoption and

enforcement of temperance laws in different localities; encouraging the establishment of temperance hotels and coffee houses; watching *Provincial Legislation* in reference to the liquor traffic, with a view to rendering it as efficient as possible; assisting all practical efforts to restrict the traffic; and co-operating with the Council.

2. MEMBERSHIP.—Any person in the Province of Ontario approving of the objects and principles of the Alliance, and contributing not less than one dollar per year to its funds, is deemed a member.

3. OFFICERS.—The officers of the Ontario Alliance are a President, ten or more elected Vice-Presidents, a Secretary, Treasurer, and an Executive Committee of ten or more. The President, Secretary and Treasurer are *ex-officio* members of the Executive Committee. The presiding officer of each Auxiliary, City or County Alliance, and of each Provincial Temperance organization, is *ex-officio* a Vice-President of the Alliance.

4. FUNDS.—(a) All funds raised in the Province for Alliance purposes are to be paid to the Treasurer of the Alliance, to be expended by the Executive in carrying on the work of the Alliance. (b) All officers or agents who receive money for the Alliance funds are to report to the Treasurer at the end of each month. (c) The Treasurer disburses the Funds only on an order signed by the President and Secretary, and deposits in a chartered bank in the Province any balance of cash at any time remaining in his hands.

5. DUTIES OF OFFICERS.—The Executive is to have the management of the work of the Alliance, subject to instructions given by the Alliance at its regular or special meetings.

6. REPRESENTATION.—Auxiliaries may send one delegate to the annual meetings of the Alliance for every \$1 contributed by them to the funds of the Alliance. Temperance societies, churches, ministerial and other associations who vote accord with the aims and objects of the Alliance, may send one delegate to the annual meeting for each dollar contributed to the funds.

7. The Annual Meeting of the Ontario Alliance shall be held in the month of January of each year—time and place to be fixed by the Executive.

8. The Rules shall not be altered or amended except at the Annual Meeting of the Ontario Alliance.

CONSTITUTION

OF THE TORONTO AUXILIARY OF THE ONTARIO BRANCH OF THE DOMINION ALLIANCE.

ARTICLE I.—NAME.

This Association shall be known as The Toronto Auxiliary of the Ontario Branch of the Dominion Alliance for the Total Suppression of the Liquor Traffic.

ARTICLE II.—OBJECTS.

To promote total abstinence, and to concentrate the efforts of temperance men and prohibitionists, so as to secure such Municipal, Provincial, and Dominion legislative action as may be found necessary for repressing the evil of intemperance, and for the entire legal prohibition of the liquor traffic as a beverage throughout the Dominion.

ARTICLE III.—MEMBERSHIP.

I. This Auxiliary shall be composed of 2 classes of members:—

(1.) *Ordinary*. All persons who agree to advocate and support the prohibition of the manufacture, importation and sale of intoxicating liquors as a beverage, who sign this constitution, and who contribute at least 50 cents per annum to the funds of the Auxiliary.

(2.) *Electoral*. All persons entitled to vote at either Parliamentary or Municipal elections who are ordinary members of this Auxiliary and who sign the following Declaration of Principles and Basis of Action.

"DECLARATION OF PRINCIPLES."

Believing that the prohibition of the traffic in intoxicating beverages is essential to the vital welfare and prosperity of the Dominion, and feeling that in the past temperance men have not had there due influence in electoral contests for want of concerted and united action, we consider it is now our duty to place the Temperance question first in deciding the claims of candidates for our suffrage, in elections either for the Dominion Parliament, Provincial Legislature or City Council, as shall pledge themselves to support in the House of Commons a bill for the prohibition of the importation, manufacture and sale of intoxicating beverages, and in the Local Legislature or City Council such means for the prohibition or restriction of the liquor traffic as may be within the power of the bodies named to enact.

To carry out the foregoing declaration of principles the following shall be the basis of action:—

(a) To secure the nomination and return to the House of Commons of men pledged to support a Bill for the prohibition of the importation, manufacture, and sale of intoxicating beverages.

(b) To secure the nomination and return to the Local Legislature and to the City Council of men pledged to support such measures for the prohibition or restriction of the liquor traffic as may be within the power of the bodies named to enact.

(c) The Electoral Members may meet at such times and places as they shall determine, and adopt such rules and regulations, not inconsistent with the foregoing declaration of principles, as they may deem proper.

ARTICLE IV.—OFFICERS.

The officers of the Auxiliary shall be composed of a President, 7 Vice-Presidents, a Secretary and a Treasurer who shall form the executive and five of them shall form a quorum for the transaction of business.

ARTICLE V.—ANNUAL MEETING.

The Annual Meeting shall be held on the 1st Monday of October in each year, at which time the officers shall be elected.

ARTICLE VI.—AMENDMENTS.

This constitution may be amended at any annual meeting by a two-thirds vote of the members present—notice of the proposed amendment to be previously given.

Selected Articles.

AMERICAN BEER.

"For some years past a decided inclination has been apparent all over the country to give up the use of whisky and other strong alcohols, using as a substitute beer and other compounds. This is evidently founded on the idea that beer is not harmful, and contains a large amount of nutriment; also that bitters may have some medical quality, which will neutralize the alcohol it conceals, &c. These theories are without confirmation in the observations of physicians' chemists. The use of beer is found to produce a species of degeneration of all the organism, profound and deceptive. Fatty deposits, diminished circulation, conditions of congestion, and perversion of functional activities, local inflammations of both the liver and the kidneys, are constantly present. Intellectually, a stupor amounting almost to paralysis arrests the reason, changing all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger that are senseless and brutal. In appearance the beer-drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, a severe cold, or shock to the body or mind, will commonly provoke acute disease, ending fatally. Compared with inebriates who use different kinds of alcohol, he is more incurable, and more generally diseased. The constant use of beer every day gives the system no recuperation but steadily lowers the vital forces. It is our observation that beer-drinking in this country produces the very lowest forms of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our large cities are beer-drinkers. It is asserted by competent authority that the evils of heredity are more positive in this class than from other alcoholics. Recourse to beer as a substitute for other forms of alcohol merely increases the danger and fatality. In bitters we have a drink which never can become general; its chief danger will be in strengthening the disordered craving, which later will develop the positive disease. Public sentiment and legislation should comprehend that all forms of alcohol are dangerous when used."—*Scientific American*.

THE SAFER CHURCH.

A great preacher in London was defending his wine-drinking to me, and I said:—"Suppose John B. Gough were a poor inebriate in London, and were to be converted, which church would it be better for him to join—yours, where you set him the example of moderate drinking, and where you put before him at your own table intoxicating liquor, or would it be better for him to join Mr. Spurgeon's church, where the pastor sets the example of total abstinence?" That argument touched him, although he was invulnerable to every other. That is the argument we are to apply under our free-church system, to the conscience of every man and woman who would belong to the *raucous* section of religious society.—*Joseph Cook*.

INTEMPERANCE THE GREAT SOCIAL BATTLE OF THE AGE.

This is the great social battle of the age which we are fighting between the flesh and the spirit—between the animal and the man. We are living in a time when nothing can save us but moral principle in the individual. Our government is an equal government, as such. We have cast in our destiny on this great principle of popular government, and we must go up with it, or go down with it. It is for us to maintain our institutions, if they are maintained at all; and unless we can teach individuals and the masses self-respect and self-control, we are utterly ruined. It is a mere matter of time. There is no salvation for institutions like ours except in the principle of self-control. And there is no single evil, social or political, that strikes more at the foundation of such institutions than the drinking habits of society. If you corrupt the working-class by drink; if you corrupt the great middle-classes by drink; if you corrupt the literary and wealthy classes by drink, you have destroyed the commonwealth beyond your power to save it. And we are making battle for the preservation of this moral principle. It is the great patriotic movement of the day. Therefore we must have clear heads; we must have right conscience; we must have all the manhood that is in men, or that can educate them to it. The good that is in society will not be a match for the evil that is continually pulling it down.

Now, young men, which side are you to take in this great struggle? Will you go for license? Will you go for passion? Will you go for corruption? Or will you range yourselves on the side of those who are attempting to lift men up toward spirituality; toward true reason; toward noble self-control? You can afford to go but one way. Every young man who has one impulse of heroism, one generous tendency in him, ought in the beginning to take his ground beyond all controversy, and say, "I work for those who work for the good and beautiful and true."—*Henry Ward Beecher.*

TAKE A STAND.

