

at the instigation of certain men and organizations who are preaching the delusive doctrine that the needs of human society demand the sacrifice of individual human liberty. I consider the danger which threatens civilized society through the growing class of citizens in this country, whose views on prohibition are merely an exemplification of their general low estimate of man's ability to rise to higher things, as very great.

There is to my mind a vital distinction between the advocacy of temperance and the doctrine of prohibition. Temperance, as taught by the Scriptures, means moderation, and goes hand in hand with self-control, whilst prohibition is the direct negation of self-control. In order to save a very small percentage of the human race who do not obey the Divine teachings, and who abuse the law of nature by not being able to resist their animal desires, it aims to put chains and shackles on all, the weak and strong alike, forgetting that the fundamental fact of self-control is, after all, the growth and outcome of civilization. It is the emotional appeal made by speakers from platforms to their hearers that has strengthened the hands of those who preach prohibition, and by which they attempt to usurp that power which will, they hope enable them to dictate legislation at their own free will, and will in time, if the people do not wake up, impose upon a free people laws and restrictions that will be absolutely intolerable. Emotional legislation has never been productive of good results, and prohibitory laws relating to the individual rights of citizenship should never be enacted and placed on the statute books of our country mainly for sentimental reasons. Good, sound, common sense and good judgment is more essential in framing legislation; let us realize, as the representatives of the people, that sentiment should never take the place of the intellect.

Prohibition means that the policeman's club must be behind every citizen to make him good and righteous by law. It is deplorable that we have extremists who preach such a doctrine, and deplorable indeed that the great truth seems to be forgotten that the law must be written in our hearts regarding our personal well-being; and that then no one need teach his neighbour to do what is right, for they will all know it. I deplore as much the intemperate habits of some of our citizens as does the most ardent prohibitionist. There is no excuse for drunkenness; it is sinful

and degrading to drink to excess, and certainly has a most demoralizing effect on the community as well as on the individual. The glutton, the gambler, the libertine, the man who talks lightly of womanhood, the person who gossips to the detriment of his neighbour, the man who uses God's name in vain, the spendthrift—all must be placed in the same category, as they surely all disobey the Divine command "Be ye temperate in all things." I hold no brief for any distiller, brewer or hotel-keeper, but intemperate language regarding those who happen to be in this business is all too prevalent at the present time, because there are good men in the hotel business, and there are bad hotel-keepers, and the same can be said of any other business.

I am opposed to prohibition on the ground that it will have a tendency to degrade the public service; that it dulls the public conscience, and will make the nation hypocritical. It has failed miserably in many states of the Union. Level-headed and high-minded men living across the international boundary line, who know from sad experience that the law is a farce and that it does not prohibit, were extremely anxious to return to regulation and license, and did not hesitate to express their opinions in a convincing manner regarding the fallacies of this doctrine. I believe in personal freedom and the right to eat and drink what I please without the interference of so-called moral reformers, who, at so much per annum, try to make people abstemious by legislation.

John Quincey Adams, one of America's great men, once made use of these words:

Forget not, I pray you, the rights of personal freedom; self-government is the foundation of all our political and social institutions. Seek not to enforce upon your brother by legislative enactment the virtue that he can possess only by the dictates of his own conscience and the energy of his will.

It is pure phantasy to try to make men good by Act of Parliament, as it does not promote either temperance or virtue, and has a tendency to corrupt the morals of the community rather than to elevate them. Temperance means moderation in all things, not in one thing alone, but should be applied to eating, thinking and speaking, as well as drinking. The extravagance of the present age in blindly following the creations of Dame Fashion leads to intemperance of the worst kind. I venture to say that the Committee of One Hundred would be greatly surprised if, for instance,