



The Sale of Liquor Act OFFENCES and PENALTIES

Notice is hereby given that The Sales of Liquor Act passed at the Session of the Legislature just closed prohibits any person from selling, bartering or exchanging or exposing or keeping for sale, barter or exchange any liquor in Saskatchewan except as provided in the Act.

Any person guilty of a violation thereof is liable—

1—For the first offence to a penalty of \$200.00 and imprisonment for three months and in default of payment forthwith after conviction to a further term of thirty days imprisonment.

2—For a second or subsequent offence to a penalty of \$300.00 and imprisonment for six months and in default of payment forthwith after conviction to a further term of three months imprisonment.

Amongst other things the Act prohibits—

1—Opening sealed packages of liquor unless same have been purchased at a provincial liquor store.

2—Opening packages of liquor on provincial liquor store premises.

3—Purchasing liquor from provincial liquor stores under a fictitious name.

4—Fraudulently using seal or label of Commissioner under the Act.

5—Obtaining liquor by purchase, barter or exchange from any unauthorized person in Saskatchewan.

6—Bribing employees of liquor stores.

7—Drinking liquor publicly on street cars or trains.

8—Delivering liquor to any other person than the consignee.

9—Delivering liquor to person under fictitious name.

10—Consuming liquor at any place within an incorporated city, town or village, or within a hamlet except in a dwelling house.

The expression "dwelling house" means and includes every house or other building which is bona fide occupied and used solely as a place of abode, but shall not include any house or building or any part of a house or building connected by an internal way or communication with any store or with any building in which liquor is manufactured, compounded or kept for sale or sold.

11—Keeping or consuming liquor upon the premises of any club whether incorporated or not or upon the premises of any licensee of a public hotel or any other licensed place of public accommodation or in any building any part of which is used as a livery or feed stable, lumber office, grain elevator, grain elevator office or engine room or automobile garage.

This prohibition does not extend to the keeping or consumption of liquor purchased under the provisions of part 3 of the Act dealing with prescriptions and physicians, veterinarians and druggists.

12—A person engaged in the business of selling soft drinks from having with such soft drinks any intoxicating liquor.

13—Compounding or compounding prosecutions.

The punishment for the above offences varies with the seriousness of the offence, but in no case is the convicting magistrate permitted to impose less than half the maximum penalty or half the maximum imprisonment provided.

This notice is not intended as a complete list of the offences under the Act, but merely a notification of some of the general offences thereunder.

Copies of The Sales of Liquor Act will be furnished without charge upon application to the Government Printer, Regina.

T. A. COLCLOUGH,
Deputy Attorney-General.

Department of the Attorney-General,
Regina, Sask.

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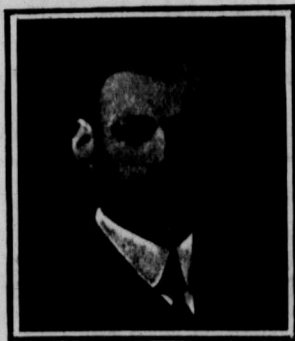
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FLEMING BROS., Chemists, 47 Church St., Toronto, Ont.

Sermons for the Unsatisfied

By J. S. Woodsworth, Secretary of the Canadian Welfare League

VI.—Social Sins and a Social Conscience



J. S. Woodsworth

In another connection (see "Studies in Rural Citizenship") the writer has attempted to show that in our modern complex social organization, independence, once a virtue, has become a vice. Today no man can, without danger to himself or to some one else "paddle his own canoe." Rather, to use another familiar phrase, we are "all in the same boat"—we must sink or swim together; we are members one of another. No part of the social organism can say

to another: "I have no need of you; I can act independently of you." The welfare of each is indissolubly bound up in the welfare of all, and the welfare of all with the welfare of each. Under these circumstances, responsibilities are not merely personal; they are social or collective. Our individualistic code of ethics is inadequate. Our individualistic religion is too narrow.

Several kinds of social sins may be distinguished. First, there is the act which is a wrong done by an individual, not primarily to any one individual, but to society. When a man takes more than his fair share of a common stock, he is defrauding not this or that individual, but all the individuals in the group. Of course in the long run this means that he is defrauding each individual.

Sometimes the injury falls immediately upon some particular individual; for example, a poor widow in the city was paying \$15.00 a month for three rooms. Here she tried her best to make a little home so that she could keep her family together. One day the rental agent came to her and said: "Madam, I am very sorry but this property has changed hands; it has risen in value; the owner must, of course, get interest on his money; the rent will be raised to \$30.00 a month." What did that announcement mean to the poor widow? \$15.00 extra, 50 cents a day extra, had somehow to be secured, saved probably from the scanty income, perhaps by buying less food than was necessary.