If temperance men would take a stand,
And show their true position,
Nor yield a point to friend or foe,
Or scheming politician;
If they would fight for principle,
For justice and for right,
And whatso'er they find to do,
Would do it with their might,
Our land, which else will grow corrupt
Till all good men abhor it,
Might lift her trailing banner up,
And be the better for it.

If those for whom we cast our vote
Would not so oft betray us,
And, weakly shrinking from their trust,
On error's side array us;
If they would only bravely stand
And face the wily foe,
And in each point of right or wrong
Say firmly, "yes" or "no,"
Our land, that else must grow corrupt
Till all good men abhor it,
Would see the growth of evil stopt,
And surely be the better for it.

—*Christian Statesman.*

Jabesh Snow, Gunning Cove, N. S., writes: "I was completely prostrated with the asthma, but hearing of Dr. Thomas' Electric Oil. I procured a bottle, and it done me so much good that I got another, and before it was used I was well. My son was cured of a bad cold by the use of half a bottle. It goes like wild fire, and makes cures wherever it is used."

Consumption is a disease concentrated by a neglected cold; how necessary then that we should at once get the best cure for Coughs, Colds, Laryngitis, and all diseases of the Throat and Lungs. One of the most popular medicines for these complaints is Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda. Mr. J. F. Smith, Druggist, Dunnville, writes: "It gives general satisfaction and sells splendidly."

THE FIRE THAT OLD NICK BUILT.

AN IMITATION OF "THE HOUSE THAT JACK BUILT."

"Intemperance."—This is the fire that Old Nick built.

"Moderate Drinking."—This is the fuel that feeds the fire that Old Nick built.

"Rum-selling."—This is the axe that cuts the wood that feeds the fire that Old Nick built.

"Love of Money."—This is the stone that grinds the axe that cuts the wood that feeds the fire that Old Nick built.

"Public Opinion."—This is the sledge with its face of steel that batters the stone that grinds the axe that cuts the wood that feeds the fire that Old Nick built.

"A Temperance Meeting."—This is one of the blows that we quietly deal to fashion the sledge with its edge of steel that batters the stone that grinds the axe that cuts the wood that feeds the fire that Old Nick built.

"Temperance Pledge."—This is the smith that works with a will to give force to the blow that we quietly deal to fashion the sledge with its face of steel that batters the stone that grinds the axe that cuts the wood that feeds the fire that Old Nick built.

"Eternal Truth."—This is the spirit so gentle and still that nerves the smith to work with a will to give force to the blows we quietly deal to fashion the sledge with its face of steel that batters the stone that grinds the axe that cuts the wood that feeds the fire that Old Nick built.—*Temperance Banner.*

Contributed Articles.

NINE PLAIN GOOD REASONS FOR TEMPERANCE.

BY S——

I. The very best conditions of body and mind are attained without intoxicating liquors. Science and experience pronounce alcohol entirely unnecessary to persons in health; in fact worse than useless.

II. Strong drink greatly endangers character. Multitudes under its influence have been led to infamy, guilt and ruin.

III. Total abstinence fits one for helping to reclaim the fallen, for leading the young in the safe course, and for exerting a beneficial influence on society.

IV. The money which the injurious indulgence would cost, can be made to do much in adding to the comforts of life, and aiding in religious and benevolent undertakings.

V. Not only is drunkenness vile in itself, but the drink also increases and intensifies other evils. The practice of total abstinence tends to counteract every vice, and favor every virtue.

VI. Common sense can find no good or substantial reasons in favor of using the poisonous drink. No advantage is lost by entirely giving it up, but many positive benefits are gained.

VII. There is no good Christian who indulges in intoxicating liquor (however moderately,) who would not be a yet BETTER Christian if a total abstainer, and no wicked Teetotaler but would, if a drinker, be made thereby a still WORSE member of society.

VIII. Great would be the improvement in the well-being of any community—if all adopted temperance principles and practice.

IX. Compared with drinking even only a little, strict total abstinence is safer, more patriotic, and consistent with all that is good and right.

[This article is also published in leaflet form. It and many similar leaflets are sold at THE CITIZEN office at very low prices.]

Correspondence.

[These columns are open for expression and discussion of ideas and plans, in reference to every phase of the work in which THE CANADA CITIZEN is engaged. Of course the Editor is not to be held responsible for the views of correspondents.]

CAPITAL CONSPIRING FOR MONOPOLY.

Editor CITIZEN:

The question of the price to be charged by municipalities for permission to run a liquor bar is now being agitated a good deal, and some of these who approve of increasing the fee heretofore charged, actually claim the dignity and honor of a temperance argument for their views. They come to us with the word Temperance on their lips, and how cheering it is to have such further proof of the fact that the world moves on.

Some years ago it involved a brand of odium to acknowledge being a temperance man, and now, so far have we advanced in our movement that the whisky interest, which then stigmatized us, now approaches us fawningly and makes claim to approval of our principles, or rather of our name. How changed! Now the friends and

supporters of the liquor traffic of all grades come patronizingly to us, and whisper in our ears the old pass-word, "Temperance," they claim to be admitted to our society. These gentlemen seem to be mostly well attired and thrifty looking. Some of them appear very learned and refined in their gowns, surplices and other badges of spiritual pastorate, but we can't admit them on the old pass-word now.

The pass-word of the present quarter (of a century) is "Prohibition," and as soon as they can get their tongues round this word they can come in and be reckoned with us. It took them a long time to get their tongues round the old pass-word "Temperance," and just as sure as Galileo was right, they will yet learn to articulate the new word "Prohibition." I admire all attempts at pronouncing a pass-word to gain admittance and recognized unity of purpose with us, but the one so pretentiously whispered at our doors of late sounds discordant to the trained ear. It rings only of the mercenary bags of conspiring capitalists, and is repelled with disdain as a mere bribe with which to attempt to purchase a good character for the whisky traffic, to enable it all the more to plunder society for the further enrichment of those who have already been the larger gainers by its robbery.

This last attempt at making a temperance pass-word is phrased "High License," and the only argument logically claimed for its meaning is that it may result in confining the hurtful influences of liquor somewhat to the better class of people, and in putting a little difficulty in the way of the other class getting it. It is proposed to make the traffic less injurious by charging a higher fee for leave to carry it on, but we might as well attempt to make an unhealthy house less unhealthy by increasing the rent. It needs but little mercantile knowledge to see that instead of an increased license fee limiting the quantity of liquor used it will certainly increase it. All experience shows that the larger license fee paid will cause the seller to push his sales the more, to make his investment profitable. The more expenses a man is under the more he has to attend to his business. It is certain also that as in all cases of a highly protective tariff there is a greater tendency to unlicensed sale when the license fee is made higher.

High license is but a gilded casket in which is concealed a greed for gain and a thirst for monopoly on the part of its better off advocates, who would thereby have a state-guaranteed monopoly and a state-supported staff to hunt down "poorer people in plainer clothes," who might infringe on their unholy right thus obtained.

Did anybody ever hear of monied liquor dealers advocating an increase of import on themselves or their interests with any other view than that of increasing their own gains?

If the liquor traffic be a beneficial or legitimate one, why should we make a law to aim at hampering any class from receiving its benefits, and if it be injurious why should any law sanction its continuance.

One of the strongest entrenched positions of the liquor traffic to-day is its alleged financial necessity to the nation on account of the money received from it, while it is in reality a financial, as well as a moral, loss to the community. High license is but another delusion in this direction to deceive people into believing that it cannot be dispensed with because of its being the financial bulwark of the municipality.

Alas for a people (and their argument) whose public wealth is derived from their private degradation!

Toronto, July 30th, 1883.

H. K.—M.

PROSPECTIVE REFORM.

To the Editor of THE CANADA CITIZEN.

SIR,—I think the suggestion of W.A.D., in your issue of the 20th instant, is just to the point. Much good would be accomplished by a ballot at the annual municipal elections on the question, "license or no license."

It would be a great advantage to bring before every citizen once a year the important consideration "that he has a duty to perform in a personal decision one way or the other on this important question of the sanction of the Liquor Traffic. I trust that the suggestion will be acted upon, and with your permission I shall discuss it further. In my opinion there is too much talk, and too little action. This prospective reform will be beneficial in enabling us to suppress the traffic in different parts of the city. We might succeed in gaining some advantage if we could not get all we desire. We remember the signal failure of the attempt to make the Dunkin Act the law of our city. By the plan now suggested we will achieve in part what we totally failed in then; and year after year still advancing, limiting the Traffic to the smallest possible dimensions, and thus extending the area of prohibition, we will ultimately drive out the evil altogether.

I am, Sir, yours truly,

Toronto, August 1st, 1883.

