

encouragement to lawlessness which it teaches the people. In these saloons that we used to license, was hatched many's the scheme and plot against the peace and progress of our community. They were the hotbeds of the greatest part of the crime; in them congregated the worst, most degraded, and lawless class of the people. They ruled the polls; on election day they rallied all their slaves and threw their influence for whatever party would grant them the greatest leniency. The rowdies around the polling booths are always filled with rum and inspired by the saloon keepers. You will be called upon to reflect, upon the 12th, as to whether the state of things these last few years has not been infinitely better than that under our old license system, when gin palaces were on every corner, when lumbermen roamed the streets in a state of intoxication, at all hours of the day and night and when you sanctioned and encouraged this by your vote for license. Will you not cast your vote now and use your influence against any return to a legalized liquor traffic.

**BISHOP IRELAND'S APPEAL TO THE IRISH AMERICANS.**

Bishop Ireland delivered an address at the Father Mathew's anniversary held in Chickering Hall, New York, last month. The Bishop gave a sketch of Father Mathew's career, and paid an appreciative tribute to his memory; he spoke of the great ravages being made by intemperance, and denounced the saloon system.

Appealing especially to the Irish he said:—

In my love for my countrymen, in my heart's desire that not one dark line should cross the disc of their star of glory, I will tell them of the one fault which they need to avoid. That fault is intemperance. John Francis Maguire a true Irishman, said: 'Drink, like a demon, tracks the Irish race wherever their steps are bent.' Our brightest virtues are cast by it into obscurity; all the strains upon our fair name arise almost exclusively from it. I venture to say that if the Irish people were to be in America for one score of years the faithful disciples of Father Mathew they would be the envied of all the races that touch upon our shores [cheers] so high would be the social eminence to which they would rise, which after all is but the proper reward of their many qualities of head and heart, were these qualities not clouded by intemperance. It is not sincere friendship to refrain from telling Irishmen the truth, or when the defect is mentioned to pass it over lightly by recalling their virtues, or by repeating that other elements in the population are no better, or are worse than they. What all should do is to labor that this one defect be blotted out that only the virtues remain. Nor is it doing justice to the noble Irish character to fancy that Irishmen desire always to be flattered, and never to hear harsh things of themselves, though spoken in all truthfulness. There are too many Irish-Americans in the liquor business. The Celtic name demands nobler use than to mark the ownership of a grog-shop. Selling whiskey is bad for the Irish saloon-keeper himself, and very bad for his children. The atmosphere of a saloon is tainted, and it is its nature to corrupt. That he sells whiskey is unfortunate for his Irish friends and neighbors, who for friendship's sake will congregate around his bar. A deep misfortune has it been for Irish emigrants that their initiation into American life was usually through a lodging-house with a saloon attachment. The Irish saloon keeper, too, often becomes a political leader, and owing to Irish saloon influence Irishmen are misrepresented or very poorly represented in political affairs. The records of police courts and of prisons do us no credit; those records our enemies never cease to cast up to us. Well, a close scrutiny into them will show that Irish crime is as far from being so black as they would paint it. But the prima facie evidence tells against us, and we should once and for ever stop this reproach. It is easy to do it. The one misfortune is intemperance. Seventy-five per cent. of all crime in America is connected with intemperance. But as to Irish-American crime—I hold it from police officers and judges—ninety-five per cent. of it flows from intemperance. Make Irishmen sober and there will be scarcely an Irishman among the criminals of the country. In charging Dublin jury in 1881 Baron Dowse said that he found that drink was at the bottom of almost every crime committed in Dublin; and American judges could hold the same language of Irishmen in America. In Irish communities where no saloons exist where the total-abstinence badge decorates every breast—and I know many such communities—an Irishman is never brought before the court.

(Cheers.) When our police court then are quoted as a reproach to the Irish name do not I beg you stop at the defence that Irish-American are arrested for minor crimes, that they figure principally in the 'drunk and disorderly' column that they are not seen in divorce courts that they are free from the most dreaded immoralities.

**COL. "BOB" ON INTEMPERANCE.**

In temperance men and women are often spoken of by their opponents, as "fanatical" and "prayer meeting christians bigots" etc.,

Scott Act supporters especially came in for a pretty general condemnation as 'fanatics' 'crazy enthusiasts' and other like charitable terms. Well, we suppose that in the cause these men and women are engaged, they are willing to plead guilty to all this, conscious that what they are doing and striving to do, is opposed to no law of God or man. 'Bob' Ingersoll at any rate cannot safely be classed with prayer meeting christians, or for that matter with any kind or quality of christians, but he has very decided opinions on the alcohol question, which are expressed quite as vigorously as any 'fanatic' could desire. Col. Ingersoll once said:

I believe that alcohol to a certain extent demoralizes those who make it those who sell it, and those who drink it. I believe that from the time it issues from the coiled and poisoned worm of the distillery until it empties into the hell of crime, dishonor and death, it demoralizes everybody that touches it from its source to end. I do not believe that anybody can contemplate the subject, without becoming prejudiced against the liquid crime. All we have to do is to think of the wrecks upon either bank of this stream of death—of the suicides—of the insanity—of the poverty—of the ignorance—of the destruction—of the little children tugging at the faded dresses of weeping and despairing wives and mothers—of the men of genius it has wrecked—of the millions struggling with imaginary serpents produced by this devilish thing, and when you think of the jails, of the almshouses of the asylums, of the prisons, and scaffolds upon either bank, I do not wonder that every thoughtful man is prejudiced against that damnable stuff called alcohol.

