



REV. DR. JONES, Rector St. Thomas's Church.

## WHY WE WON PROHIBITION.

By REV. DR. JONES,

In the past twenty-five centuries artist pictures two figures—Progress and Poverty—standing upon the globe. Progress is a strong youth, has forever made their contiguance with hope in his eyes, facing the future. This does not mean that the evils in question have wholly disappeared, for they have not; but that the people have found constitutional protection from them in more or less degrees. But with progress and the solution of some problems, there have arisen other problems clamoring for intelligent attention.

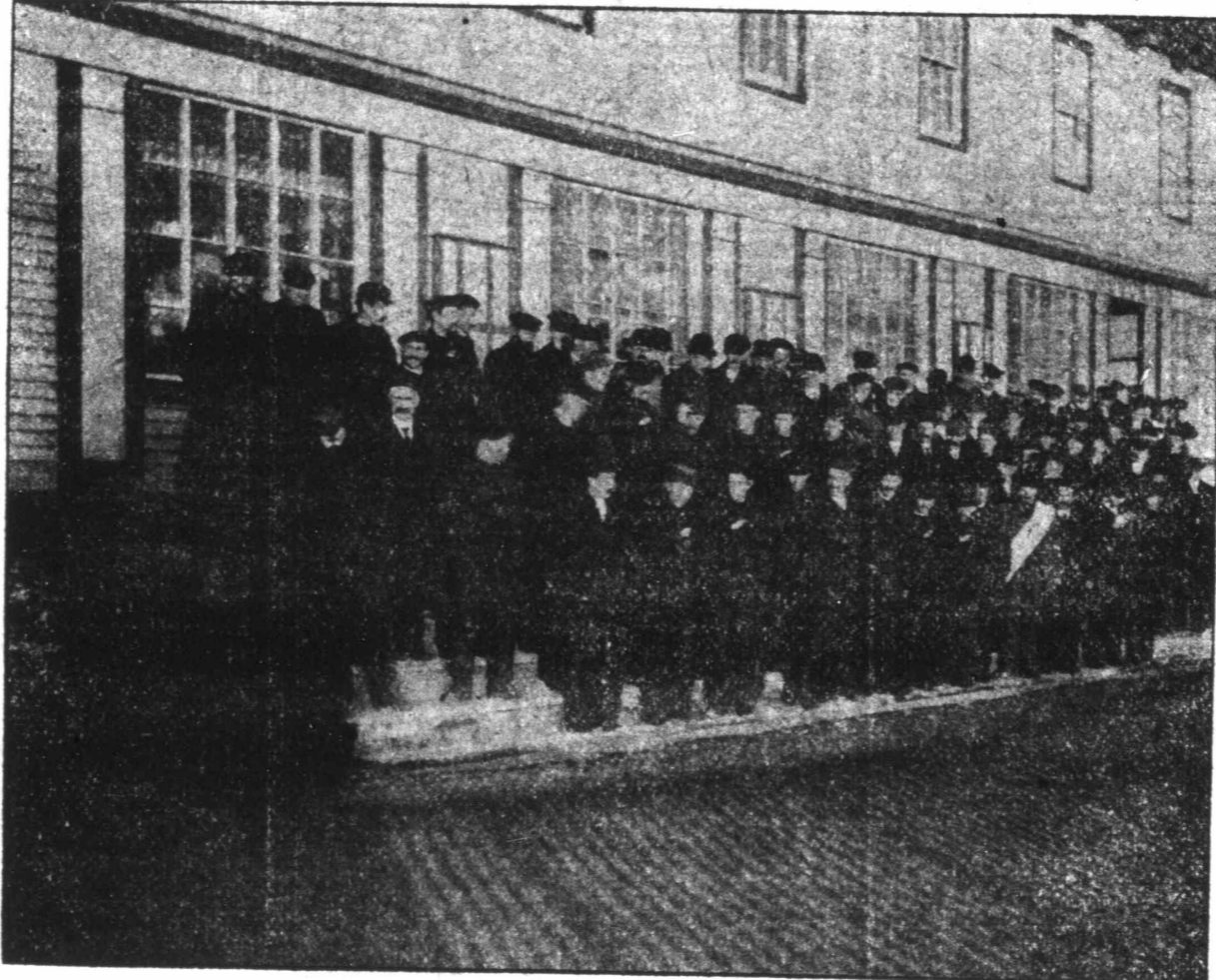
De Tocqueville said that the problems before men at the beginning of the nineteenth century were political, but at the beginning of the twentieth century the problems would be social. This was a word of true prophetic insight. And among the social questions of today none is more important than the one that the voters of Newfoundland attempted to solve by their ballots on November the Fourth of this year.

