

# The Sayings of Great Men on the Temperance Question

The opinions of men who have held a leading place in church and state are generally valuable on social and economic matters. The Standard has at considerable trouble compiled the views held on the temperance question by men whose words, both written and spoken have inspired the world to better things.

The cause of temperance is not promoted by an intemperate measure. It is intemperate to assert that fermented liquors ought not to be drunk at all, because, when taken in excess they do harm. Wine and beer and spirits have their place in the world.—Charles Dickens.

No man with sense will argue that the spectacle of a drunkard or a whole troop of drunkards in a ditch should be used as an argument to deprive the whole race of the kindly blessing that maketh glad the heart of man, saint and sinner alike.—Prof. Stuart Blackie.

I have never asserted anything so wrong and so foolish as that it is a sin to drink wine; nor have I ever been so uncharitable, and gone so far beyond my legitimate warrant, as to pronounce a syllable of condemnation against those who are called "moderate drinkers."—The question of abstinence or non-abstinence is one which can be settled only by the individual conscience.—Archdeacon Farrer.

The Puritan conception of Sunday has made the one day of rest from toil a dreary one, and has deprived the poor of the means of acquiring a healthy variety of tastes.—W. E. H. Lecky.

The only animals created to drink water are those who, from their conformation are able to lap it on the surface of the earth; whereas all those who can convey their drink in months were destined to enjoy the juice of the grape.—Benjamin Franklin.

Any form of prohibition or restriction bears most heavily on the poorer classes, the rich being always able to secure whatever potatoes they wish. No one can question the sincerity of Mr. Gladstone as to temperance, but when urged to join in a temperance propaganda in 1864 he wrote: "How can I, who have drunk wine and bitter beer all my life in a comfortable room and among friends, coolly stand up and advise hard working fellow creatures to take the pledge?"—Henry Waterson.

Forget not, I pray you, the rights of personal freedom. Self government is the foundation of all our political and social institutions. Seek not to enforce upon your brother by legislative enactment the virtue that he can possess only by the dictates of his own conscience and the energy of his will.—John Quincy Adams.

I have seen prohibition at work in the United States of America, and I rely, in regard to it, much more upon the information I have received from impartial intelligent people than I do even on my own observation, and the evidence I have received from such persons—persons thoroughly disinterested—is all to the same effect; that in towns, where prohibition is in the nature of compulsory prohibition of drinking is absolutely impossible, and it only leads to drinking in a worse form than under the old system.—The Right Hon. Joseph Chamberlain, M.P.

The rich and well to do have no more right to indulge themselves at their clubs and at the backboards of their homes than have the poor to indulge themselves at the hotel, and no man has a moral right to vote for prohibition who, by evasion of the law, by the importation of liquors from without, supplies his own desires; he has no right to enforce upon his fellow men less fortunate situated, a policy which will compel them to a mode of life to which he does not submit himself.—Hon. F. W. Lehmann, Ex-U.S. Solicitor-General.

There has been in all governments a great deal of absurd canting about the consumption of spirits. We believe the best plan is to let people drink what they like, and wear what they like to make no sumptuary laws either for the belly or the back.—The Rev. Sidney Smith, Dean of St. Pauls.

The introduction of beer in America has done more for temperance than all the temperance societies and all the prohibition laws combined.—Henry Waterson.

A statute cannot be fully enforced in a community where the sentiment is opposed to it, and where it is attempted to enforce it there oftentimes result more evil than good, more harm than benefit, and all kinds of disorders and difficulties are brought upon us by that attempt.—Brand Whitlock, mayor of Toledo, Ohio.

If every indirect effect of a man's act upon his fellows shall give to the government the right to control them, there are no bounds for its powers. He may be constrained, then, not only in his drink, but in the whole of his diet, in his dress, in his speech, in the comfort and luxury of his home, in his labors and in his recreations. Among some people, government has gone to this extent, but such governments are not free, and they are alien to the genius of our people.—Hon. F. W. Lehmann, Ex-U.S. Solicitor-General.