W. S. J.

Leading druggists on this continent testify to the large and constantly increasing sales of Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, and report its beneficial effects upon their customers troubled with Liver Complaint, Constipation, Dyspepsia, Impurity of the Blood, and other physical infirmities. It has accomplished remarkable cures.

Mr. Wm. Boyd Hill, Cobourg, writes: "Having used Dr. Thomas' Electric Oil for some years, I have much pleasure in testifying to its efficacy in relieving pains in the back and shoulders. I have also used it in cases of croup in children, and have found it to be all that you claim it to be."

Tales and Sketches.

TRUTH.

"We can do nothing against the Truth."

The following beautiful illustration of the simplicity and power of truth, is from the pen of Mr. S. H. Hammond, who was an eye-witness of it in one of our courts.

A little girl, of nine years of age, was offered as a witness against a prisoner who was on trial for felony, committed in her father's house.

"Now, Emily," said the counsel for the prisoner, upon her being offered as a witness, "I desire to know if you understand the nature of an oath?"

"I don't know what you mean," was the simple answer.

"There, your honor," said the counsel, addressing the court, "is anything further necessary to show the validity of my objection. This witness should be rejected. She does not comprehend the nature of an oath."

"Let me see," said the judge. "Come here, my daughter."

Assured by the kind manner and tone of the judge, Emily stepped forward, looking confidently up to his face with a calm, clear eye, and in a manner so artless and frank, that it went straight to the heart.

"Did you ever take an oath?" inquired the judge.

The little girl stepped back with a look of horror, and the red blood mantled in a blush all over her face and neck as she answered.

"No, sir."

She thought he intended to inquire if she had ever blasphemed.

"I do not mean that," said the judge, who saw her mistake, "I mean, were you ever a witness?"

"No, sir; I was never in a court before," was the answer.

The judge handed her the Bible open.

"Do you know that Book, my daughter?"

She looked at it and answered, "Yes, sir, it is the Bible."

"Do you ever read it?" he asked.

Yes, sir, every evening."

"Can you tell me what the Bible is?" inquired the judge.

"It is the word of the great God," she answered.

"Well, place your hand upon this Bible," and listen to what I say," and he repeated slowly the oath usually administered to witnesses.

"Now," said the judge, "you have sworn as a witness; will you tell me what will befall you, if you do not tell the truth?"

"I shall be shut up in state-prison," answered the child.

"Anything else?" asked the judge.

"I shall never go to Heaven," she replied.

"How do you know this," asked the judge again.

The child took the Bible, and, turning rapidly to the chapter containing the commandments, pointed to the injunction: "Thou shalt not bear false witness against thy neighbor." "I learned that before I could read."

"Has anyone talked to you about being a witness in court against this man?" inquired the judge.

"Yes, sir," she replied, "my mother heard they wanted me to be a witness, and last night she called me to her room, and asked me to tell her the Ten Commandments; and then we kneeled down together, and she prayed that I might understand how wicked it was to bear false witness against my neighbor, and that God would help me, a little child, to tell the truth, as it was before Him. And, when I came up here with mother, she kissed me and told me to remember the ninth commandment, and that God would hear every word that I said."

"Do you believe this?" asked the judge, while a tear glistened in his eye, and his lip quivered with emotion.

"Yes, sir," said the child, with a voice which showed that her conviction of its truth was perfect.

"God bless you, my child," said the judge, "you have a good mother." "This witness is competent," he continued; "were I on trial for my life, and innocent of the charge against me, I would pray God for such witnesses as this. Let her be examined."

She told her story with the simplicity of a child, as she was, but there was a directness in it which carried conviction of its truth to the heart. She was rigidly cross-examined; the prisoner's counsel plied her with many

and ingenious questions, but she varied from her first statement in nothing material. The truth, as spoken by that child, was sublime. Falsehood and perjury had preceded her testimony. The prisoner had entrenched himself in lies, till he deemed himself impregnable. Witnesses had falsified facts in his favor, and villany had manufactured for him a sham defence. But, before her testimony, falsehood was scattered like chaff. The little child, for whom a mother had prayed for strength to be given her to speak the truth as it was before God, broke the cunning device of matured villany to pieces like the potter's vessel. The strength that her mother prayed for was given her, and the sublime and terrible simplicity—terrible, I mean, to the prisoner and his associates—with which she spoke, was like a revelation from God Himself, and the prisoner was convicted.—*The Mother's Magazine.*

A LESSON FOR DAUGHTERS.

MARION'S NEW SOCIETY.

"Can you help me a few minutes, daughter?"

"I would like to, but I don't see how I can. The tone was not impatient but hurried. I have this essay to finish for the society this evening. I must go to our French history class in an hour, then to a church committee meeting, and get back for my German lesson at five o'clock."

"No, you can't help me, dear. You look worn out yourself. Never mind; if I tie up my head, I guess I can finish this."

"Through at last," said Marion, wearily, giving a finishing touch to "The Development of the Ideas of Religion among the Greeks," at the same time glancing quickly at the clock. Her attention was arrested by a strange sight, which made her forget the lateness of the hour. Her tired mother had fallen asleep over her sewing.

That was not surprising, but the startled girl saw bending over her mother's pale face two angels, each looking earnestly at the sleeper.

"What made that weary look on this woman's face?" said the stern, strong-looking angel to the weaker, sadder one. Has God given her no daughters?"

"Yes," replied the other, "but they have no time to take care of their mother."

"No time!" cried the other. "What do they do with all the time I am letting them have?"

"Well," replied the Angel of Life, "I keep their hands and hearts full. They are affectionate daughters, much admired for their good works, but they do not know they are letting the one they love most slip from my arms into yours. Those gray hairs came from overwork and anxiety to save extra money for the music and French lessons. Those pale cheeks faded while the girls were painting roses and pansies on velvet or satin."

The dark angel frowned.

"Young ladies must be accomplished now," explained the other. "Those eyes grew dim sewing for the girls, to give them time to study ancient history and modern languages. Those wrinkles came because the girls hadn't time to share the cares and worries of every-day life. That sigh comes because this mother feels neglected and lonely while the girls are working for the women of India. That tired look comes from getting up so early, while the poor, exhausted girls are trying to sleep back the late hours they gave to study or spent at the *Musical*. These feet are so weary because of their careless tramp around the house all day."

"Surely, the girls help too?"

"What they can, but their feet get weary enough going around begging for the charity hospital and the church, and hunting up the poor and sick."

"No wonder," said the Angel of Death, "So many mothers call me. This is indeed sad. Loving, industrious girls giving their mother to my care as soon as selfish, wicked ones?"

"Ah, the hours are so crowded," said Life wearily. "Girls who are cultured to take an active part in life have no time to care for the mother who spent so much time in bearing and rearing them."

"Then I must place my seal on her brow," said the Angel of Death, bending over the sleeping woman.

"No! no!" cried Marion, springing from her seat. "I will take time to care for her if you will only let her stay."

"Daughter, you must have nightmare. Wake up, dear! I fear you have missed your history class."

"Never mind, mamma, I'm not going to-day. I am rested now, and I will make those buttonholes while you curl up on the sofa and take a nap. I'll telephone to the committee and the professor that I must be excused to-day, for I'm going to see to supper myself and make some of those muffins you like."

"But, dear, I hate to take your time."

"Seeing you have never given me any time! Now go to sleep, mamma dear, as I did, and don't worry about me. You are of more consequence than all the language or church socials in the world."

So, after having been snugly tucked in a warm afghan, with a tender kiss from the daughter usually too busy for such demonstrations, Mrs. Hanna fell into a sweet, restful sleep.

"I see we might have lost the best of mothers in our mad rush to be educated and useful in this hurrying restless day and generation," Marion soliloquized, as she occasionally stole a glance at the sleeping mother. "After this, what time she does not need, I shall devote to outside work and study. Until she gets well rested, I will take charge of the house and give up all the societies except one that I'll have by myself if the other girls won't join—a Society for the Prevention of Cruelty to mothers."

And Marion kept her word. A few months later, a friend remarked to her:—

"We miss your bright essays so much, Miss Marion. You seem to have lost all your ambition to be highly educated. You are letting your sisters get ahead of you I fear. How young your mother looks to have grown daughters! I never saw her looking so well."

Then Marion felt rewarded for being a member of what she calls the "S. P. C. M."—*Myra A. Goodwin, in Zion's Herald.*

Temperance Acts.

BRITISH WOMEN'S TEMPERANCE ASSOCIATION.

RECEPTION TO MRS. YOUMANS.

