

Third.—Why did not the Social Service Council discover the fact that there were dangerous gambling halls in the city before a certain young lawyer revealed the fact in his evidence?

Fourth.—What is the use of closing up the bars at eleven o'clock and then permitting men to drink in social clubs until one o'clock in the morning?

Fifth.—What is the attitude of our city and provincial officials toward vice? Have they set their faces against iniquity in every form?

Sixth.—How do the criminal classes of the city regard the government officials of the city and province? With fear? Some time ago a great gambler died in California. He ended his own life. His name was G. W. Poole. The underworld called him "Bishop" Poole. He was commanding even in his sin. He committed suicide, in grief, over the passage of the new anti-gambling law of California. The criminal is afraid of law. The prohibition which "doesn't prohibit" prohibits too much to suit the bar-room proprietor. Are we giving the gambler and the wine merchant all the "law" he ought to have, and do we enforce the law in such a fashion as to cause these gentlemen to fear? That's the question.

Seventh.—Who are the people who are renting their buildings for drinking and gambling clubs? Are they church members or church officials? John Willis Baer told the Presbyterian Assembly in the United States that he would rather go staggering drunk to the gates of heaven, an unconverted man, than go to the gates of heaven as a Presbyterian elder who had rented his property for brothel and saloon purposes. That's talking some.

Eight.—If you would not select a brewer, distiller or liquor dealer of any sort for the mayor of your city or the member of your province, should you permit the bar-room proprietor and whiskey magnate to dictate and control the social life of the community? After all is said and done, your "social club," with very few exceptions, is a place for drink and carousel, and your segregation joint is an establishment with a red light in front and a varied collection of exhausted demijohns, empty beer barrels, and uncorked wine bottles, in the rear.

Ninth.—Is drinking and gambling beyond hours and beyond the law any worse in a poor man's club than in a rich man's club? Should we not have democracy even in our pleasures? Is gambling any less of an evil in Fort Rouge than in the North End? Why pick out any particular club or any particular class of clubs for the concentration of sudden wrath and pent-up energy? Is law enforcement, which strikes like lightning and hits only on one spot, healthy, sane and democratic?

Tenth.—Is it true that these social