Let us suppose a different case: A poor woman was returning from daily work of washing clothes or scrubbing offices. She had in her pocket a dollar and a half, the payment for her hard day's work. Suddenly, from a dark lane, a man emerged; his face was covered with a mask; he snatched her purse and extracted 50 cents and then disappeared in the darkness. Suppose, if we can, this performance repeated the next day and the next and the next. You would call that man not merely a thief but a scoundrel, to deliberately steal from the poor woman the money that was necessary to buy food for her children.

But in the case of a man who had made money out of the rise in real estate all is very different. He steps from his office into his automobile and goes to his beautiful home in a restricted residential section of the city and boasts: "Why I cleaned up \$10,000 today in a single deal on Ross Avenue." Yes, he has the \$10,000; he may spend it on luxuries, but the poor widow is making it up, 50 cents by 50 cents.

How is this man better than the sneak thief? You say that the woman will move. Perhaps, in which case she would be similarly held up in any part of the city or within ten miles of the city or to the limit of the sub-divisions, and if she moves somebody else will pay the 50 cents a day. Money does not come out of thin air. Some one, somewhere, must make up that \$10,000. The sneak thief escaped under cover of darkness; the real estate exploiter has so far escaped, because of the haziness of our thinking and the cloudiness of our moral perceptions. But the light is coming.

The real estate speculator, however, is no more guilty than many other members of the community. How are our great fortunes made today? We are just beginning to learn the methods of "high finance," the meaning of "watered stock," the source of big dividends, the other side

of the "unearned increment" and the wider bearings of "Special Privilege." The men who make easy money, who get something for nothing, who receive more than a fair remuneration for their efforts, are sinning against society. There are acts in which wrongs are done to individuals or to society which cannot be laid at the door of any one individual. For example, a scaffold on a big building gives way and a man falls to his death. Who is to blame? Several

men helped to build the scaffold. They obtained their materials from other men; they acted under supervision of a foreman, who, in turn, took his instructions from the contractor; the contractor built according to the specifications of the architect; the architect planned according to the financial ability of the owner; no adequate building regulations, or no properly appointed inspector safeguarded the interests of the workman. Under these circumstances who is guilty? A score of men are immediately to blame, but behind them stands the public at large whose low standards continue to permit employers to subject workmen to unnecessary risks.

So with our large corporations. A joint stock company or a trust makes a million dollars and perhaps half starves a thousand employees, or overcharges ten thousand customers. Who is to blame? The president of the company, board of directors, the superintendent, the foreman—all are but parts of one great complicated system designed to grind out profits. How can one particular wheel be held responsible when it injures some one? Yet each man in the system is responsible. That is where the difficulty lies. Each is responsible for more than what he now recognizes as his particular business.

It is Jane Addams, I think, who tells the story of one of her neighbors, a woman of the old school, who has been brought up to believe that a woman's responsibilities lie entirely within her own home. If any one had a right to limit her activities, this woman had. She was a widow with two daughters to care for and educate. She devoted herself faithfully to the welfare of her girls and gave them the best training within her power. Shortly after their return from college one of the daughters took ill and within a few days died. An investigation was held by which it was learned that the neighbor's back yard was in an abominably filthy condition. Flies and microbes are no respecters of line fences; they had come across into this woman's home and caused the death of her daughter. She had thought that she was doing her duty to her children by caring for her own home. She learned that she could not do her duty to her own without taking an interest in her neighbor's back yard.

We are still in the habit of saying: "It's none of your business how I keep my back yard." Not so fast! With our modern knowledge and under modern conditions of living, it is very much my business, even from my own personal standpoint. No man lives, or can live, to himself today. Your business is my business and my business is your business. Old ideals of responsibility and morality are insufficient.

Years ago one of the old testament worthies exclaimed: "As for me and my house we will serve the Lord." That expression may be merely an echo of the autocratic, patriarchal rule of that day, but it suggests the wider responsibilities which each must face. To a very large extent, I am responsible for the actions of my family, my firm, my club, my church, my community.

The ancient prophet felt this when he said: "Woe is me for I am undone for I am a man of unclean lips and I dwell in the midst of a people of unclean lips." Undoubtedly there is such a thing as a community conscience; we feel a personal pride when our home team wins; we would

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