On Thursday evening last a number of well-known friends of Temperance assembled in the Lower Room, Exeter Hall, on the invitation of the British Women's Temperance Association, to welcome Mrs. Youmans, from Canada, ex-president of the Ontario Christian Women's Temperance Union, and well-known as a powerful temperance advocate throughout the Dominion.

After two hours had been spent in social intercourse, the chair was taken by Mrs. Margaret Lucas, president of the Association, who mentioned that Mrs. Youmans had been deputed to attend their anniversary in May, but had not arrived in time, and hence it was resolved that she should be welcomed at that meeting.

Mrs. Youmans responded to the welcome offered her in an interesting address. She came here, she said, to represent Ontario, and claimed to be a British woman. The Canadians were England's youngest pet children. In Canada everything was protected but the homes, which were at the mercy of the liquor sellers. In Canada they wanted the moral sentiment to back up the prohibitory law. Hence their first care was to get hold of the children. That meeting, she said, was an international one—Scotch, Irish, American, and Canadians were all there. Their work was uniting nations and churches, and would certainly triumph.

Short addresses were afterwards delivered by Mr. R. T. Booth, Mr. Wm. Noble, Mr. Francis Murphy, and others.—*Temperance Record.*

NATIONAL TEMPERANCE LEAGUE.

The forty-ninth annual conference of the League was opened at the Temperance Hall on Tuesday morning, when delegates from all parts of the country attended, the chair being taken by Mr. James Barlow, J. P. (Bolton), the president. After the usual preliminaries, the hon. Secretary, Mr. Councillor J. C. Clegg (Sheffield), read the annual report of the Executive Committee, which stated that they now had five agents, and the pages of the *Advocate*

had shown the extent of their labors. The meetings held during the past year had reached the number of 1,432, and the number of persons who had attended them amounted to 576,372, being a very considerable increase over former years, even if they took into account the extension of their lecturing staff. They sincerely believed that if the necessary pecuniary resources were at hand they could do double the amount of missionary work. After appealing for aid the report said they desired that their voice might be heard, and their efforts united with all the countless organization which spread like a net work over the country. At the same time they would once more put on record their firm conviction that total abstinence was the only true temperance and the only hope for the substantial progress of their cause. The report concluded by alluding to the work of other temperance organisations and to the aspect and standing of the temperance question in the country. The treasurer, Mr. W. Hoyle, Tottington, then read the statement of accounts, which showed that the receipts during the past year had been £2,073 13s. 0½d., and the expenditure £1,856 2s 1½d., leaving a balance in hand of \$217 10s. 10d.—*Ex.*

LIQUOR IN WORKHOUSES.—From a British Parliamentary Report just issued, on the motion of Mr. B. Whitworth, M. P., it appears that there has been a decrease in the alcohol expenditure on inmates of workhouses in England and Wales during 1881, of at least £20,000 as compared with 1871. Had the returns been on a uniform plan, we could have ascertained the exact proportionate decrease. Evidently poor law doctors have not as much faith as they had 12 years ago in the virtue of intoxicants as a panacea for the varied ailments of the body.—*Ex.*

LIFE ASSURANCE.—The forty-second annual meeting of the United Kingdom Temperance and General Provident Institution was held last week in London. The report submitted shows, as usual, the superior advantages of the abstaining over the non-abstaining section. The expected claims of the temperance section were 225 for £50,487; the actual claims were 157 for £34,330. In the general section the expected claims were 327 for £70,857, the actual claims were 295 for £60,397. In the temperance section there were thus 68, while in the general section there were 32 fewer claims than were expected. The general section is much more favorable as compared with past years, which may indicate that the members are becoming more abstemious, though it is still far in excess in number of actual claims as compared with the total abstinence section.—*League Journal.*

The Church of England Temperance Society spends \$115,000 a year in the temperance work, and the United Kingdom Alliance as much more.

TEMPERANCE PAYS.—This county (Randolph Co., Miss.) voted for prohibition about one year ago, since which time not one drop of whisky has been sold in our county—for any purpose—that I am aware of, and our county has been changed from a hell on earth to a paradise! No pen, no tongue, no imagination can picture to outsiders the change. While, at the first election, some men of respectability and good standing opposed prohibition, now, I do not believe there is a respectable, good citizen in the whole country, who would vote for the return of whisky in our county. Some said it would injure trade to prohibit the sale of whisky. Well, instead of injuring trade it has increased it, and the whisky men are bound to acknowledge the fact.—*Alabama Baptist.*

Few agencies are doing more effective temperance work than the benevolent associations. At the recent annual meeting of the Knights of Labor, the Great Commander devoted a large portion of his address to a scathing review of the evils of liquor drinking. No liquor seller's application for membership can be received. The United Workmen are equally pronounced. The G. M. W., in his last annual speech, called attention to the fact that drinking men had obtained admission to some lodges, and assured the officers of such lodges that unless the drunkards were expelled, the surrender of their charters would be demanded.

Probably no country has produced a more temperate man than the father of the ex-Provincial Treasurer, Mr. T. S. Wood, who died the other day. Mr. Wood was 93 years of age. He gave up the use of liquor of all kinds, tea, and tobacco, in 1816, and forty years ago added the coffee cup to his prohibited drinks. Since then cold water had been his only beverage. For sixty-seven years he was a total abstainer from anything that intoxicates, and for forty years drank nothing but water. His life is a temperance lecture.—*Toronto Mail.*

Mr. Thos. Hardy, a well-known worker and prominent advocate of temperance in England, proposes to take a lecturing trip through Canada, shortly. Mr. Hardy is well known to some English friends here, and comes with the recommendation of the Rev. Charles Garrett, Dr. F. R. Lees, Jas. H. Raper, Esq., the heads of the Sons of Temperance in England, and the Worthy Grand Lodge of the I. O. G. T., in which he holds the office of Worthy Grand Councillor. He is an able and forcible speaker.

"HONOR TO WHOM HONOR IS DUE."

The Father Matthew Total Abstinence Association, of Toronto, is a noble organization, and doing a splendid work. Like every similar society it has had its dark days, as well as its bright, but through all it has carried on its work, and for many years has been one of the most active and useful branches of the great Temperance Reform. Much of its recent success is due to the untiring zeal and indefatigable labors of its late president, our esteemed fellow citizen, M. O'Connor, Esq. An enthusiastic total abstainer, an ardent co-operator in all the great public movements for the restriction of the iniquitous strong drink traffic, a thorough prohibitionist, Mr. O'Connor has long been looked upon as one of our leaders in the great conflict, and it was fitting that the particular society of which he has for a number of years been the head should honor him as it recently did. We know that the valuable present he received, and the beautifully designed and executed address which accompanied it are simply tokens of his fellow members' appreciation and esteem. We congratulate the Father Matthew Society upon its success. We hope that it may long prosper and increase, and give to our cause many such able supporters as Mr. O'Connor has been and is.

Intemperance News.

THE BREWERS' CONGRESS.

The twenty-third annual congress of the United States Brewers' Association was held in Detroit, Mich., May 16 and 17. There was a large attendance of brewers from various States. They were welcomed by a reception on the evening of the 15th, with music, addresses, etc. Mayor Thompson, of Detroit, delivered an address of welcome, expressing his pleasure that "such a number of business men, representing as they did \$70,000,000 of wealth, were in the city—glad that in looking about for a place to hold their convention they had selected Detroit." "When the wave of fanaticism rushed over the country, Detroit," he said, "stood fast;" and "he felt certain that the city would ever stand up for the personal rights of her citizens."

President Scharmann replied to the address of welcome. The musical programme was taken up, and in the intervals the brewers and their guests passed "the time pleasantly in social converse, quaffing larger from Stroh's brewery, and smoking good cigars."

In his annual address the president gave the following statistics of the beer-traffic the past year:

"The official record of the bureau of internal revenue shows that during the fiscal year ending June 30, 1881, the receipts of the United States treasury were from barrel tax on beer \$13,237,700 63, and during the year ending June 30, 1882, \$15,680,678 54—an increase of \$2,442,977 91. The year before the increase was only \$870,448 37. The tax upon dealers in malt liquors, exclusive, mark you, of the brewers' special tax, was, in 1881, \$267,232, and in 1882, \$277,417 59—an increase of \$10,851 51."

He declaimed earnestly against prohibition; declared that "the proposition to limit the number of saloons is a violation of the law of supply and demand, and is a failure from the very beginning," and exhorted the brewers to sacrifice even their "political associations to the immediate duty of the hour"—to protect and extend the beer-traffic.

