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THE EDITOR'S MAIL

TEMPERANCE.

Editor of The Standard:
I am sure the public—and especially the temperance party—will feel obliged to you for opening your columns to a discussion of the great principle of Prohibition. We do not expect to influence all in favor of temperance, but we hope to confirm any who may be wavering, to strengthen the weak, and also to win over those who have to suffer most entirely to our side. Women have an increasingly powerful influence at the polls today.

Now we invite your attention to the discussion of this point, especially let us ask: Is it right for us to tolerate and encourage an evil in our midst? Is it a legitimate business that reasonably claim the protection and encouragement of the law? And this we must confidently affirm and shall undertake to prove that the saloon has no proper claim on the public at all. It is no part of the business of the community, it is in opposition to all principles of industrial and commercial interests, it is a source of the highest right, recognizable to suppress it entirely—the right of self protection. But for the saloon to talk of its rights is simply foolish. It has no rights, it exists by suzerainty, and there is nothing on which it can have a claim for protection. It is a business that weakens everything it touches. It is a business that adds nothing to individual or national prosperity, but it is a heavy burden on both. The revenue it spills is too insignificant to speak of, when compared with the tax it makes necessary.

Think on the other hand of what it swallows up and for which it gives no equivalent. Year after year in the U. S. out of the pockets of the laboring classes alone \$500,000,000 have been expended in intoxicating liquors. Think of it! Two thousand millions of dollars every four years! Think of it in connection with the enormous debt of the United States after the war, and national debts are insignificant in comparison.

But think of the amount expended in intoxicants. Turn that amount on the unsold goods of the merchant and they would melt like mists before the morning sun. Many a new barefooted boy would pull on his new clothes and good boots and sing with a pride of joy a king might covet. "This old world is growing better." Brightened by good and laughing girlhood, and happy womanhood would praise God for this good land, and sing the praises of the men whose names they might almost curse. I would not wish to appear unjustly severe on the politicians of our day and land. All I believe is that many of the ramblers at any time and you can give a worse moral picture of men than that, put it on paper and it is a horror of the drink our age, and I fear also of our land.

Look at it! If your boys were pigmen, but they are your own flesh and blood, they may go to the bad for all the great political sides. Why do not politicians come out openly and sound prohibition platform? Because they are not sure but a prohibitionist would sink them. But I believe that our politicians should seek to educate the people, and never in any way to pander to those who are their enemies. But Hawthorne said these men: "I want nothing to do with politicians. Their hearts without away and die out of their bodies. They are turned to India rubber. You have to do with them to know them, nothing else can teach you, because the machine is not in nature."

Now I would not mention these things were it not that one of our own politicians has told me that he witnessed said scenes in our own parliament in Ottawa. A bar room connection with the House of Commons. Sometimes members drink, and to these men temperance organizations appealing for prohibition, what a picture, what a farce! The Bible will say: "Put not your trust in princes. There is nothing more needed in this world today than men—men worthy of the name. The time has come when men of double dealing are sure needed, but not more so than men of high moral principle—true, honest, upright men, men who can be counted on for honesty and uprightness every time."

Now on the question as to whether a law can be passed totally prohibiting the importation and manufacture as well the sale and use of intoxicating drink, there need be no dispute. As soon as our lawmakers cease to be good men and true, and at the fountain of all authority and law, so soon will good wholesome laws that can be easily understood and easily enforced, be placed on our statute books, and become the records, not merely of the goodwill of those who are placed by your suffrages in power, but the abiding records of their moral earnestness as well. Men cannot and dare resist public sentiment when that same influence, which will compel men to make good laws will compel other men to enforce them.

The question, Does prohibition prohibit by men who know—by men of whose word we can properly depend. Men come to us and say, Prohibition does not prohibit. They say the only thing to be done is to punish the men who will persist in breaking the law. It is the greatest folly to say that anything against the public morals of a country or community can possibly prevail where the moral sense of the community is determined to put it down. In a country like this, and under responsible government like ours, any good law that they have a mind to. If the intention of the law are not carried out, that is not saying that the law is itself is entirely null. The law may not be properly enforced. Perhaps the penalty may not be sufficiently severe. Men may break the law and pay the penalty and yet reap a harvest. Neither are

we to be discouraged if men do violate the law. There is a law against stealing and yet some men will steal. There is a law against bribery at elections, and yet a party will persist in saying that their political opponents are corrupt. There is a law against Sabbath-breaking, and yet the men who made the law will allow the law to be broken by the unnecessary running of trains on the day that should be kept sacred. But who wants to see good laws repealed just because they are sometimes broken? And if a prohibitory law should sometimes be broken, is that any reason why we should throw up the whole thing? I think not.

