

[By H. C. Creed, A. M.]
II.

In the former article under the above caption, temperance societies were considered as benefiting the community directly by the promotion of temperance. Before leaving this part of the subject, it may be well to emphasize one thing which is a necessary result of the existence of such organizations, and ought to be an object of active effort on their part,—namely, the maintenance and strengthening of temperance sentiment. Let these associations cease to exist, and the consequences would, in succeeding generations of men, be deplorably manifest. The tendency would be toward a return to the opinions and practices in relation to the use of wines and liquors which prevailed in society fifty years ago. On the other hand, let the members of all the various temperance societies steadily advocate the principles to which they stand pledged,—let them constantly illustrate those principles in their own lives,—and not many years will pass before the effective legal prohibition of the manufacture, importation and sale of alcoholic beverages will become an accomplished fact.

But there is another phase of the subject which must not be overlooked,—namely the good which temperance societies have effected and are capable of effecting, apart from their own special and peculiar work. A temperance society is a benefit to a community in the same way as any other moral association. In this respect it is to be ranked with literary societies, debating clubs, musical unions, Chautauqua circles, Odd fellows' lodges, and so forth. In its very nature it tends to make people better. Its influence is refining and uplifting, in some degree, at least, rather than the reverse. Wherever such is not actually the case, wherever the best men in a community have reason to believe the influence of a Division or Templar's Lodge or other temperance society is otherwise than wholesome, there must be something wrong in the conduct of the meetings or in the habits of the people, which is not properly chargeable to the organization itself.

Attendance upon the meetings of a well-constituted temperance society, whether its name be Reform Club, Independent Order of Good Templars, Sons of Temperance, Temple of Honor, or any other, is likely to prove beneficial to a young man or woman, in a variety of ways, apart altogether from temperance principles. It will not be possible in this article to do more than briefly indicate some of these ways.

It keeps a young man from bad company and from objectionable places of resort. It affords a wholesome means of recreation and amusement, combined, it may be, with more or less of instruction. The meetings become a place of agreeable social intercourse for young and old, of both sexes, under the controlling influence of recognized allegiance to wise laws. These societies generally have an initiatory ritual, in which high moral principles are set forth in beautiful and impressive language, accompanied it may be with appropriate symbolic ceremonies the general effect of which, upon the minds of the members, cannot be otherwise than salutary.

Membership in such an organization affords young men opportunities of becoming familiar with the proper modes of conducting a business meeting, and to a certain extent with the ordinary rules of parliamentary procedure, thus fitting them the better to discharge their duties as citizens, and to fill important public positions if required. By taking part in the ordinary discussions arising out of the business of the society, many young men have learned in the Divisions and Lodges to express their thoughts clearly and readily, thus laying the foundation for future usefulness as public speakers. Some of our leading statesmen, both in Canada and the United States, are ready to acknowledge that they owe a great part of their success in life to the training obtained in the Division room.

Besides all these benefits to be gained through membership in these societies, there are others which they confer upon many communities where they exist,—in the shape of courses of public lectures, musical and literary entertainments, etc., which fill no unimportant place among the uplifting agencies of Christian civilization.

If this imperfect review of the benefits of temperance societies accomplishes no other good purpose, it may at least serve to encourage and stimulate to new activity some excellent people who have apparently lost their interest in the good cause.

Until public opinion has risen to the point of demanding from our legislators an effective prohibitory law, and requiring its strict administration, there will be need for all existing temperance bodies vigorously to push on their work.

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DEAD! DEAD! DEAD!!

To all the interests of the community except "Self." To the cries of the Widows and Orphans made so through that curse—the drink traffic.

The following is a list of the names of those who have signed the petition for the repeal of the Scott Act in this city:

- | | |
|------------------|--------------------|
| Michael Brannan | J W Corbett |
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| F McGoldrick | F M Hartt |
| William H Scully | Frank Clynick |
| Edward Owens | W T H Fenety |
| Daniel Lenihen | Charles H O'Brien |
| Thos A Barker | Pat Cassidy |
| Charles Scully | R Boone |
| F Quarterman | D Cagney |
| Geo E Howard | H B Rainsford |
| Fred W Winters | Jos Walker |
| Wm A McMichael | Wm S Gonce |
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| Jas Dunlap | T E Foster |
| B McCafferty | H Beckwith |
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| Jas Crangle | A LaForest |
| Jas Hurley | R Sutherland Jr |
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| Wm Lockhart | Jacob Hazleton |
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| John Edwards | Robert Curtin |
| A J Gregory | Jas Tennant |
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| John Lockhart | James Brien |
| E B Winslow | Timothy Lynch |
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| Hugh Hamilton | John Rowan |
| T G O'Connor | Patrick Hurley |
| W Wheeler | T B Dunphy |
| Aaron Smith | Malcolm Ross |
| Robert Morecraft | Peter Parker |
| Wm Lipsett | Thos Kincaid |
| Geo Lee | James Burden |
| John Cassidy | John Bely |
| Wm Cameron | Thos Ross |
| Thos Plass | A J F Parker |
| F J Morrison | F P Robinson |
| T Doherty | J S Wintrow |
| H Rowan | Wm McKay |
| S Owen | P Broderick |
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| Moses Brown Sr | Thos Peppers |
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| Wm Wall | F J McCausland |
| Wm Dougherty | Jas Burchill |
| John W Barker | Thomas Brassington |
| E W Vavasour | Robert Winters |
| A D Macpherson | Patrick McDonough |
| J H Reid | Neil Gormely |
| John McCann | Harry D Burden |
| C N Godkin | W C Brown |
| Wm Smith | F A H Stratton |
| Patrick Doonan | R B Seges |
| J B Hawthorne | Wm Doonan |
| John Dougherty | John Stephens |
| Patrick Howell | Geo M Adams |
| Robt Mitchell | |