What was the secret of this successful campaign? Of course, there were many factors of considerable importance that must be taken account of. There was the strong central committee, the commanding intelligence of which, commended the sanity of the movement to our people throughout the Island; then there was the intelligent and well-disciplined enthusiasm of the platform speakers; the strong appeal of organization leaders to their respective societies; the favorable sentiment of many of our Church dignitaries; the sentimental appeal of the well-known many who have suffered and are suffering from the outrages of the liquor traffic; and of no little help to us was the lack of public antagonism on the part of those who could be excused if found defending their present sole means of livelihood. But while giving due credit to these contributory causes to the success of the measure, we have to look deeper for the chief reason of this notable triumph.

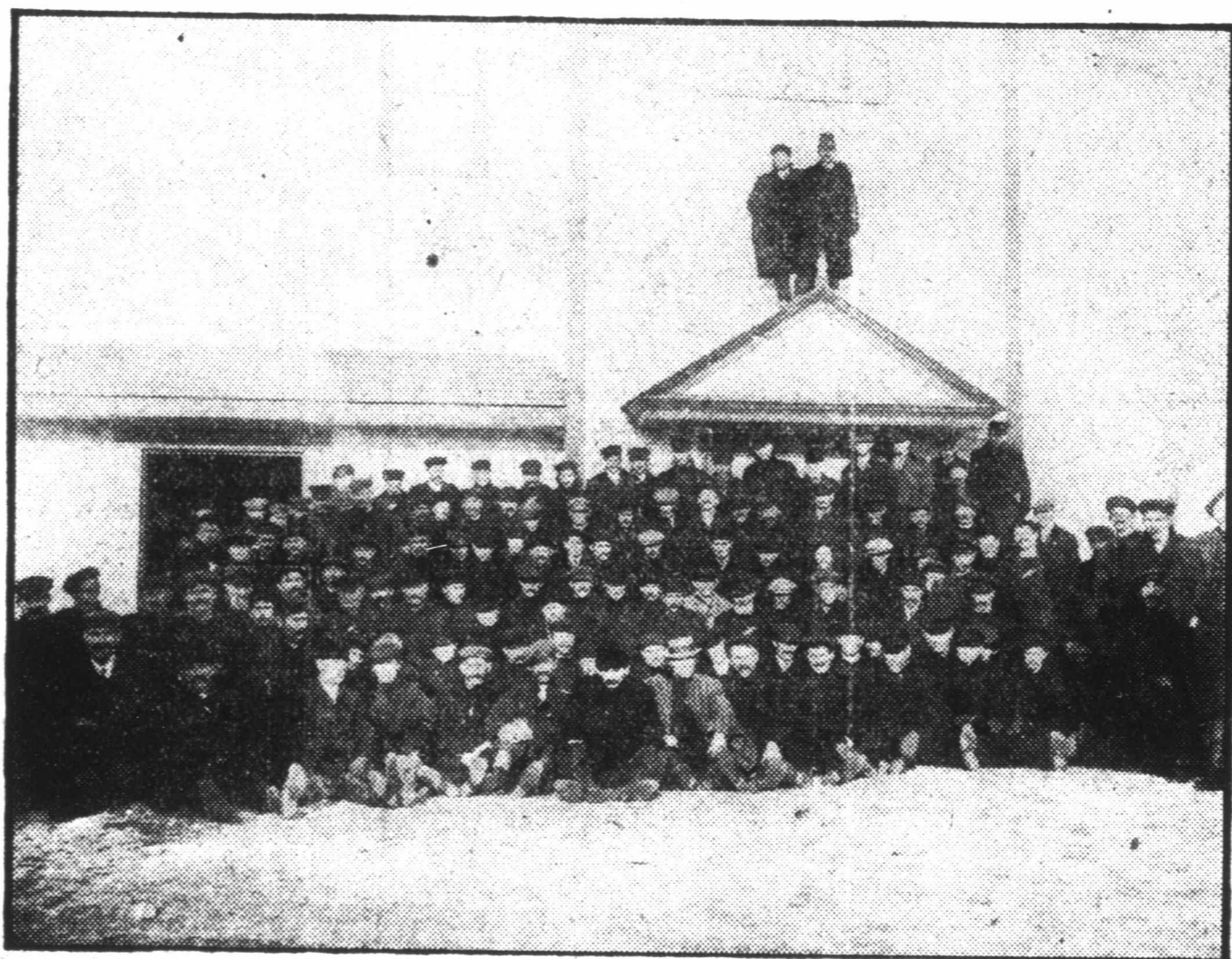
We won because of the new social conscience that is being slowly developed in our modern civilization. Men are discovering that they are social beings. They are growing a sense of humanity. They are beginning to see themselves, not as a number of disconnected and independent individuals, but as the interrelated and interdependent members of an living organism. We are learning the wisdom of the proverb that one man is no man. Entire independence of being is seen to be impossible. We begin life as sons, we continue it as brothers, fathers, neighbors, friends citizens. We know today that no man lives to himself and no man dies to himself. Racially we are one; we are bound in the bondage of our kind and can become free only in and through freedom. The whole race, as Bishop Ruskin suggests, is bound together like a company of travellers over the Alps; as long as all keep their feet and move with the company, all goes well, but if one loses his foothold, he must be carried by the company to the danger of all. We are all in the same boat, and we must all sail together, reach harbor together, or go down together.