The trustees conclude their report as follows:

"In conclusion we congratulate you upon the fact that during the past year fanaticism has received a marked rebuke from the people at the ballot-box. While this result is due to the good common sense of careful, sober-minded citizens, we should bear in mind the outspoken resolutions of your last annual meeting, the labors of your vigilance committee, and the individual exertions of members, have greatly contributed to turn the tide that threatened to destroy property, invade personal freedom, and under the mask of enforced total abstinence increase drunkenness with its attendant train of evils."

The "vigilance committee" in their report dwell upon the dangers which have threatened the beer-traffic in the various States wherein the prohibitory movement has been most active, and upon their determined, and at least temporarily successful, fight for "personal liberty." They denounce the "prohibitory amendment,"

rejoice in the failure of the Iowa amendment, and, say that, "although much has been done during the last fiscal year, the work is not over. With characteristic recklessness the fanatics persevere in new devices to attain their end."

The Washington attorney of the association, Lewis Schade, submitted his annual report, in which he said :

"During the past year I have had frequent opportunities to assist, in person and through my paper, in behalf of threatened liberty in the various States. Whenever a legislature was about passing prohibitory amendments I made it my business to see the congressional delegations from those States and ask their interference in behalf of personal liberty. West Virginia, Delaware, Missouri, Texas, Arkansas, Maryland, Kentucky, Pennsylvania, and other States owe the defeat of prohibitory constitutional amendments to the direct interference of their members and senators of Congress. Without arrogance I may claim that I and my paper have done our share in achieving those glorious victories in the late fall elections, and thereby saved the liberty and property of not a few of you."

The attorney's report was greeted with applause, and he was given a vote of thanks. He asked also an increase of salary, which the board of trustees were instructed to "consider."

A resolution was adopted calling upon Congress to reduce the tax upon malt liquors at least one-half the present amount.

The literature committee reported an expended balance of \$1,000, and it was voted to appropriate \$4,000 additional for the use of that committee the ensuing year.

The finance committee reported a total of assets and receipts of \$32,748 41; expenditures, \$23,713 49; balance, \$9,034 92. Among the amounts expended the past year were, to aid in the fight against prohibition, to Kansas brewers, \$500; Michigan brewers, \$2,000; Indiana brewers, \$3,000; Iowa brewers, \$5,000; additional for Kansas litigation, \$500.

An appropriation of \$2,500 was recommended to pay Senator Vest, of Missouri, for his services in the test case against Kansas in the Supreme Court of the United States.

It was also recommended that an appropriation of \$2,000 be made to the Baltimore Brewers' Association for their assistance in Maryland.

Gen. Raum, the late commissioner of internal revenue, was very heartily thanked for his eminent fairness and kindly consideration of brewers' interests as United States commissioner.

H. B. Scharmann, of Brooklyn, was re-elected president, and Richard Katzenmayer, of New York, as secretary.

It was voted to hold the next congress in New York in May, 1884.

TERRIBLE TRUTH.—Rev. T. B. Palmer, pastor of the M. E. Church of Lodi, has been making "some figures." In his last sermon, a report of which may be found in another column, he stated that he finds that the liquor business of this community inflicts a money tax upon us of \$30,000 annually, to say nothing of incidental burdens and demoralization inseparable from the traffic. Startling as Mr. Palmer's figures may seem they do not call for so big an exclamation point as does the statement published in the *New York Herald* this week to the effect that there are over ten thousand ruin and beer shops alone in New York City, or one saloon to every 125 inhabitants, or 250 saloons to every square mile. The *Herald* further states that the various shops and stores where breads, meats and groceries are retailed, number, all told, 7,326. In other words, there are in New York City 2,749 more rum-shops than food-shops.—*Lodi Sentinel*.

LIQUOR SELLING IN AMERICAN DRUG STORES.—The evil of drug-store liquor-selling assumes large proportions. A Chicago wholesale liquor-dealer, who was interviewed as to his knowledge of the retail liquor-trade carried on by druggists, said: "A great many of our citizens go to the drug store for their whisky, in preference to a regular saloon." He had himself patronized an aristocratic drug store, where the choicest brands of liquor were dealt out in "drams" to regular customers, and the regular "fancy" saloon prices were charged for the same. In the same store there was a handsome glass sign announcing the fact that a certain celebrated brand of fine whisky is constantly kept for the "accommodation" of persons afflicted with sudden spells of "weakness," fainting spells, &c. This Chicago liquor-dealer adds significantly: "It has often occurred to me that a great majority of the male residents of West Madison Street are subject to a great many sudden 'bodily ills,' judging from the number of gentlemen who used to get their 'medicated stimulus' from the drug store in question." What is thus reported of drug store liquor-selling in Chicago has too often a

counterpart in our large cities. The friends of temperance everywhere would do well to give increased attention to the discouragement and repression of this eminently "respectable," but dangerous phase of the liquor-traffic.—*National Temperance Advocate*.

EUROPEAN WINES.—Our friend, the Rev. Dr. de Coleville, of Brighton, who has been so honourably distinguished by his international temperance labours, has compiled the following statistical table in relation to the Continental production of what is known as "natural wines"—i.e., wines containing only the alcohol generated by fermentation prior to the fortifying process adopted for the English market. The waste of natural productions thus occasioned every year is prodigious. Mean annual production of natural wines in Europe for the five years ending with 1882:—

	Imperial Gallons.
France.....	744,774,789
Italy.....	597,266,105
Austria-Hungary.....	528,132,031
Spain, 484,212,696 gallons } together.....	512,088,946
Portugal, 27,886,250 gallons }	
Russia and European Turkey.....	46,968,632
German Empire.....	44,315,511
Greece.....	27,747,031
Switzerland.....	19,808,801
Roumania.....	14,567,628
Total for one mean year.....	532,5779,375

Production of wines for the five years, 12,678,896,875 gallons, to which are to be added that of artificial and adulterated wines (minus the natural wines thus adulterated)—a production going on since 1868, at an ever-increasing and enormous rate.—*Alliance News*.

INTEMPERANCE AND INSANITY.—Mr. M. G. Mulhall, in an article in the *Contemporary Review*, attributes nearly one-third of the insanity in the kingdom as due to intemperance. The amount of madness caused by drinking varies little in different countries, being 10 per cent. in Denmark, 12 in the United States, 14 in Great Britain, and 15 in France, without including the idiocy arising from drunken parents. Dr. Howe sets down the latter at 48 per cent. of the total number of idiots, who are at present over 49,000 in the United Kingdom.—*League Journal*.

A young man was found in the Mersey River, England, drowned. On a paper found in his pocket was written: "A wasted life. Do not ask anything about me. Drink was the cause. Let me die; let me rot." Within a week the coroner received over two hundred letters from fathers and mothers all over England, asking for a description of the young man.—*Ex*.

A few days ago a man in New York was fined \$300 for giving tobacco to a giraffe in Central Park. Almost simultaneously a tavern-keeper in Chicago was fined \$5 for selling whisky to children. From these two fines it would appear that the preservation of the morals of the giraffe stands higher than the protection of children.—*Ex*.

The measurement of the public-houses in Liverpool shows a frontage of eighteen miles, and they have 5,285 entrances.

Twelve per cent. of the suicides in England, and 25 per cent. of those in Germany, are ascribed to intemperance.

Virginia drinks up her entire wheat crop annually, and it is stated that the liquor drunk in Louisiana costs \$47,000,000—\$2,700,000 more than its combined cotton, sugar and rice crop.

The people of Illinois pay \$12,000,000 annually for schools, and \$20,000,000 for whisky.

The *Chicago Inter-Ocean* says that the total cost of the liquor-traffic in Illinois is \$60,000,000 per annum.

ARRESTS DURING 1882.—New York City, 71,696; drunk and disorderly, 48,198, females, 12,982.

Philadelphia, 44,829; drunk and disorderly, 26,295; females, 9,431.

Boston, 24,897; drunk and disorderly, 13,538; females, 1,822.

San Francisco, 25,599; drunk and disorderly, 19,000; females, 2,310.

Chicago, 31,714; drunk and disorderly, 13,140; females, 4,119.

General News.

The situation remains unchanged in reference to the great strike of the telegraph operators. The companies are getting along at present by means of very hard work, but the operators expect that with the approaching increase of business, their terms will have to be accepted.

CANADIAN.

A disturbance has taken place at Rat Portage in the disputed territory, where officials of both the Manitoba and Ontario Governments are endeavoring to exercise jurisdiction. Manitoba officials arrested some men for violation of the license laws. The gaol was broken and the prisoners liberated. Manitoba police have arrested these men on a charge of complicity in the gaol-breaking, and carried them off to Winnipeg for trial.