HOW SHALL I VOTE?

BY DR. GEO. E. FOSTER, M. P.

The Canada Temperance Act is now being submitted to a vote in your city, and you, as an elector, are called upon to cast your ballot. Considered in all its bearings it is safe to say that probably no more important question could be placed before you for decision. As a Christian man and a citizen you can afford neither to shirk it, nor to carelessly treat it, but it is clearly your duty to carefully consider it, and to register your conviction in accordance with the claims of truth and best interests of society.

The following considerations may be found helpful by you in arriving at a conclusion with reference to this important matter. And first,

1. The opponents of the Act.—The persons behind and the chief movers in the opposition are the Brewers, the Distillers, and the Whiskey Sellers. It is safe to say that but for these there would be little or no active opposition to the Act. They make up the central organization. They furnish the money. They procure the literature and circulate it. It is their battle. If the Act is adopted they are defeated, if it is defeated they will consider it their victory, and this victory will be "drunk to" in every dramshop in Canada. Of course, all those who wish the dramshop kept will rally to their side, and all whom they can frighten, threaten, or cajole into helping them will support them. But after all you may set it down as certain that the backbone of all this opposition is to be found in the Union of Brewers, Distillers, and Sellers.

What is their object?—They may tell you that they have a great desire for sobriety, that they love moral suasion, that they hate drunken men, and fear lest the Act will injure the temperance cause. This is all chaff with which they would fain blind you. If they desire sobriety why do they wish to sell men whiskey? If they believe in moral suasion why did they never use it until the dramshops were tottering? If they hate drunken men, why do they fight for a business whose certain effect it is to make sober men into drunkards? No. Be not deceived. What these men are after is to saddle the dram shop and all its curses and burdens upon the community, so that by them they may gather tribute from the people and add to their own lazy gains.

What are their methods.—A free use of half-truths, of absolute untruths and of side issues. Why don't they come to you like men and say, "We make money out of the liquor traffic, we take people's earnings and give whiskey in return, it is an easy way of making money, and we don't want to be prohibited from it?" But no, they come with an apology on their lips declaring that they are good temperance men, that it would be better if there were no liquor in the world, but then this won't stop it, and besides you will be the losers in business, markets, accommodation, taxes, and general prosperity. And so they try to prove that prohibition is cursing Maine, though the people have kept it there for thirty-three years, that to stop dramshops from selling will cause more drinking, though everybody knows that drinking will always be in proportion to its facilities, &c.,

2. The promoters of the Act.—Almost the whole body of the clergy are promoting it. The Presbyterian, Methodist, Baptist and Congregational Synods and Conferences have over and over again resolved in favour of prohibition, and heartily support this Act. In your own county they are nearly a unit in its favour. The churches are at its back. So are the schools. Ask your intelligent teachers, and almost without exception they are for the Act. So are the women in your homes. Mothers, wives, and daughters work and pray for its success. The homes of your country ask for the Act. Your most intelligent and enterprising business men are desirous of its adoption.

What is their object?—They have no gains to fight for, no selfish interests at stake. They put their money and their time at the service of the cause. Why? To shut up the dramshop opposite the church, and so let the church have the best chance to do its work. To close the dramshop near the school, and so give the children the best possible chance to grow up sober. To take away the saloon from near the

home, and so keep its inmates safe, its hearth bright, and its happiness undimmed. To take out of society the constant incentives to dissipation, waste, and crime, and in this way to promote the prosperity, good order, and sobriety of the community.

What are their methods?—Pray and honest open work. They invoke God's blessing on all their efforts. They tell you plainly that they believe that the repression of the traffic will be the direct result of the Act, and that this will gradually become more and more thorough until the traffic is completely driven out. They contend that it will take away temptation, destroy the treating system, make the traffic disreputable, and give moral suasion a fair chance to be effective. They court the fullest investigation into the results of any fair trial of prohibition, and appeal confidently to its success. They take their stand on principle, and in doing right expect the best.