Every life, then, has its place and its meaning in the total life of mankind. Society is composed of all of us. What we call progress is the march of us all together. It takes the total humanity to unfold the divine purpose in man and to fulfil the whole task imposed upon man. We are a unit in the nature of our being; we cannot make true progress socially excepting by advancing as a unit. The success and worth of our civilization is not to be measured by the condition of the few but by the condition of the many. A modern

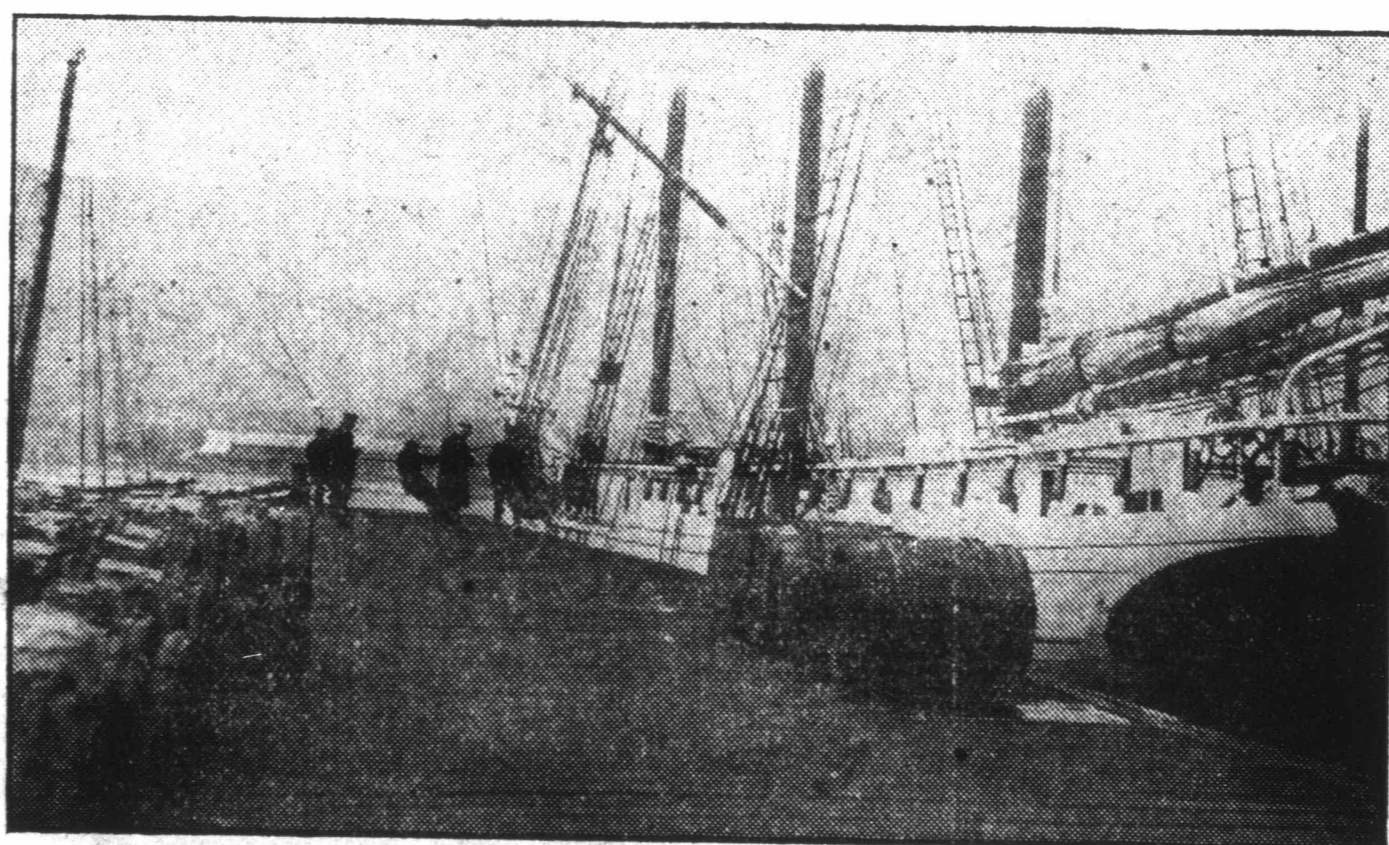
and the few, the good things of life, but if they have a meaning to man and values for life, we covet them for the lowest child of the nation and we intend to work that he may be enabled to reach out after them. As twentieth century Christians, we affirm the right of every individual to a fair chance in life, to remove the handicaps that are upon lives and to guarantee to him the conditions of a normal life and a full development. We repudiate the old teaching that the distinctions among men, socially and otherwise, are a part of the divine will and ordainment. Jesus never taught any such thing, and the man who teaches it today discovers himself to his neighbours as a backward. Men are born approximately normal and human capacity is pretty constant quantity wherever found. But the great mass of men are living far below their possibilities. They possess the potency of a higher state by adverse influences and hindering conditions. In any human brain it is said there are millions of cells that have never been used. Every one of these unused cells contains, no doubt, possibilities as great as those of the cells that have been used. Thus in every generation there are numerous human possibilities that are never realized. Every generation has a few outstanding lives, but why should we not have these few multiplied many times. It is quite reasonable that it should be so; and that it will be so there is no doubt, with the improvement of social conditions. According to the Nietzsche doctrine, the great mass of mankind was created simply to be so much fertilizer around the roots of a few consummate specimens. "There are only three aspects in which the masses appear to me to deserve a place. First, as blurred copies of great men, executed on bad paper and from worn-out plates; secondly, as opposition to the great; and lastly, as instruments of the great; for the rest, let them go to the devil and statistics." But