Captain Webb's body was recovered near Lewiston in the Niagara River.

Prince George of Wales has arrived at Halifax.

A farmer named Randall McDonald was murdered on Thursday at Tracadie, N. S., by a boy with whose father he had a quarrel.

A severe storm on Friday did much damage. In Toronto Bay a boat was upset, and a young lady drowned.

August 1st, Emancipation Day, was celebrated merrily by the colored people in different parts of Canada.

The Toronto, Grey & Bruce Railway has been leased to the Ontario & Quebec Railway Company.

A new line of Ocean Steamers is projected to run between Quebec and Rouen.

UNITED STATES.

At a circus in Portsmouth, Va., on Tuesday night, a panic occurred on account of the tent taking fire. A number of people were trampled upon and seriously injured.

At a church festival in Joliet, Ill., last week, a hundred persons were poisoned by some deleterious ingredient in the ice cream. Many are seriously ill.

Edward Hanlan won, as usual, at the regatta at Fulton, N. Y.

On Saturday, a passenger train collided with a freight train near Rochester, N. Y. A large number of passengers were killed.

The mining strikers have not yet resumed work.

Francisco Barco, Spanish Envoy to the United States, committed suicide at New York, on Sunday.

BRITISH.

Dennis M. O'Connor, Home Rule Member of Parliament for Sligo county, is dead.

Irish landlords want State relief, on account of their losses through recent legislation.

Rev. Dr. Spurgeon is dangerously ill.

FOREIGN.

On Saturday night the town of Casamicciola and some smaller villages on the island of Ischia, in the Mediterranean, were almost destroyed by an earthquake. Over five thousand people are believed to have perished, and there is great distress among the survivors. Ischia is a volcanic island much subject to earthquakes, but on account of its famous mineral springs has been much frequented as a watering place.

Thirty-five miners have been killed by a mine explosion at Catlarisetta, in Sicily.

Cholera still rages with fearful virulence in Egypt. The utmost precautions are being taken to prevent its spread to other countries.

Russia is alarmed over the discovery of new Nihilistic plots.

Insurgents have defeated and killed Cetewayo and his brother.

A sortie of the French from Hanoi, on the 19th instant, resulted in their gaining a victory, capturing several cannons and killing about a thousand native soldiers.

James Carey, the Irish informer, was shot dead by a man named O'Donnell, on his way to Cape Town, in South Africa.

Mount Vesuvius is in a state of eruption, and people in the neighborhood are fleeing for safety.

Pedro Carbo has been proclaimed Chief of the Government of Guayaquil.

Cholera and small-pox are prevalent in Brazil.

Ladies' Department.

WOMEN'S CHRISTIAN TEMPERANCE UNIONS.

The work of Christian women in behalf of temperance has already become very important in the United States, and promises to become so in Canada.

A Provincial Union was organized in Ontario, October, 1877, which now includes 37 local Unions, with 650 members. The Union has sought to do a general educational work in favor of total abstinence and prohibition, by means of literature, correspondence and petitions. It sent to the Dominion Parliament a petition bearing 17,000 signatures, asking for some of the chief provisions that have been adopted in the recent License Law. It has also petitioned local educational authorities for the introduction of instruction upon Temperance in Public and High Schools. The President is Mrs. Addie Chisholm, Hamilton, Ont.

A Provincial Union was organized in New Brunswick, October, 1879, which now includes 8 local Unions, in the principal towns of the Province. The Union is agitating the question of communion wine, and is otherwise seeking to further the cause of temperance. A drinking-fountain in the city of St. John will stand as a monument of its public spirit. The Secretary is Miss Ella Thome, Fredericton, N. B.

In the Province of Quebec, 18 local Unions have been formed all since January 1, 1883, except those in Stanstead and Huntingdon, which have had a vigorous existence for several years. It is hoped that a Provincial Union will be organized in the coming autumn.

In Prince Edward Island there is one local Union, at Charlottetown. There are Unions in Nova Scotia, but from these, and from any that may exist in Manitoba, no reports have been received for the Year Book. It will be seen that besides these which are unreported, 64 local Unions now exist in Canada, with probably not less than 1,000 members.—*Alliance Year Book.*

"WE GIRLS."

BY LYDIA STRAWN.

[Extracts from a paper read at Young Ladies' Meeting, Lake Bluff, Aug. 30.]

The American girl as a rule believes in temperance with her whole heart. Pledged or unpledged, she is not nearly so prone as her brother to "look upon the wine when it is red, when it moveth itself aright." The reason is apparent. Education, home, society, throw around her restraints which they do not throw around him.

A woman dares not become a drunkard, for well she knows that, if God can forgive her, society will not. Over the terrible abyss of her fall, man will throw no bridge of pardon.

Now, average American girls, not those born in purple, nor yet those surrounded by terrible temptations and dragged down by the irresistible force of circumstances over which they have no control, but the many who constitute our great middle-class; girls who think over the great questions of the day, who read intelligently and to purpose, who write and use good English, who fashion their own dainty apparel, and if necessity calls for it, can prepare a good dinner—these girls who do not touch, taste, or handle the wine cup think that because they believe in temperance for themselves and for their fathers, brothers, and possibly somebody else, their duty is done. They look out from their safe, happy, sheltered homes, and then look back to find in them and in the rich fullness of the opening future their work. They want their mothers and older friends to aid in the work, and they will help them in a silent, passive way. They love their land, but it is not a love "far brought from out the storied past."

They want the right to triumph, but they shrink from the sharp antagonism which the conflict of opinion always calls forth. So it is the exception and not the rule, when they organize into societies; and it is equally the exception and not the rule when such societies, if organized, live. I am aware that we have a number of lively working girls' unions in this State, and I am glad to say one in my own city. Yet I believe that the officers of this association will tell you that it is difficult to start a society composed of girls, and equally difficult to make it live.

Yet the girls are not asleep to this question. They are thinking, and by and by they will move. They are thinking, too, in quarters where we never suspected they had any thoughts on this particular subject. A year ago last Christmas I sat in my own class in a German Methodist Sunday-school and listened to a temperance recitation from the lips of a young German lady, who was the daughter of a saloon-keeper, who was also a graduate of our high school, and is now a teacher in our public schools. That young lady remembered the loyalty due to a kind father, and would doubtless have been pained by any harsh allusion to his business; but I verily believe that in the future when she shall take her place as mistress of her own home, she will see that temperance rules at its altar fires. I am acquainted with another young lady whose father, now dead, was a leading saloon-keeper in Ottawa. That girl is as firm a temperance woman as I am, and her influence over her pupils in the school-room is all on the right side. I have known still other fair young ladies, leaders in their respective sects, educated, accomplished, influential, who from homes where wine stood on their own sideboards, and viands were flavored with brandy by a mother's hand, have bravely taken the pledge and bravely stood by it.

Dear friends, the girls are moving in their own impulsive, girlish fashion forward. Somewhere in the coming years, from their ranks will step forth a journalist to wield and mould in Christian grace the thoughts of the masses, a Lucy Hayes to stand beside a nation's chief, and with him banish from the White house this nation's most deadly foe, the wine-cup; a Frances Willard, to whose gentle and gracious words the people now listen, as we, her girls, used to listen at the holy twilight hour in the dear old college parlor at Evanston in years gone by.

Then, when the girl of the South, with her whole heart and soul gives to temperance her wonderful conversational powers, her overflowing kindness of nature, her charming manners, her pride of birth; and the girl of the North, her sturdy intellect, her good common-sense, her inborn, stubborn sense of right and wrong, the strength that rolls in yonder mighty lake and speaks in every foam-crested wave which breaks against its beach, how grandly will both be able to say:

"Oh, North and South
With victims both,
Can ye not cry
Let drinking die,
And union find in freedom."

Our Young Ladies.

EQUAL RIGHTS.

In all heathen countries women are treated as inferiors "because they are the weaker." The men keep them down-trodden "because they can." Christianity begins to elevate the women wherever it goes. But how little had it done for them one hundred years ago! How little, even now! Why, if the matter of franchise were to-day reversed—if only women voted instead of men—our condition would be infinitely better than it is.

A lady on a certain occasion said: "Men form one-half of humanity—women the other half—and the whole is always better than the half."

On this account she thinks women ought to vote, and "not because they are better than men." But everybody knows they are better than men; not, perhaps, "inherently," but on account of the different manner in which they are brought up. In many respects we know they are far better. Is it not known that there are twenty drunken men to one drunken woman? There are also in our penitentiary, to-day, twenty-three and one-third men to one woman. Is it not a remark in everybody's mouth, how refining the society of females is?

