

"It is more mockery to ask us to put down drunkenness by moral and religious means when the Legislature facilitates the multiplication of the incitements to intemperance on every side. You might as well call upon me, as a captain of a sinking ship and say, 'Why don't you pump the water out?' when you are scuttling the ship in every direction."—His Eminence Cardinal Manning.

"What makes these slums (of London) so horrible? I answer with certainty, and with the confidence of one who knows—**DRINK!** I tell the nation with conviction founded on experience that there will be no remedy till you save these outcasts from the temptation of drink. Leave the drink, and you will build them palaces in vain. Leave the drink, and before the year is over your palaces would be reeking with dirt and squalor, with infamy and crime."—Archdeacon Farrar.

WAITING FOR PUBLIC SENTIMENT.

It is said that prohibitory laws are well enough where there is a public sentiment to back them up; but otherwise they are inoperative. There are a good many assumptions in that statement, and a good many things which at best are only half true. But granted that it be altogether so, and that it is in vain to look for any results without public sentiment to enforce the statute, why is there not this sentiment? It is just simply because so many men are saying "if" and "and" and "buts," and all that, when they talk about the suppression of this evil of liquor selling by law. If only every man who says, "I should be in favor of a prohibitory law if there was a public sentiment to sustain it," would just say, I am in favor of a prohibitory law, that would make public sentiment. There would be no division of ranks, and no doubts about the opinion and determination of the people. But waiting for public sentiment. What kind of attitude is that for a true and earnest man to take in the presence of a needed moral reform? Paul did not wait for public sentiment to support him in preaching the Gospel.

He went to work and made public sentiment. Neal Dow did not wait for public sentiment to support him in his demand for prohibition. Month after month, year after year, he and his faithful co-workers wrought at the business of making public sentiment and they did it. Public sentiment does not make itself. When there is a vigorous public sentiment on any question of morals, it is because somebody has taken an advanced position and educated and drawn the people up to it. If all who think and even say it would be a good thing to close liquor saloons, and to put out the fires in these distilleries and breweries, and to stay the vast waste of strength and thought and time and money, and homes and hopes and lives, would only say it without any "ifs" and "ands" and "buts," and having said it would stand by it, public sentiment on this liquor business would swell and press on like an incoming tide and in a little while there would be laws looking to the suppression of this evil, which would have in them the force of the right hand of God. Meanwhile let no man or woman lose heart, for in spite of back-setting eddies here and there, and stagnant basin, the great stream of temperance sentiment and conviction and purpose moves steadfastly forward.—*Berlin News.*

"Judges are weary with calling attention to Drink as the principal cause of crime, but I cannot refrain from saying that if they could make England sober they would shut up nine-tenths of the prisons."—Lord Chief Justice Coleridge.

"About ninety per cent of the crime in our army is owing to drunkenness, and when our men are removed from the temptation of intoxicating liquor, crime is practically unknown among them."—General Lord Wolsley.

PERSONAL LIBERTY.

This is the watchword of the liquor dealers. They must have personal liberty to sell liquor, no matter what harm it may do to purchasers or to the public. But how does this assertion agree with other patent facts?

Has a man personal liberty to go naked through the streets? Has he personal liberty to keep a gambling house? or a brothel? Has he the personal liberty to sell lottery tickets? Has he personal liberty to drive a lame horse? or to drive furiously through the streets with a sound one? Has he personal liberty to sell obscene books, papers or pictures? or even to display them in his windows? Has he personal liberty to let loose a lion or a tiger in the street? If in all these and several other respects he has no personal liberty in any well-regulated community, how can he claim an exemption from restraint in the most dangerous personal liberty of all—that liberty which causes more suffering and loss to the community than all the personal liberties now forbidden. If a man should have personal liberty to sell liquors, then all license laws are wrong, for they interfere with that liberty; and all laws prescribing hours when liquors shall not be sold are invasions of personal liberty. Yet all nations have had such laws time out of mind. By the same right, namely, the public good and public safety,

that prohibits the sale of liquors from eleven o'clock at night till five next morning, the sale may be prohibited altogether. By the right which prohibits the sale on the first day of the week that sale may be prohibited on all seven days. The "public good" is, according to the well established and universal law, supreme, and if that requires the prohibition of selling drinks to minors, it may be equally applied to selling drink to all. This prohibition which we seek is no new or strange thing in the world. It is in accordance with the law and practice of all civilized nations, that whatever the "public good" demands shall take the form of law and be enforced under suitable penalties, and surely there is nothing that the public good demands more imperatively than the suppression of the liquor traffic. Ask the police force what gives them by far most trouble, and they will answer, drinking. Ask police magistrates, and they will say the same thing. Ask judges and jailers, and they will tell you that two-thirds or three-fourths of all crimes are caused by the liquor which is sold everywhere. Ask at the hospitals, and you will find that a great portion of the diseases, wounds and accidents that require their care are caused by drinking. If there ever was a case of injury to the public that required the prohibition of personal liberty it is the sale of intoxicating drinks. Surely every one in his conscience must admit this, whatever he may say with his tongue. And the clinching argument in favor of the suppression of that traffic is that wherever the experiment has been fairly tried the results have been most beneficial.—*Witness.*

"A trade which flourishes upon the ruin of its supporters, which derives its revenues from the plunder of homes, and from the defrauding of helpless childhood, and from the degradation of manhood; which requires for its prosperity the injury of the community; which ministers to every vile and vicious passion and propensity; which makes drunkards, and thieves, and embezzlers, and gamblers, and wife-beaters, and murderers; which brutalizes and degrades all who are brought in contact with it, cannot claim the respect, and assuredly ought not to be able to claim the encouragement of the community."—*N. Y. Tribune.*

PRAYER AND THE BALLOT.

One of the phases of the Scott Act contest in Halton was that the religious element of the people, lay and clerical, was largely in favor of retaining the Act, and worked hard against repeal. All sectarian peculiarities were set aside, all minor differences sunk, in order to defeat the machinations of the liquor party. The call for aid was sounded outside of the county, and money and men were sent into the devoted district, to help along the good work.

A striking feature of the election was the calling of a day of prayer all over the Province on behalf of the temperance cause in Halton. The hour selected was the middle of the afternoon of the day before the poll. Men and women, from Huron to the Ottawa, met, and with singleness of heart poured out the request for divine aid. The meetings were solemn seasons to all who were present. And strength and courage was lent to those in Halton who depended upon aid from the source invoked by their co-workers in the Province. The Christians who met for prayer were laughed at or pitied by some for their simplicity, but their prayers will ever be regarded by the victors as among the most potent factors in the winning of the day. There is a power in earnest, united, unselfish prayer which worldly wisdom cannot comprehend nor human philosophy fathom. The sceptic's shrug has been beautifully answered by Tennyson:—

"More things are wrought by prayer than this world dreams of:
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friends?
For so the whole round world is every hour
Bound by gold chains around the feet of God."

—*Huron Signal.*

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

"That in view of these facts and considerations, it appears that the time has now arrived when the attention of the Government should be given to this important question—with a view to the introduction of a bill to prohibit the manufacture, importation and sale of intoxicating liquors (except for mechanical and medicinal purposes) throughout the Dominion, at the earliest possible date compatible with the public interest."—*Resolution of the Dominion Senate.*