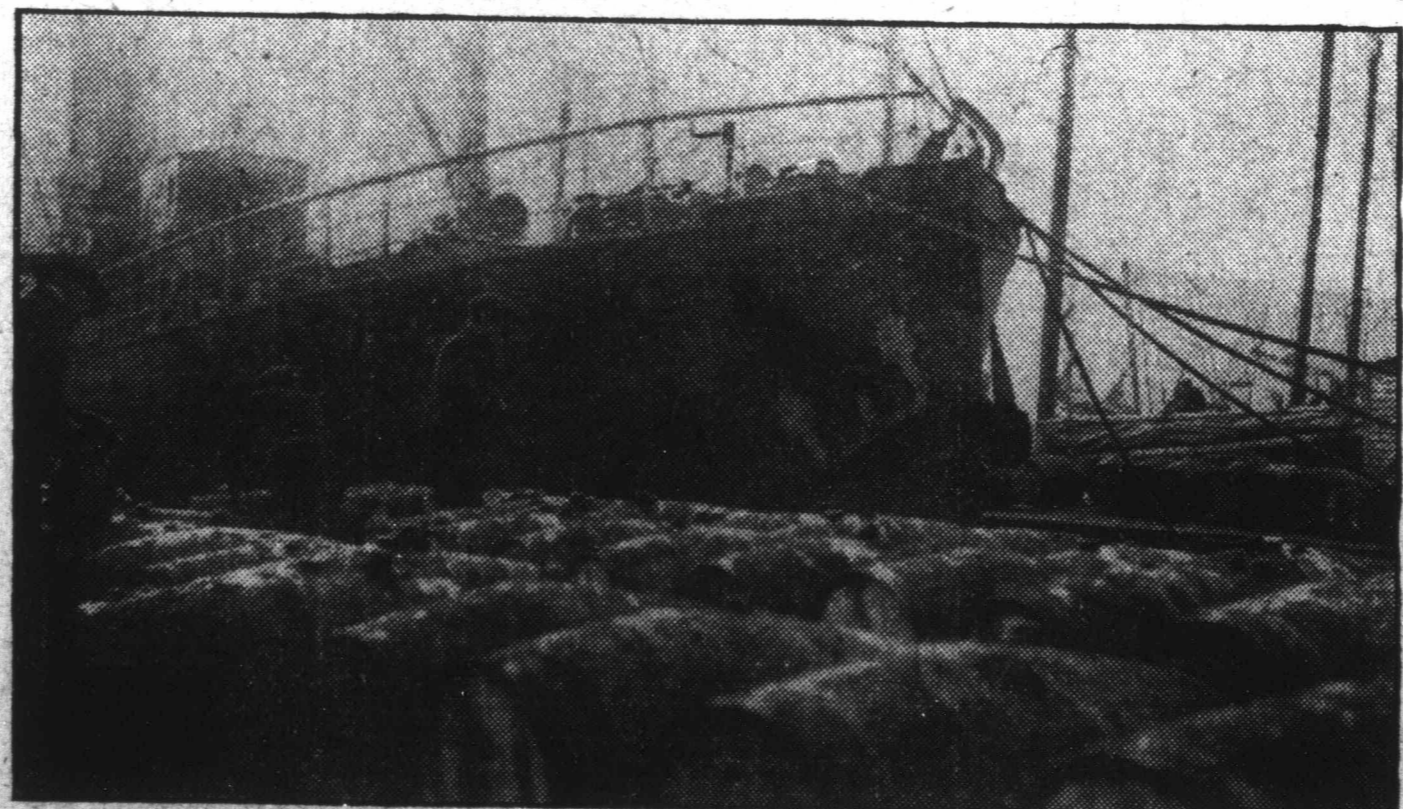
GREENSPOND CONVENTION, 1911



BONAVISTA CONVENTION, 1912



"SUCCESS" DISCHARGING MOLASSES AT F.P.U. WHARF



STEAMER TAKING A LOAD OF COD OIL AT F.P.U. WHARF

This doctrine belongs to the Dark Ages of the human mind, and it has become impossible to the intelligent Christians of today. The time is coming when the worth of our civilization will be measured not by the condition of a few individuals at the top, but by the condition of the many at the bottom, and the final test of our religion to-day is to be found in the effort that is made to care for the weakest and lowliest life within the borders of our cities and villages and to guarantee it a fair opportunity.