Woman has an intuition that man knows little of—generally nothing. Woman jumps in an instant and by intuition at a thought, or a fact that man reaches by reasoning, late if ever. This is a very important reason why she should vote.

But it is a fact that about two-thirds of the church members are women.

The morality of women is ten times greater than that of men—generally. All good and sensible men, if they will but think, must be of my opinion. Just think of it. If women only voted, how many saloonists would get license to live without labor—to live by the labor of women's husbands, sons, and brothers? How many

saloonists would get license to ruin homes, husbands, wives, sons, and daughters? How many would get such licenses? *Not one.*

But let me give you another idea. *If women and men go to the polls together*, the men would cast their votes more judiciously than they would if they went without them. If men go to the polls alone—no, they will not be allowed to go alone—if they go without the woman, a saloonist or his friend will go arm in arm with every other man—perhaps three-fourths of them. But if women had the privilege of franchise, the man and his wife would walk together. They wouldn't stop at the saloon, nor would they gather up a saloonist, nor a saloonist's friends, to help them to a whisky-ring ticket.

I wonder that women did not all vote when the men first voted. I wonder that every woman does not demand it as being her right just as much as the men's. And I wonder that every man does not award her that privilege as cheerfully as he takes it himself.—*J. R. Haggard, in the "Southern Broadaxe."*

WOMAN SUFFRAGE.

Mere school suffrage is too partial and limited to arouse interest or enlist activity. The ordinary political appliances are wanting. Viewed as an isolated measure, school suffrage is insignificant. But as the concession of a principle, it is all-important. For school suffrage is a part of municipal suffrage, and the right of the Legislature to concede it implies the right to concede full municipal suffrage, as in England, and in Wyoming and Utah. But full municipal suffrage is not insignificant. It is the most important of all forms of suffrage. It chooses mayors, and aldermen, and Common Councils. It elects select-men. It levies and expends the greater part of the taxes. It settles the temperance question. It dictates the policy and appoints the local police of every community in the land. And this fundamental municipal organism is created by the Legislature, with such form of suffrage as the charters prescribe.

Here then, is the providential door through which women may enter; through which in part they have entered already. Let us open it. In order to do so let us concentrate our efforts on the State Legislatures. Let us ask first and only for municipal suffrage by statute. This, once obtained, is the key to the whole political situation. It will bridge the gulf, otherwise impassable. It will put so much power into the hands of women that politicians and parties will have to conciliate to new power and to bid for its support. Woman suffrage is right, and it will approve itself so by such marked ameliorations in local legislation as will win all men to its standard.—*Boston Woman's Journal.*

Mrs. E. C. Stanton and Miss Susan B. Anthony, recently delivered addresses on "Position of women in America," Mr. Jacob Bright, M. P., presiding. The chairman remarked that America was far in advance of the United Kingdom in the freedom it allowed to women, particularly in regard to higher education. American women were freely allowed to practice law and medicine. In England, while women were at liberty to canvass large constituencies for seats at School Boards, it was very singular that they were not allowed to perform the humble function of voting for members of Parliament. Next year the door of the Constitution was to be opened for the admission of further voters; and the movement for conferring the Parliamentary franchise upon women was greatly growing in the country. Miss Anthony said that in the United States there were hundreds of medical colleges established solely for women, who, in a thousand towns and villages throughout America, were at liberty to kill or cure patients, as the case might be. Women distinguished themselves as Christian Ministers, and in all the Western States they practised the profession of the law. They were editors, reporters, and compositors of newspapers, farmers, Government clerks, and, in short, whatever man might do to gain an honest livelihood by hand or brain, woman might do also. Mrs. Stanton, in speaking of the social, educational, and religious condition of American women, said that, although there were eighteen different causes for divorce in the United States, there was no country where the relations of husbands and wives were more respected and tender.—*Ex.*

Mr. Henry Marshall, Reeve of Dunn, writes "Some time ago I got a bottle of Northrop & Lyman's Vegetable Discovery from Mr. Harriston, and I consider it the very best medicine extant for Dyspepsia." This medicine is making marvellous cures in Liver Complaint, Dyspepsia, etc., in purifying the blood and restoring manhood to full vigor.

Our Casket.

GEMS AND TRINKETS.

WAIT AND SEE.

When my boy, with eager question,
Asking how, and where, and when,
Taxes all my store of wisdom,
Asking, o'er and o'er again,
Questions oft to which the answers
Give to others still the key,
I have said, to teach him patience,
"Wait, my little boy, and see."

And the words I taught my darling,
Taught to me a lesson sweet;
Once when all the world seemed darkened,
And the storm about to beat,
In the "children's room" I heard him,
With a child's sweet mimicry,
To the baby-brother's questions,
Saying wisely, "Wait and See."

Like an angel's tender chiding,
Came the darling's words to me,
Though my Father's ways were hidden,
Bidding me still wait and see.
What are we but restless children,
Ever asking what shall be!
And the Father, in His wisdom,
Gently bids us "Wait and see."

—*Mothers' Magazine.*

A poor little newsboy, while attempting to jump from a city car the other afternoon, fell beneath the car and was fearfully mangled. As soon as he could speak he called piteously for his mother, and a messenger was sent to bring her to him. When the bereaved woman arrived, she hung over the dying boy in an agony of grief. "Mother," whispered he with a painful effort, "I sold four newspapers, and the money is in my pocket." With the hand of death upon his brow, the last thought of the suffering child was for the poor, hard working mother, whose burdens he was striving to lighten when he lost his life.—*Am. Paper*

USE OF BEREAVEMENT.—"See, father," said a lad, who was walking with his father, "they are knocking away the props from under the bridge; what are they doing that for? Won't the bridge fall?" "They are knocking them away," said the father, "that the timbers may rest more firmly upon the stone piers, which are now finished." God only takes away our earthly props that we may rest firmly upon Him.—*Ez.*

REVOLUTIONS NEVER GO BACKWARD.—Temperance reform, aye, prohibition, will come despite political chicanery, duplicity and cowardice. The people will not rest quiet while the liquor traffic ulcer is doing its work of death. Shift the question as you may, it will not down. Sooner or later, if it is not met by Legislatures and parties as it should be and solved in the interest of the welfare and happiness of the people, an avalanche of righteous indignation will sweep the curse from the land, together with all its advocates. Possibly it may be necessary to cut out the ulcer, but out it must come.—*Liberty Herald.*

INSTITUTIONS.—You might as well go to the catacombs of Egypt and scrape up the dust of the mummies, and knead it into loaves, and bake them in your oven, and call such things men, and present them, as citizens and teachers, for our regard, as to bring old, time-worn institutions to serve the growth and the living wants of today.—*H. W. Beecher.*

THE TREE OF THE NINTH COMMANDMENT.—An American authoress, in a work on Hindostan, relates a little incident of heathen superstition which is rather suggestive to those who call themselves better than heathen.

At Ulwar, the British Agent wished to plant an avenue of trees on either side of the road, in front of the shops, for the purpose of shade. He chose Peepul trees, as they are considered sacred by the Hindoos. But so soon as the natives shop-keepers heard of his

selection, they all declared that if these trees were planted they would not occupy the shops. When asked the reason, they replied that it was because *they could not tell untruths or swear falsely under a Peepul tree*; "and how," said they, "can we carry on business otherwise?"

It would be well for some shop-keepers nearer home to have that Tree of the Ninth Commandment spread over them.—*Monthly Cabinet.*

BITS OF TINSEL.

"How can I expand my chest?" asked a stingy fellow of a physician. "By carrying a larger heart in it," was the reply.

A good old quaker lady, after listening to the extravagant yarns of a person as long as her patience would allow, said to him: "Friend, what a pity it is a sin to lie, when it seems so necessary to thy happiness?"

"Wordsworth" says Charles Lamb, "one day told me that he considered Shakespeare greatly over-rated." There is an immensity of trick in all Shakespeare wrote, said he, "and people are taken in by it. Now if I had a mind, I could write exactly like Shakespeare." "So you see," proceeds Lamb, "it was *only the mind* that was wanting."

It was Sheridan that said to the tailor who asked him for at least the interest of his bill. "It is not my interest to pay the principal, nor my principle to pay the interest."

It was Sheridan too who said to his guests one day, "Now Gentlemen let us understand each other. Are we going to drink like men or like beasts?" A little indignantly some of the guests replied: "Like men of course." "Then," said S, "we are going to get jolly drunk, for brutes never drink more than they want." He might have added, "Nor anything intoxicating either."