Experience has abundantly proved that where prohibitory legislation is fully sustained by public sentiment the liquor traffic can be as thoroughly suppressed as any other form of crime. If this were not the case, why should liquor sellers be always found opposing prohibitory laws? You know that "The Maine law" a prohibitory law was enforced in Maine. We have been told by men who love the rum that this law did not amount to anything. Then why did the liquor-sellers oppose such a law. That in itself tells a different story. Many years ago—in 1872—I think in his message to the Legislature, Governor Perham said: "The present law is, so far as I can judge, as effective in the suppression of the traffic as any of the other criminal laws against crimes they are intended to prevent." And the Hon. Woodbury Davis, Judge of the Supreme Court, said: "The Maine law is enforced far more than the license laws ever were. In proportion to the number of people participating in the evil to be suppressed, it is enforced in state as well as are the laws to prevent licentiousness."

Now, any man, with half an eye, should be able to see that any law will occupy a very different place in a community when it is sanctioned by law and licensed by government, from what it would occupy if it were prohibited, and if sold at all, sold contrary to law. Cardinal Manning said: "I feel that to labor to put down this great curse that withers our people is a duty, and I am convinced that to put it down legislation is absolutely necessary." On either side of the question the man who has the law with him is the strongest man. Then give us the law on our side.

Some years ago a memorial was presented to the Archbishop of Canterbury signed by over 13,000 clergymen of the Church of England, in which was this emphatic utterance: "We are convinced from an intimate acquaintance with the people that intemperance will prevail while temptations to it abound on every side."

From Second comes similar testimony. Ex. Ballie Lewis, of Edinburgh said: "Until there is sufficient Christian patriotism among the leaders of the people to demand the statutory prohibition of this licensed enormity, society must make up its mind to bear all the accumulated horrors of the drink our age, and I fear also of our land."

In the first place, if licensing prohibit the illegal sale of drink, it would be very different. But does not. This is a fact that the advocates of license should remember. But you say, proceed against the men. Yes, but who will proceed against them? Temperance men will not, for their hands are fettered by a license law. The rum-seller, with the statutory prohibition of this licensed enormity, society must make up its mind to bear all the accumulated horrors of the drink our age, and I fear also of our land."

The great trouble with a license law is that it is wrong in principle and illegal in practice. What do the men who know say about this matter. Gov. Bullock, of Massachusetts said: "The principle of licensing the traffic in intoxicating drink as a beverage and thus giving legal sanction to that which is regarded in itself as an evil, is no longer admissible in morals or in legislation."

The Hon. Dr. Robert C. Pitman, Associate Justice of the Superior Court of Massachusetts, has said: "Government, in the discharge of its proper duties, should not only frame its laws so as to make it as hard as possible for a man to go wrong, and as easy as possible for a man to go right, but it is bound to set before him a true ethical standard. When the State writes 'criminal' on the doorway of the most elegant drinking saloons as well as over the lowest grog shops, when it places at the bar of justice the tempter by the side of the victim, and when it stamps every bottle as a dangerous beverage, and meretricious destruction as a public nuisance, it has done more to wean the young and unwary to turn their feet aside from the downward path."

Now we should never forget that good laws are the natural outgrowth of the character of a people—the fair expression of their intelligence and inner life. The morals of a people—of a whole nation—can be judged from its laws, and the enforcement of those laws. If the traffic in intoxicating drink is an evil—an unmitigated evil—and that it has been clearly proven to you, not by our words, but by the testimony of men of the widest outlook in the world, then I ask, how can we be called a Christian people while we protect by our own laws and by our votes a traffic such as this? The Hon. Mr. Morrill, of Maine has said: "The liquor traffic is the gigantic crime of crimes." The Hon.

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John D. Long, of Massachusetts, said:
"Whiskey is the dynamite of civilization."

Appleton's Encyclopedia says regarding the Maine law which was adopted in 1851: "This law was repealed in 1856, and a stringent license law substituted, but after an experience of two years of license with increase of poverty, crime and public disorder, contrasted with the previous years of prohibition, an enactment was passed and submitted to the people, and prohibition again became the policy of the State, being ratified by a majority of nearly 53,000."

The Encyclopedia also says, Massachusetts passed a prohibitory law in 1855, which remained to 1868 when it was repealed and license substituted. Governor Claflin, in his message to the Massachusetts Legislature in January, 1869, speaks of the effects of the license law which had then been in operation one year. He said: "The increase of crime and drunkenness during the past six months, as compared with the same period in 1867, is very marked and decisive as to the operation of the law. The state prison, jails and houses of correction are being rapidly filled, and will soon require enlarged accommodation if the commitments continue to increase as they have since the license law went in force."

Now, such testimonies as these might be almost indefinitely multiplied, and startling facts added to the evidence. But it seems unnecessary to pursue this side of the subject further. The great point is this: We must have the law against and not in favor of this great crying evil of our time.

Yours truly,
ROBERT S. CRISP.

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