Now put these two sides together, compare their objects and methods, and ask yourself on which side you would rather stand,—on that of the Brewers, Distillers, and Sellers in defence of a miserable and destructive traffic, or with the Church, the School and the Home, in defence of all they hold dearest and best. Surely it will not be difficult for you to decide.

3. As to the real question at issue it is simply this:—The legalized dram shop—for or against. You may refine about it as much as you please, but that is the real question. It is so considered all over the country. Now what is a dram shop? It is a blessing or a curse to the community? It will take you but a moment to answer that. The men who keep it are not as a rule the best men. Their influence is not the purest and most elevating. The atmosphere of the dram shop is bad. Its associations are bad. It teaches men to be idles to tittle, to waste their money, to corrupt their morals, to become law breakers and drunkards. You can count up numbers whom it has ruined. You are morally certain that if it remains in the community it will ruin many more. And now you are called upon to vote it out. Which will you do?

Is it right for any man to pursue an occupation in which success to him means ruin to others? Is it right for you to sanction such?

Is it politic for you to do so, seeing that your own son or brother or friend may become a victim? The dramshop is no respecter of persons.

If you vote the saloon in, you virtually say—"After observing your work and influence for years I come to the conclusion that you would be helpful to our churches and our schools, make better fathers, husbands, and homes, better citizens, and increased prosperity, and, therefore, I give you my sanction for all you have done, and bid you go on in the same way for the next three years."

If you vote the saloon out, you say—"I know you for a harmful thing, a centre of idleness, a place of dissipation, a breeder of disorder and crime, a trap to the old and young, a destroyer of many a life and many a home, and a continual menace to all we hold dear; therefore I wash my hands of all responsibility for your dark deeds, and so far as in my power lies I deal you a death blow." Which will you do? Do not evade the question. If the dram shop is a good thing vote it in, if a bad thing vote it out.

WHAT YOU GAIN BY CLOSING UP THE DRINKING PLACES.

BY DR. GEO. E. FOSTER, M. P.

Consider what you gain if you vote to close the drinking places.

You make the traffic disreputable.—This is the first step towards destroying it. So long as society sanctions it by its law, so long it maintains its respectability. Take this away and it loses caste. Respectable men drop it. It begins to be looked upon as criminal. Men shun it. Society looks askance at it. The young grow up to despise it. It flees from the light of publicity and goes where all evils go, into darkness and stealth. It becomes an abomination and an outlaw.

You break up the treating system.—Two-thirds of those who begin to drink do so because of this pernicious system. A man goes into the village meets a neighbour, the bar is just beside them, they go in and drink. Another comes, and there is another

treat, and so on from bad to worse. If the bar had not been near them and open there would have been no drinking. This Act drives out the bar, shuts up the open place, and makes treating next to impossible. Is not that itself a great gain?

You rid yourself of the responsibility.—So long as you vote to keep the saloon you are responsibility for what comes out of it. The keeper can hold you as a sharer in his guilt as well as a sharer in his gains. The place is there with your sanction. He runs it under your protection. For all that results he shifts the blame to you. But when you vote to be rid of it you are out from the responsibility. If it goes on it is at its own risk. The price of blood does not burn in your pocket, nor the guilt into your conscience.

You have done your duty.—To the right.—You know that it was a bad thing. You beforetime used to half apologize for it. You suffered it. Now you take your stand on principle. You clear your conscience and please God.

To your family.—So far as you can you make your home secure. Your boys may learn to drink, but so far as you could, you have removed the temptations and made it as easy as possible for them to grow up sober. The bitter thought can never come to you that you have set the torch to your own home, laid a trap for your own loved ones.

To society.—Society is based on purity and intelligence. The dramshop is the enemy of both. It could not live unless it had first slain purity and blunted intelligence. It sows the constant seeds of impurity and ignorance. You have done what in you lies to rid society of this pest.

To the country.—Drink shops are waste shops. They waste money. They waste the labor that earns money. They waste the citizenship of the country. They waste its virtue, its manhood, and its patriotism. No foreign enemy could inflict more injury on our country than do the 12,000 drink shops within our country. The vote that makes one the less, takes one wasting enemy from our country's heart.

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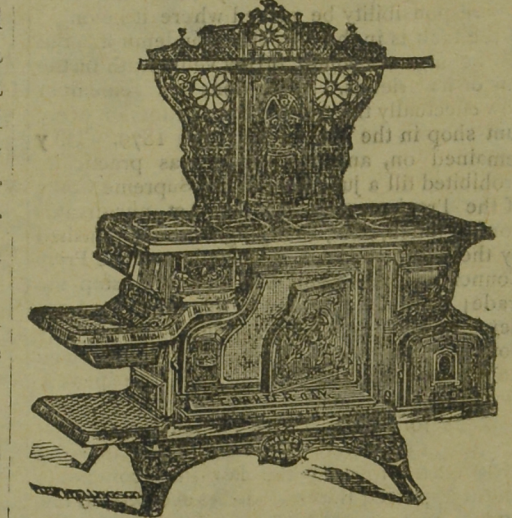
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