

But even when all these allowances are made, their plea is intolerable. It has this value, that it puts its finger on the real obstacle in the way of reform, viz., the commercial side of evil. Those who fight most strenuously for the liquor traffic, for the privilege of gambling and for the upholding of social vice are not the people who want to do these things for pleasure, but those who want to make money out of the indulgences of others. The drink business is the key to the whole situation. Everywhere it stands for the wide open town with all that this means, because the more evil tolerated the heavier the demand for its wares. It is in itself an unbearable burden. Every community has its instances of bright prospects, blighted, homes wrecked and cruel wrong inflicted on the innocent through drink. Humanity suffers that the few may profit. What is the proposal of these financiers? That the protection of girlhood, the moral safety of impetuous and aspiring youth, the sanctity of marriage, the sacredness of our laws and the health and purity of our public life should continue imperilled in order that the particular interests which they represent may not be disturbed? In the light of all that is involved, it is as sordid and conscienceless a demand as could be made on a free people.

Further, they ignore the fact that the liquor traffic is our greatest economic waste. Lloyd George says that we cannot stand the drain. Indisputable evidence is available to prove that the community that banishes the drink traffic experiences an immediate increase in prosperity. Its people produce more, their resources are no longer squandered. The money that was worse than wasted over the bar goes into legitimate lines of trade. In view of such facts that deputation showed brazen effrontery to ask that the whole province continue to suffer financial loss in order that their special interests be protected against disturbance. Fortunately the business men of our province realize the loss that comes through this traffic, and for economic reasons are moving toward its extermination. They recognize also that the claims of humanity must be put first. The greatest good of the greatest number is our chief concern. "Life is more than meat and the body than raiment," and until we rise to this position we are not civilized and we are not Christian.

Another direction in which we have failed in the past is in public life. A good deal of criticism has been given to our public men lately. They have been called weak-kneed and cowardly because they did not put moral considerations before everything else. In many cases the accusation is unjust. But even where it is true, have we, the Christian voters of this country, earned the right to reproach them with it? Why should we expect our public men to risk everything for principle when we refuse to risk anything? In this province the man-