Another thing; we regard it our duty as Christians to so change the social order as to guarantee every life a fair inheritance in society. The unborn have their rights as well as the born. It is for the present generation to prepare a righteous social order for the generation yet to come. And this means first of all to see that it is well born and then to see that it does not come into an environment that will damn it almost from its cradle. Every effort then made to regenerate society is an effort to realize the Kingdom of God among men, and when men marched to their several polling booths in November and solemnly marked their ballots for Prohibition, they were thereby helping to make our Christian Society a suitable place for the nurture of the little souls yet unborn—were practicing the principles of the Kingdom of God for the social welfare of the oncoming sons of God.

When will thou save the people? O God of mercy, when? Not kings and lords, but nations. Not thrones and crowns, but men. Flowers of Thy heart, O God, are they. Let them not pass like weeds away. Let them not fade in sunless day, God save the people.

We won Prohibition this year mainly because of this New Social Conscience. This does not mean that the voters were conscious of the new spirit that has come to the people when they bore their testimony to its presence. Probably they were not. But none the less it was the twentieth century interpretation of Christ's teaching that was there doing its leaving work. A vision of the meaning of brotherhood is slowly filling the mind of our laity and its first-fruits in any large sense in Newfoundland were gathered in this year such a splendid approach from the ocean, and practically ice free all the year round. It will always remain to ship only a few hundred quintals of that benediction thus given to the future for our fishery operations, reversed long after the sod covers their caskets.

Some may fear that another law will be added to the Statute Book, ours. I know that I cannot live to only to fail in the peoples' respect. But if the people who have asked for the law want it enforced (and surely they do) they have only to choose their chosen representatives to fulfil their bidding or suffer the penalty. The present Central Committee could well continue its usefulness in must be, is to Rule the Waves. The capacity of a Watch and Ward power that holds St. John's will co-Society, and in its intelligent and wise co-operation, any government would gladly rejoice.

The Christmas spirit is one of cheer and contentment. Surely, there were in possession of St. John's. The fore, in this declared wish of 25,000 voters for the abolition of the liquor traffic there is much to cheer and comfort the hearts of many mothers and children as they look forward to the bright days that promise to be theirs. "A day spring from on high hath visited us."

Our Heroes of the Past.

(Continued from page 15.)

there, but Harbor batteries were also erected. These batteries have long been dismantled, but many traditions of gallant fights have been handed down to us. When they were erecting the old battery on Harbor Rock Hill at Carbonear, early in 1812, Mr. Henry C. Watts, the Managing Partner of the famous old firm of G. & J. Kemp took a leading part, and was one of the heroes of that day. He had an able coadjutor in Governor Duckworth, who was the hero of a celebrated bombardment of the Dardanelles, when he forced these Straits. He used to show his visitors at Government House mementoes of that fight. Possibly some of the marble cannon balls that the Turks fired at the fleet, from their big guns, may still be seen at Government House.

The big cannon still to be seen at Harbor Rock Hill, Carbonear, was given to Mr. Watts by the Governor. Governor Duckworth was as brave a hero as ever water wet, but he was a very poor speaker, as he occasionally stuttered. On this occasion he told the people of Carbonear that "this Long Tom they were getting was worth a dozen of those little p-p-p-pop guns" that were to be seen on so many batteries.