A greenhorn went to a menagerie to examine the wild beasts. Some gentlemen present expressed the opinion that the ourang-outang was a lower order of the human species. Hodge did not like the idea, and expressed his contempt for it thus: "Pooh! he's no more human species than I be!"

A German at a hotel in this city the other day had some Limberger cheese sent to him. A little boy who sat beside him turned to his mother and exclaimed: "Mamma, how I wish I was deaf and dumb in my nose."

"George," said Mrs. Goodwin to her nephew, "how are you getting on with Susan?" "Not very well, aunt. You see I suspect she powders, and I don't like that sort of thing." "Oh, that's nothing," replied Aunt Goodwin, laughing. "A nice soldier you would make, now, wouldn't you? If you can't face powder, how can you expect ever to get into an engagement?"

Dublin (or maybe it was Chicago) once boasted of a magistrate, one Justice O'Malley, whose eloquence and erudition made him the pride and delight of the city. "So sorr," he thundered at an old offender who had often escaped what the judge always spoke of as "the butt end of the law," "y'arre about to incurr the pinalty of your malefactions. Justice, sorr, may purshue wid a leaden heel, but she smites"—here the quotation eluded him—"she smites"—triumphantly—"she smites wid a cast iron toe."

"How many horse power has this engine?" asked a stranger of a colored man who was inspecting the new engine that runs the *Siftings* press. The colored man to whom the question was addressed scratched his head under his hat, and replied: "I dunno, boss, how many hoss power hit's got, but I heerd hit tuck six mules and a truck to fotch hit from the depot."

For Girls and Boys.

GEORGE'S FIRST-FRUIT.

Three youths had undertaken to do a piece of work for which, when completed, they were to receive a certain sum; not a very large one, but a great deal to them, inasmuch as it would be the first money any one of them had earned by his own exertions.

They were only lads; and, as they worked, they talked of what they would do with the money when it came into their hands.

"What shall you spend your share upon?" asked the second in age, Frank, of his younger companion.

The boy's face flushed, and he hesitated a little, as if he scarcely wished to tell. But his companions urged that they had told him, and it wasn't fair.

"I don't know that I need mind," said George; "but perhaps you will think what I say sounds strange."

"Out with it," said the eldest lad; "I'm getting quite impatient—you make such a mystery of it, George."

"Well, I'm going to give it to God."

"How? In what way? What do you mean?" were questions uttered by John and Frank, one after the other, and in rapid succession.

If there had been hesitation in the face of the youngest lad before, there was none now. He looked bravely towards his companions and said, "I have always had the thought that the very first money I ever earned should be given to God's service in some way. If you read the Bible you will see it was a custom from the very beginning to offer Him the first-fruits. I know it is not a law as it was in Jewish times, and perhaps I could not quite make you understand what I feel. But God has given me everything—health and strength, and a head to think, and hands to labour. I have no land to sow; so I cannot take a harvest-offering; and no fruit—except the fruit of my labour; so I will give Him that."

George's companions looked at each other in utter astonishment. They could not understand the feelings that moved him—the gratitude and love to God which impelled him to show both, by devoting his little treasure to the service of his Divine Master. They did not laugh at him. They only said, "You were always a queer lad, George, and did things like nobody else, and you get queerer every day."

No more was said about the spending of the money. The work was finished, the workers paid, and still in the ears of the youngest seemed to sound the words: "Honour the Lord with thy substance, and with the first-fruits of all thine increase."

Before he had decided how to spend his earnings, George did not fail to consult his parents, and they gladly consented to his plan, and thanked God for having put the desire into their boy's heart.

John did not purchase the silk umbrella or the new hat and tinsel scarf pin of which he had thought.

He wanted so many things, that he could not make up his mind which to buy. He carried his money in his pocket, proud that he was master of so much at once. But he dipped into it again and again for some trifle to indulge a passing fancy, and little by little it was frittered away, and he was fain to confess at length that it was all gone, and he had nothing to show for it.

Frank lost no time in investing his savings, and very proud was he to take home the little book with the record of his money in the bank, and show it to his mother. She was glad to think he had not wasted it on worthless trifles; but she sighed as she turned towards a little couch whereon lay a pale-faced child, almost always to be seen there. This child, a girl of eight, was both delicate and lame. She had been used to go on crutches a year before; but then came an interval of more serious illness, and she had lain there quietly from day to day, unable to move.

Nellie was better now, and as the spring sunshine set in at the window was longing to feel the fresh air on her pale cheeks. The doctor had given her leave to go out, but the crutches—a poorly made pair at first—were now useless. Nelly had grown too tall for them. She must have longer and better made articles to support her still feeble limbs. So she was waiting until her mother could spare the money to buy them; and the time seemed long, and promised to be longer still.

If only Frank had thought what he could do to shorten it! But Frank's mind was absorbed in his new account at the Savings Bank, and planning how he could earn more in order to increase the amount. He had nothing for Nellie.

The child was often soothed and amused by a visit from her brother's friend, George. He knew all about Nellie's longings and hopes oft deferred; he cheered her with kind words, took her little dainties, and when tears would steal down her cheeks he wiped them away, and tried to coax back smiles in their place.

The very day after Frank had exhibited his bank-book with such pride, a queer-shaped parcel came to his mother's door. It was for "Nellie, with George's love, and would she come to his mother's to tea that afternoon."

The little trembling fingers could hardly get the strings untied; but the paper was off at last, and in a few more moments the child standing upright, supported by a pair of the most beautiful made crutches that could be got for a reasonable price.

Nellie and Nellie's mother understood now why George had asked so many questions about size and make, and what the doctor said as to the kind of crutches that would be best. And when Nellie made her appearance, the very picture of happiness, and with a colour on her cheeks such as no one had seen there for many a month before, we may be sure that George did not regret the use to which he had put the first-fruits of his own labour.

Frank's bank-book did not please him quite so well after he heard his mother tell, with tears of joy in her eyes, that Nellie had gone out walking by the help of the new crutches bought for her by her kind friend, George.

A light flashed across Frank's mind. "Why he must have spent his share of the money in that way. What a queer fellow he is! He told John and me that he was going to give it to God."

"And did you never read, Frank," asked his mother, "what Jesus Himself said, 'Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto me?'"

A BIT OF POTTERY.

The potter stood at his daily work,
One patient foot on the ground;
The other, with never slackening speed,
Turning his swift wheel round.
Silent we stood beside him there,
Watching the restless knee,
Till my friend said low, in pitying voice,
"How tired his foot must be!"
The potter never paused in his work,
Shaping the wondrous thing;
'Twas only a common flower-pot,
But perfect in fashioning.
Slowly he raised his patient eyes,
With homely truth inspired:
"No, marm; it isn't the foot that kicks,
The one that stands gets tired."

—The Continent.

A WORD TO THE BOYS.

BY THE REV. C. H. SPURGEON.

Water is the strongest drink. It drives mills; it's the drink of lions and horses, and Samson never drank anything else. Let young men be teetotalers if only for economy's sake. The beer money will soon build a house. If what goes into the mash-tub went into the kneading-trough, families would be better fed and better taught. If what is spent in waste were only saved against a rainy day, workhouses would never be built. The man who spends his money with the publican, and thinks the landlord's bow and "How do ye do, my good fellow?" mean true respect, is a perfect simpleton. We don't light fires for the herring's comfort, but to roast him. Men do not keep pothouses for labourer's good; if they do, they certainly miss their aim. Why, then, should people drink "for the good of the house?" If I spend money for the good of any house, let it be my own, and not the landlord's. It is a bad well into which you must put water; and the beer-house is a bad friend, because it takes your all and leaves you nothing but headaches. He who calls those his friends who let him sit and drink by the hour is ignorant—very ignorant. Why, Red Lions, and Tigers, and Eagles, and Vultures are all creatures of prey, and why do so many put themselves within the power of their jaws and talons? Such as drink and live riotously, and wonder why their faces are so blotchy and their pockets so bare, would leave off wondering if they had two grains of wisdom. They might as well ask an elm-tree for pears as look to those habits for health and wealth. Those who go to the public-house for happiness climb a tree to find fish.

A CAUSE FOR THANKFULNESS.

A Sunday-school teacher, at the close of the lesson on a recent Sunday, handed to her scholars little slips of paper, on which was printed the question, "What have I to be thankful for?" asking that each should take time to consider and answer on the following Sunday. Among the replies that were then given was the following pathetic sentence, written by a little girl who had doubtless learned by bitter processes the painful truths it told, "I am thankful there are no public-houses in heaven."—*Temperance Record.*

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McClintock, No. 465, meets every Thursday evening, in College Hall, Gerrish St.

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