"Nothing is more foolish, nothing more utterly at variance with sound policy than to enact a law, which, by reason of conditions surrounding the

community, is incapable of enforcement. Such instances are sometimes presented by sumptuary laws, by which the sale of intoxicating liquors is prohibited under penalties in localities where the public sentiment of the immediate community does not and will not sustain the enforcement of the law. In such cases the legislation usually is the result of agitation of people in the country districts who are determined to make their fellow citizens in the city better. The enactment of the law comes through the country representatives, who form a majority of the legislature, but the enforcement of the law is among the people who are generally opposed to its enactment, and under such circumstances the law is a dead letter.

The constant violation or neglect of any law leads to a demoralization of all laws.—From "Four Aspects of Civic Duty," by Hon. W. H. Taft.

The wise know that foolish legislation is a rope of sand which perishes in the twisting; that the state must follow and not lead the character and progress of the citizen. The law is only a memorandum. We are superstitious and esteem the statute somewhat; so much life as it has in the character of living men, is its force.—Emerson.

Prohibition as a scheme to make men good by act of assembly is pure fantasy. It does not promote either temperance or virtue. It arouses human passion to frenzy by invading private rights. It does not reduce drunkards to multiples. Pharisees and malefactors. It has no just recognition or belonging in the economy of government or the autonomy of true religion. It is in its essence ignorant, tyrannical and dishonest. They who advance it as a political argument are either bigots or cheats.—Henry Waterson, in "Courier Journal."

Temperance means moderation, and when you say that a country has temperate climate, you mean that it has an enjoyable climate, not that it has no climate at all.—Max O'Reil.

Under Prohibition many persons who are not prohibitionists habitually vote for no license in the place where they live, or where they carry on business. Persons who object to the public bars, although they use alcoholic drinks themselves, may also support a local no-license system. By forethought, such persons can get their own supplies from neighboring places where license prevails. If their supply should be cut off they might vote differently.—Henry Waterson.

The supreme immortality that confronts and threatens the Christian church in this country (U.S.) is that which masques and misrepresents itself under the guise of that noble word "Temperance." The prohibition movement is more dangerous than commercialism; for the latter, at least makes no pretense. If it deteriorates, it does not deceive. The poisonous influence of this humbug "temperance" is more disastrous than that of drunkenness; for the latter is seen and loathed for what it is; whereas the prohibition propaganda parade in the liver of heaven.—Rev. W. A. Wasson.

Temperate drinking has been a part of the life of every great man and of every great nation, with the exception of good wine and good beer are among Nature's generous gifts. They should not be rejected because a few men use them to excess and harmfully.—Arthur Brisbane.

The first and perhaps the fundamental weakness of prohibition is one that must strike every thoughtful person as lamentable, for it is none other than an attempt to put the clock back, and not to make history but to rewrite it, or to resurrect the methods and failures of the past in the twentieth century civilization.—Rev. P. Gavan Duffy.

Nothing is more certain than that every state and local community in which prohibition now obtains will ultimately have to return to the policy of regulation, and just so long as the prohibitory law remains on the statute books, just so long will the day of reformation be deferred.—Rev. W. A. Wasson.

The various proposals of the present time for dealing with the undoubted evils of drink, may be perhaps tested first by enquiring what will promote lawlessness and deceit. Now, any attack on the public sale will naturally increase the private sale in clubs, and an attack on clubs will increase the drinking at home. It is hopeless to establish the Inquisition in every house and every club.

Moreover, if it were attempted on an effective scale, it would certainly lead to such a gigantic system of blackmail and bribery that the army of corrupt inspectors would outdo the delators of Tiberius.—Dr. Flinders Petrie.

Drunkness, indeed, and the abuse of God's creatures is bad. The sun also blinds those who fix their eyes on its orb, yet who, on that account would despise the sun? Water refreshes and drowns. Fire warms and burns, and so with everything else. People have been choked by a morsel of bread, yet bread is a necessity of life, and strengthens the heart of man, and so also does wine, if it is drunk properly and moderately, not going beyond the cup of temperance, or at least the second cup of sufficiency, by which health is conferred on the body without injury to the soul.—Bishop Nicetas (ninth century).

The establishment of prohibition in any of the large cities would be impracticable and would put a premium

on the sale of intoxicating drinks. When a law is flagrantly and habitually violated it brings legislation into contempt. It creates a spirit of deception and hypocrisy, and compels men to do insidiously and by stealth what they would otherwise do openly and above board. You cannot legislate men by civil action into the performance of good and righteous deeds.—Cardinal Gibbons.