In 1860 there was another outburst of Patriotism and formation of Volunteer Regiments was started. The St. John's Volunteer Rifle Battalion has been ably set forward in a late

Dark number of the Nfld. Quarterly by Mr. H. W. LeMessurier. The Harbor Grace Volunteer Corps was started in 1861, and this was ably kept up for 14 years. Since then the military spirit cooled off until the Boys Brigades were started. First the many at the bottom, and the Catholic Cadet Corps, then the Methodist Guard and Newfoundland Highlanders. The former were denominated as brigades connected with several churches, but the Nfld. Highlanders were the only regular Regiment we have, until the First Contingent was formed last year. Now we are drilling the fourth contingent.

Now in closing, I want to make special reference to places of importance in Newfoundland that will be always objects of jealousy. You have only to read any of the papers to see how anxious Germany would be to own our copper mines. Then there is that great deposit of iron at Bell Island in Conception Bay. It was recently stated by Thomas Cantley, the General Manager of the Nova Scotia Steel Co., that he had seen plans of these Bell Island Mines at Krupp's Works in Germany that were ahead of any in the possession of the Company.

This valuable property worth millions of dollars is not protected by a single gun. We should have an extensive battery on that Island. I cannot understand why no efforts are made to protect industries exposed such as they are without any defence.

Not long since my old friend, Rev. Canon Smith, told us in one of those splendid letters of his, that if ever the Germans were successful, that Newfoundland would be one of the first places they would try to capture. To every student of our history this fact must impress itself in the very strongest way. This Island of ours has been the subject of contention in all operations for the past four hundred years, and will undoubtedly be a subject for rivalry in the future as well. Our strategic position is about midway between Europe and the United States, controlling as we do the entrance to the Gulf of St. Lawrence, the main artery for Canadian commerce. The one great pearl meaning of brotherhood is slowly filling the mind of our laity and its first-fruits in any large sense in Newfoundland were gathered in this year such a splendid approach from the ocean, and practically ice free all the year round. It will always remain to ship only a few hundred quintals of that benediction thus given to the future for our fishery operations, reversed long after the sod covers their caskets.

Some may fear that another law will be added to the Statute Book, ours. I know that I cannot live to only to fail in the peoples' respect. But if the people who have asked for the law want it enforced (and surely they do) they have only to choose their chosen representatives to fulfil their bidding or suffer the penalty. The present Central Committee could well continue its usefulness in must be, is to Rule the Waves. The capacity of a Watch and Ward power that holds St. John's will co-Society, and in its intelligent and wise co-operation, any government would gladly rejoice.

The Christmas spirit is one of cheer and contentment. Surely, there were in possession of St. John's. The fore, in this declared wish of 25,000 voters for the abolition of the liquor traffic there is much to cheer and comfort the hearts of many mothers and children as they look forward to the bright days that promise to be theirs. "A day spring from on high hath visited us."

Vol. ...  
C  
all but in  
her sweet  
It was  
for advert  
most of  
the upwa  
was more  
He was t  
journey  
They  
River Jun  
meet them  
But your  
Christine  
an entran  
most con  
waiting b  
variety o  
ing at he  
had godd  
wood fou  
and sobbi  
whose co  
homage m  
"I can  
when the  
grief. "I  
poor old  
enough; b  
"I kn  
al sense a  
"But  
not!"  
"Chri  
"Oh,  
heard him  
he would  
it! I can  
my baby!  
And t  
child had  
held high  
hand! No  
rebellion!"  
"Then  
whether w  
the world.  
"Ned!  
clasp to l  
"It is  
o'clock; w  
She sp  
throat, her  
"Hurr  
their way.  
skelter, in  
The bi  
journey w  
autumn p  
a green C  
sleds and s  
revived; a  
briskness a  
after all.  
That w  
the way; a  
she held o  
"Oh, se  
But he  
snow-ball  
forgotten h  
"Don't  
your way?"  
He got  
"but it has  
a way of e  
along wors  
dark."  
"Fraid  
is coming!  
It had  
ficles cut li  
the car and