

willing, why should their liberty be interfered with? Yet lotteries are prohibited in almost all civilized countries on the principle that their existence is injurious to the community.

This is but a sample of the many ways in which the will of the whole, called law, restricts the liberty of the individual. Without such restriction government is impossible. And, if the majority of the people who are organized as a voluntary community for self protection, self government, think the drink traffic to be injurious to their commercial or social or physical or moral or spiritual interests, they have as much right to prohibit the carrying on of that traffic, as they have to prohibit gambling or bigamy, or any other practice which they believe to be hurtful to the community.

Further, "license" interferes with individual liberty in the sense above mentioned, as certainly as does prohibition. The former prohibits the traffic unless men pay a certain sum for the privilege, the latter prohibits it to all.

2. "Men should be strong enough to resist temptation. It shows a stronger character when a man meets and overcomes temptation, and does not need to have it kept out of his way."

All this is very true. For such strong characters let us be thankful. If all men were strong there would be no need for such laws. But unfortunately some men are not strong, and men must be taken and provided for as they are. Such a law will not hurt the strong, and it is a duty which they owe to the weak to give them all the protection they can from this subtle and mighty foe. Did not Christ teach to pray "Lead us not into temptation?"

3. "You cannot make men sober by act of Parliament."

No, but Act of Parliament, enforced as other laws are, can so order a community that weak ones can walk the street without having temptation thrust upon them in the corner saloon. Act of Parliament can close places of resort where the young and inexperienced are lured and tempted to drink, and acquire a taste which may ultimately win the mastery over them, and it is a duty which a community owes to each of its citizens to throw around him all the protection that it can rightly give to enable him to walk safely.

4. "Prohibition does not prohibit. Liquor will still be sold."

On the same ground it might be said that prohibiting murder or theft does not abolish them, but no one on that account dreams of licensing them. If a thing is wrong it should be prohibited. Prohibition, if honestly enforced, will, as with the prohibition of other wrongs, prevent in great measure the sale of strong drink, and if there be a remnant of illegal traffic, it will no longer have the guise of respectability or the

sanction of authority. It will be less liable to tempt the young, and the burden of guilt will rest where it rightly belongs, upon those who violate the law.

5. "It is less effective in checking the traffic than a license law would be."

Even if this were true it does not make it right to give license. But that it is not true, is seen, not merely in the assertions of its advocates, but in the fact that liquor men of all shades and grades work for license and fight prohibition with all their might. When they change their base and show a preference for prohibition as a means of increasing the traffic, it will show that they, at least, have some faith in the truth of this objection.

6. "The country is not ready for it. It would be the best thing; we should look forward to it; but the country must be educated up to it."

Many temperance people are ready for it; those in favor of liquor will never be ready for it, and so soon as a majority in a self-governing community think that it is for the good of the whole that the traffic should be prohibited, it is their duty to say so, by law, not a halt or mairzed law such as our local prohibitory measures have too often been, like men without eyes to see, feet to walk, or hands to work, but a law with machinery to enforce it, as is the case with the laws prohibiting murder or theft or any other crime; and it is their further duty, in the interests of the weak and tempted ones, to put forth all possible effort to have such law carried out.

Educate, by all means, until prohibition can be secured. Educate afterwards, so long as it is needed, but education need not interfere with action. On the other hand there can be no more effectual education than the object lesson of a prohibitory law faithfully carried out.

7. "We cannot do without the revenue from it."

The question of raising, in other ways, the revenue now received from the liquor traffic, is confessedly one of the more difficult problems of statesmanship, but not on that account an insoluble one. This is not a place for dealing with such intricacies, nor is their solution a work for the average citizen. The problem of rightly adjusting the revenue of a country, is a matter for legislators, for experts who are chosen for the purpose and paid to give to it their best skill. The great question in this connection, for us as voters to decide, is, whether it is better for the country to pay, in some other way, the five or six millions of dollars annually, now received through the liquor traffic, or to continue paying forty or fifty millions to the traffic to do it for us.

The above figures do not represent the exact sums involved, but neither the amounts nor their relative proportions are very far astray. It may be said that the money represented in the drink traffic is not all loss. While this is in a measure true the financial loss is very great, and, as in either case, the revenue comes from the people of a country, the question for the people, so far as revenue is concerned, is simply, shall the country pay this part of its revenue in some other way, or shall it continue paying nine or ten times the amount for the privilege of paying it through the traffic in strong drink.