Prohibition drives underground the mischief which it seeks to cure, making it more difficult to deal with the evil and impossible to regulate the trade, as for instance in the quality of liquor sold.—Bishop Hall, Vermont.

To drink is no sin; Jesus Christ drank. To keep a bar is no sin. And any policy that claims the name of Christ or does not claim His name, that deals with the well-nigh universal taste of man for alcohol on the basis of law and order alone, cannot commend itself to the best intelligence and is doomed to fail.—Rev. Dr. Rainsford, New York.

Prohibition has been disastrous to the cause of a temperance.—Bishop Clark, Rhode Island.

I cannot see the benefit to be derived from compulsory abstinence. Rabid temperance workers have accomplished very little toward destroying the drink evil.—Bishop Grafton, Wisconsin.

While I recognize the evils of the liquor traffic, I am nevertheless driven to the conviction that prohibition will be a failure in the attempt to cope with such evils. In many states it is already a failure. The net results of such legislation being to multiply illicit bars, and at the same time to deprive the commonwealth of the revenue accruing from license.—Rt. Rev. P. J. Donohue, Wheeling, W. Va.

If I had had the power to thrust prohibition on a community I would not do it unless the community wished it.—Bishop Bashford, Peking.

I am decidedly of the opinion that the more beer and wine there is produced in this country and the more freely it is transported from state to state the less whiskey will be used and the smaller the amount of drunkenness.—Rev. Dr. Parkhurst, New York.

My eyes were opened to the great evils of prohibition in a very few years. The clubs organized by young men, the selling of vile decoctions by women and children, the hypocrisy and corruption arrested my attention.—Rev. Dr. Blanchard, Portland, Me.

The use of alcoholic liquors is and always has been considered not only legitimate as a beverage but it is consecrated and hallowed in the most solemn and weighty rite of the Christian church. Now you cannot, by mere law, eradicate a sentiment and destroy an institution that has stood for ages, and that is so deeply rooted in our social life.—Rev. W. A. Wasson, New York.

Everyone knows that there are many Barrooms that are perfectly orderly and law-abiding, where people go to drink their beer in peace with congenial companions, and where a drunkard is scarcely ever seen. Have I, as a minister, any more right to interfere with the business of such a place, than the hotelkeeper would have to disturb the peace of my congregation while at worship?—Very Rev. Dr. D. J. Hartley, Little Rock, Ark.

I was here when the prohibitory laws were in effect in this state and know the evils which existed under them. Under no license in Holyoak, there would be less drinking, but more drunkenness.—Monseigneur Harkine, Holyoak, Mass.

I am in sympathy with the purposes those who advocate prohibition have in mind, but, while their motives are ever so laudable, the means proposed to accomplish the end is impracticable. In fact I consider prohibition at this time wrong because it is destructive.—Bishop C. D. Williams, Michigan.

It was not the method of Jesus. He lived in an age of total abstinence societies and did not join them. He emphasized the distinction between His methods and those of John the Baptist, that John came neither eating nor drinking; the Son of Man came eating and drinking. He condemned drunkenness, but never in a single instance lifted up his voice in condemnation of drinking. On the contrary, He commenced His public ministry by making wine in considerable quantity, and of fine quality, and this apparently only to add to the joyous festivities of a wedding.—Rev. Lyman Abbott.

The Episcopal clergy is inclined to regard with leniency the barroom in all its phases so long as it is not detrimental on its face to public interest and morals. I believe that the general tendency of the Episcopal clergy is to favor rather than oppose, the well regulated bar. The barroom, when at its best, certainly has many things in its favor. It is a gathering place of people, and in many instances, of good people.—Bishop Webb, Milwaukee.

A law dies the moment it ceases to accord with the convictions of a strong minority of the people. It is no use keeping it on the statute books, for all it does is to become one of the richest sources of revenue to unscrupulous police and officials.—Bishop Burgess, New York.

When you enact a law intended to

do more than it ought to do, it generally ends in doing less than it should do. For that reason I am opposed to prohibition by statute. I would rather see America free first and then have its citizens use its freedom for moral ends.—Rev. S. Parkes Cadman, Brooklyn, N.Y.

