

JOHN LABATT'S ..ALE AND STOUT..

LONDON, ONTARIO.

Eight Medals and Ten Diplomas

ORIGINAL FLAVOR. GUARANTEED PURITY.

RECOMMENDED BY PHYSICIANS FOR TABLE AND MEDICINAL USE



The Most Wholesome of Beverages. . . . Always the same, Sound and Palatable.

ASK FOR THEM

be the crowning desideratum of human existence, longevity? What says the following table, recently issued by the Investigation Committee of the British Medical Association?

	Average years.
Habitually temperate	62.13
Careless drinkers	59.67
Free drinkers	57.59
Decidedly temperate	55.92
Total abstainers	51.22

It is often urged nowadays that the consensus of medical opinion is in favor of teetotalism. But this is far too readily assumed and accepted. Ten or twelve years ago there was no doubt a disposition on the part of the medical profession to sweepingly condemn the use under all circumstances of intoxicants. Doctors, like all other classes of professional men, are affected by public opinion to an extent little suspected, even by themselves. They, moreover, are governed by fashions and fads, just as other scientific men are, and, therefore, they are liable to periodical crazes and reactions, and so occasionally to lose their heads. It is becoming every day more unmistakably evident that the medical profession is waking up to the fact that under the pressure of public opinion, and in the rebound from their old course of indiscriminate prescribing of intoxicants they rushed to the opposite and equally untenable extreme of denouncing their use under all circumstances as a beverage. Medical men of the highest standing, medical associations in different parts of the world, and recent medical writers, are advocating the moderate use of stimulants. It is a well-known fact that the late Dr. Richardson, the celebrated teetotal advocate of my boyhood, whose name is (or used to be) a "household word" among the brethren, radically changed his opinion on the subject before his death, and reintroduced into his family

the moderate use of stimulants. Evidences, therefore, are multiplying on all hands that the faculty are coming back, if not to their old position, yet to a middle one, which, while rejecting the old theory, prevalent in my boyhood, of stimulants being a sort of universal panacea for all the ills that flesh is heir to, recognizes them in their proper place and use, as invaluable aids to the preservation of health and the warding off of disease.

3. Another evil feature of the teetotal craze is the reckless exaggeration indulged in by its advocates in the press and in the pulpit and on the platform. We are told, for instance, that a certain number of persons, equal to half the entire death rate, die from the effects of immoderate drinking. But is it possible for anyone in his senses to accept such a statement as that? Is it possible for anyone who has had any experience of life in Canada to believe that more than, say, 5 per cent. of the entire death rate is due to excessive indulgence in intoxicating liquors. As a clergyman of some experience, and one whose work has mainly laid among those classes said to be most addicted to excessive drinking, I am not afraid to say that the percentage of habitual drunkards in Ontario is exceedingly low. In a town of several thousand inhabitants where I once resided all the habitual drunkards could have been counted upon the fingers. I could at this moment give the names from memory. And if this town, and others in which I have lived, are any criterion, not more on the outside than one per cent. of the general population are one per cent. of the general population are using intoxicating liquors to an injurious extent, or at least to the extent of interfering with the discharge of the every day duties of life. But, to judge from the stock statements of teetotal advocates at least 50 per cent. of the general population are, if not actual drunkards, habitual

ly using liquor to excess—Canadian society—a sort of pandemonium of riot and drunkenness, and every other man you meet more or less of a sot. Any cause that requires to be bolstered up with such wild, reckless misstatements can possess little intrinsic worth or strength. And all this sort of exaggeration, indulged in as it is by public guides and teachers, transparently absurd as it nevertheless is, and bearing its own refutation on its face, is bound to have a demoralizing effect upon the general public, and especially the young and unreflecting, in making it lawful or excusable to sacrifice truth to make a point, and condoning any kind of safe falsification for the purpose of helping on a "good cause." We hear a great deal about "Jesuitism" nowadays; but what of that "Jesuitism" that has reduced exaggeration, distortion and downright falsification to a science?

4. Prohibition is essentially unjust, and opposed to all principles of British justice. It is punishing one man for the sin of another, the sober man for the drunkard. Because my neighbor gets drunk, I, who can "use it without abusing," must be deprived of my inalienable rights as a free born Briton. Because my neighbor is a lunatic, therefore I must be put under restraint! Because someone buys a razor and cuts his own or somebody else's throat, I must be allowed to shave.

Even were drunkards in an enormous majority, say 87 per cent. of the population, prohibition would be grossly unjust for the state has no right to rob a man of his rights because others abuse them. It would be doing evil that good might come; it would be violating an eternal principle of justice to meet an exceptional and accidental state of things. But it is all the other way. The temperate users of liquor are enormously in the majority; they are

at least ten to one of immoderate drinkers; and yet we are asked to deprive them of sacred rights to benefit an insignificant minority. By an exact reversal of the principle of the old and well known proverb, we are asked to "venture a whale to catch a sprat," to do great wrong to bring about an infinitesimal benefit, to oppress the many, to advantage the few. A disclaimer or more childish method of securing a desired result could not be well imagined. It would be like ordaining that no man should walk the streets unless gagged and handcuffed because a small percentage of the people are addicted to theft and profanity.

5. From a religious or moral standpoint this teetotal craze makes all for evil. It involves the manufacture of new sins and the creation of what is practically a new religion. It fosters an odious hypocrisy in those who, feeling themselves free to use stimulants, fear the tyranny of popular fanaticism on the subject. This is manifested by the unworthy dodges and subterfuges, the sneaking tricks, the lying excuses, the innumerable shams, evasions, equivocations, distortions and suppressions of the truth employed by those who, wishing to stand well with a certain class, and even gain a reputation for zeal and "soundness" in the cause of teetotalism, cannot see their way to personal total abstinence. Practices like the foregoing of which glaring instances are almost weekly being blazoned forth in newspapers, are calculated to bring not only the teetotal cause, but the whole name of religion into contempt. What effect can this sort of thing have upon the young, except to make them distrust and despise all those who are professionally engaged in teaching and enforcing by their lives the great fundamental truths of our common religion? Far less disastrous in its effects would be the spectacle of such

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