That's pretty strong. Ingersoll's veins of religion are detestable, but on the alcohol question, he is sound to the core.

**INDIVIDUAL RIGHTS AND PROHIBITION.**

The advocates of the license system claim that the principle involved in a prohibitory law is subservient of individual rights, and hence that all lovers of freedom of every class, should oppose to the bitter end all such assaults upon human liberty; but a candid consideration of their claims and the reasoning by which they are supported will demonstrate the fact that the former are very much overdrawn and the latter quite specious and illogical.

What is claimed? It is claimed in effect by the friends of the license system:

I. That every man has a perfect right to invest his time, talent, money, etc., in whatever calling or occupation his inclination may dictate; and,

II. That every man has a perfect right to personal enjoyment or even dissipation, regardless of the effects of such dissipation upon society. A man has as much right to sell liquor, says one, as another has to sell merchandise.

"Where is the difference," asks the retailer of strong drink, "between the man who stands behind his bar and sells liquor, and the man who stands behind his counter and sells cloth? Both are legal transactions; both dealers presumably give an equivalent for the money received." "My money is my own," says another, "and I have a right to make whatever investment of it I please. If I choose to invest in liquor, I have as good a right to do so as the man who invests in coal, oil or vinegar."

An unlimited right to personal enjoyment is claimed. Men, it is said, must be their own judges of what is enjoyment and what is dissipation. A man has as much right to choose his drink and use it as to select his food and eat it.

What is conceded? The general principle that every man has a right to choose his avocation, invest his time, money, talent, etc., in whatever calling he likes, and also to be his own judge as to the nature and limits of his enjoyments, must be conceded, but not without limitations and safeguards.

Every just government, every wholesome law must recognize these rights to the utmost extent compatible with the liberty of others; but here there is and

must be a limitation, or else society must present an endless conflict of jarring interests, and might become the rule of right. All government implies restraints and limitations of individual right when it conflicts with general welfare.

What is denied? To the claim that every man's right to invest his time, talent and property as his inclination may prompt, is an absolute and unlimited one, we urge a clear and emphatic denial. There are ten-thousand ways in which all these rights are limited.

A man may employ his time shoveling the sands of the sea-shore back again into the restless deep; no one would possibly object to this waste of the means, time and strength, but let him employ himself in heaping up mounds of dirt in the highway, and how soon would he be taught to respect the rights of others.

A man may burn or destroy his isolated dwelling house, if he choose, but let him attempt the same in a city, and the official guardians of public property would soon point out to him a limit of natural right.

It is time long since that this specious fallacy of absolute right to the use of time talent and property was exploded. It does not exist. It has never been recognized in human government. It is denied by every law upon our statutes. Common sense asserts that if men are to live in society, individual rights must be limited for general good.

The only real questions in considering these claims of liquor men are these:

Is the license system compatible with the due exercise of individual rights by the people?

Is an unlimited use of intoxicants by a portion of society compatible with the rights of society in general?

To both of these questions we respond an emphatic "No!"

In what land, in what age, among what people has the license system ever been inaugurated and tried, where its history has not been written in the tears and blood of innocence, recording the shameful violations of the rights of the women and children? Where has it not become the instrument of cruel oppression—the galling chain of slavery upon the necks of irresponsible victims?

Can a single spot be found where the licensed sale of drink has had an opportunity of developing its fruits, where the degradation of public morals, the increase of brutality, the blood of some innocent victim, do not testify against this legalized mode of destroying all manliness in man and all virtue in woman? It seems utterly useless to specify instances where the rights of abstainers are sacrificed through the license system so frequent and numerous are these violations. The traffic that everywhere robs woman of her home, her husband, her children and her property; children of their rights to parental care and training; and society of all security in the possession of property and human life, can never be accounted compatible with human liberty.

If men were isolated their rights would be absolute. 'No man (in society) liveth to himself, and no man dieth to himself.' A man is bound by a thousand ties to his fellow-man, to his family to society in general; he can not rise intellectually, morally or physically, without lifting heavenward the race to which he belongs; he can not fall without degrading the human race. A man claims to have the absolute right to make a drunkard of himself if he pleases. We deny it. In a few years' time society may be called on to support a pauper or bury a sot. In a few years he may have assumed the responsibility of fatherhood, and handed down to helpless children a hellish legacy of appetite—the creature of his degraded lust for drink.

But these results do not always follow. Men drink without becoming sots. True, but these results in a multitude of cases have followed the traffic wherever it has obtained, and society now seems called upon to decide whether a few men shall be allowed absolute liberty to make money out of the misery of their fellows, or whether the general interests of society shall be consulted in the abolition of the traffic.

Moderate drinkers and toppers must alike consent to an abridgement of their privileges, or society must suffer innumerable evils from the drink traffic.

We believe that the enlightened sentiment of the present day will not be much longer in making the decision.—

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Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Offices of Bear Island and Scotch Lake and at this office.  
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