What does it mean? Absolute prohibition of the manufacture of liquor? You take away then from science and from the medical profession and from several other classes of useful people, a quite needy commodity, so that I could not in justice to the human race advocate the absolute prohibition of the manufacture of liquor.—Bishop Keane, Wyoming.

Many people thought state-wide prohibition to be the ideal remedy. Instead of calling to their aid some experts on the subject, and having laws framed that could be enforced, they forced through the legislature a measure that has led to civic degeneracy. It is impracticable, and its violation is productive of hidden and shameful evils; you cannot pass laws that way. The reformers should leave law-making to wise experts, and be content to educate public sentiment.—Bishop Gallor, Tennessee.

All men do not believe in the enforcement of all laws all the time, and secondly, a statute is not law merely because it is on the statute books.—Brand Whitlock, mayor of Toledo.

The Church of God has never declared the moderate use of alcohol to be a sin; this seems to be left with other things, as open matters of Christian liberty.—Rev. Canon West, D.D.

We have to deal with the world as we find it, with men as they are, and the men who work in Britain like temperance advocates, and maintain that anything which tends to remove the workingman from sordid surroundings is an aid to temperance.—Lord Chief Justice Russell.

There is no intrinsic harm in beer far from it; and so, by raving against it, we take up a line of argument from which we may be broken quite easily by any person who has the simplest power of reasoning. The real temperance cause is injured by intemperate advocacy; and an argument which we cannot honestly sustain, is injurious to the cause it is enlisted to support.—Charles Dickens.

The fanatical crusade against the drinking of fermented liquors has been carried too far.—Dr. J. Mortimer Granville.

I yield to no man in my love of temperance, but you cannot make a man sober by act of parliament, and I have watched with great interest the good effected by example and education. When the clubs of the weather men are closed, there will be the time for closing public houses.—Lord Alington.

It is not in the power of parliament by an act of parliament to change the habits of the people; and in all probability, a law such as you propose (temperance bill) if it were to be passed, would fail absolutely and become a dead letter.—Rt. Hon. John Bright.

Preach temperance; punish the drunkard; punish the adulterator of pure spirits; but respect the rights and opinions of those who do not agree with you.—Lord Bramwell.

We ought not to subordinate the privileges of the sober man to the reformation of the drunkard.—Sir Matthew Ridley, M.P.

Considered dietically, beer possesses a threefold property; it quenches thirst; it stimulates, cleans, and nourishes or strengthens. From these combined qualities, beer proves a refreshing and salutary drink, if taken in moderation, and an agreeable and valuable stimulant and support to those who have to undergo much bodily fatigue.—Dr. Jonathan Periera.

Happy promises. Well may Burgundy be called the mother of man, suckling him with such milk.—Arasmus, the reformer.

I have been a great traveller and I have seen prohibition abound in the United States, and it only leads to drinking in more forms than under the old system.—Joseph Chamberlain, M.P.

The prohibition law in Canada and the United States is a gross and ludicrous imposture.—Justin McCarthy, M.P.

Laws which attempt to abolish the use of liquor altogether defeat themselves. It is impossible to carry them into operation. Liquor is sold all over the state of Maine and the other states, and it is said to find its way into high quarters; in my opinion the consumption of liquor is rather increased than diminished in those states where the law is prohibitory.—Judge Halliburton.

Prohibition: A theory of social rights which is nothing short of this—that it is the absolute social right of every individual that every other individual shall act in every respect exactly as he ought, that whosoever violates my social rights and entitles me to demand from the legislature the removal of the grievance. So monstrous a principle is far more dangerous than any single interference with liberty; there is no violation of liberty which it would not justify.—John Stuart Mill.

Why should there be any prohibition just what I like, provided I do it decently and not to excess? Because one person makes a fool of himself it is no reason why the next person should be deprived of it. People in America seem to be tending in a wholly wrong direction in this matter.—Tolstoy.

## JIM FLYNN HAS BUT LITTLE USE FOR THE DUBLIN GIANT

Denver, July 3.—Jim Flynn is in town. The game and ever fighting fireman arrived in the city last night accompanied by his wife, on his way to San Francisco, where he goes to visit the exposition. Jim is as full of fight as ever, and is as positive that he can defeat Jim Coffey if the pair clash again as that he is alive. "I broke my hand in the sixth round," said Flynn. "It was useless after that, and even with this handicap he failed to knock me down. I had him on the ropes twice—once the bell saved him. I know that I can beat him and will prove it if we meet in a return match."

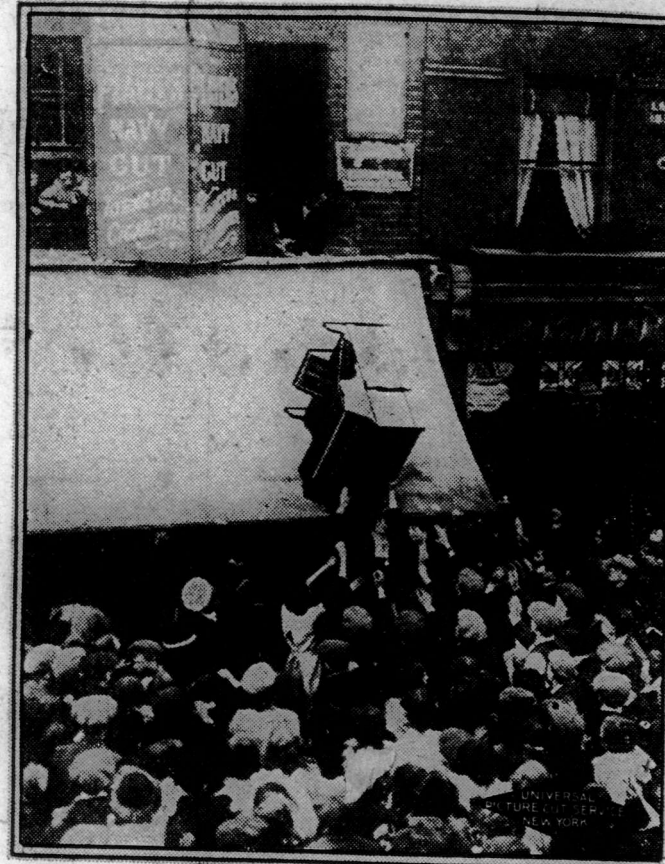
"As for Coffey being the most available man to match against Willard, forget it," said Jim. "Willard is too big for all us fellows, and I know that my chances would be as good as the next man's, but nature limits us all in ability. For instance, you would not expect one of the thoroughbreds out at Overland park to draw as much as a percheron if hitched to a big moving wagon. Just harness the thoroughbred to a light buggy and he would run away from the percheron if similarly hooked up. Willard has weight, height and reach, and believe me, that's some advantage as compared with the rest of us."

NEWSPAPERS AND SLANG  
One of the things regarding which Englishmen who come to Canada are particularly critical is the style of newspaper writing. Prominent Englishmen have taken apparent delight in pointing out its weakness, while visitors of less importance are frequently quite as critical. One of the points they all emphasize is the amount of slang appearing in Canadian papers, which apparently greatly offends their literary taste.

We do not often read the English papers, but imagine the surprise which the following sentence created, when found in a London paper of undoubted standing:

"All this solemn talk about 'something seriously amiss in our public life,' the traditions which have enabled us to retain our self-respect and win the respect of foreign countries; our standard of morality; the example to our self-governing colonies; and so on—all this was only so much hot air. Nobody was deceived by it, least

## GERMAN HOME AND SHOP DESTROYED BY ENGLISH MOB



Following the sinking of the Lusitania and the use of gas by the German soldiers, many riots occurred in London such as shown in the picture causing considerable havoc among the German population of that city.

of all the Pharisees who listened with such evident approval. Lord Lansdowne went the whole hog."

In view of remarks like these about "hot air" and "whole hog," appearing on the front page of a London paper of standing, we fall to see where criticism of the Canadian papers for their slanginess is justified. Small wonder cultured Englishmen are starting a movement for "English unadorned."

Happiness is nothing but that inward, sweet delight that will arise from the harmonious agreement between our will and God's will.

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## Mrs. W. H. De Vine Is Winner of Pryce Jones Special Prize

The special prize traveling bag which the Pryce Jones store offered to the candidate securing the most votes between June 21 and June 30 was won by Mrs. W. H. De Vine, who secured a total of 444,000 votes during the period.

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