

vising him; if a man is bound to make a fool of himself, he will do it, no matter what you say to him. He will tell you that he hasn't the slightest intention in the world of doing himself any harm, not a bit of it. But he doesn't care to be questioned too much on the subject. He has no time for that kind of thing, and on occasions of this kind he has been known to tell people that he is just as good as they are, and the best thing they can do is to mind their own business.

Where are the man's chums? This suggests a clue. He is led by them. If he is going down hill, they must be the cause. Just at this time they are not in a fit condition to give us much information of any kind on the subject. We will have to wait until they have sobered up, but then they won't care to acknowledge that they are his chums; yet if you get one of them in a corner by himself, on the quiet he will tell you that the man is very foolish; he has told him so often, but it ain't any use. He will admit, in a confidential sort of way, that he himself has been bad enough but he is going to quit; he has seen enough of it. He don't care to be closely questioned either and sometimes gets to saying that he is just as good as some people who say so much about drinking and take a drink behind the door themselves. Really it would hardly be fair to class him among the man's enemies, he has given him good advice and is going to set him the example of reformation. The good advice of the representative of the law who sells him whiskey, and of his chums who help him to drink it, don't seem to have much effect for his good.

We suspect that, after all, these friends of his are enemies in disguise, and we turn to the temperance people. What is their position? They will tell us that in behalf of such men and such as suffer with them in their ruin they want to have the whole business prohibited; and although the way in which they allow their political preferences to wheedle them out of what they want, does not reflect much credit on their astuteness, nor the complacency with which they permit the Government which is to do the prohibiting to be supported by the proceeds of the iniquity they denounce, is not the best kind of evidence of sincerity, yet they do honestly want it, and with more honesty than good judgment. When they can't get it, they try to get what they think is the next best thing—to have the business of making drunkards placed under the restriction and supervision of law; to see that those who conduct it are sufficiently respectable, that they have a real, sure enough lawful license, publicly issued by the proper board, for which they pay sweetly, and walk strictly up to its terms and condi-

tions, and not a kind of make believe article sent round by the city mayor on the quiet.

All this they do because they would stand between men who have lost all self-control and the influences which to them are so irresistible. If a remedy induces disease rather than cures it, it is more hurtful in the hands of a friend who ignorantly uses it than in the hands of an equally ignorant enemy, because it will be more assiduously applied. Whiskey will produce as equally genuine and distressing D. T.'s if bought in a licensed as an unlicensed house.

The great bulk of the whiskey that produces the maddening frenzy which ends in suicide in this province is got in licensed houses. The effects are the same so far as the disease is concerned, but not so as to the responsibility. For the effects of whiskey got in illicit houses, only the makers and sellers are responsible; but for the effects of whiskey got in licensed houses, all consenting to or assisting in authorizing the licenses are sharers in the blame. The temperance people will say that in lessening the number of houses they are lessening a man's opportunities for indulgence, and in making them more respectable they remove the accompaniments of such evil associations as gambling and the licentiousness of variety theatres. Is not evil most seductive when it puts on good clothes and assumes the ways of respectability? In its true garb it entices only those who have fallen so low as to have lost "all self-control."

Let this evil choose its own associations, by which it will be surrounded and known, and its very vileness will bring about a sentiment that will apply the remedy. Armed with the power of the purse in affairs of state, and clothed with the respectability of law by which it is invested by those who seek to curb it, it laughs at the tears and shrieks of its helpless victims. Strip it of these defences. Let it depend for its power on its true character, and the way is clear to apply the remedy.

From gin-mills to the police court is a natural transition. There is a fascination for me about the halls of justice which I cannot overcome. Fate or "Kismet" as the saying goes down at Alexandria, seems to guide my feet in that direction when I have a moment to spare. I like to see Judge Belyea on the bench dispensing justice to rich and poor alike. His Honor's decisions are invariably based on what he conceives to be pure and unadulterated justice, and they do say that it is a rare pleasure to get "ten dollars or thirty days" from the judge. An incident bearing on this point occurred the other day, which, to say the

least, was amusing. An Irishman had just donated a trifling sum towards the replenishment of the city treasury, and was leaving the court room. There was a broad, Corkonian grin on his face, and something about the man compelled me to ask him what he thought of the judge. "Well," he said, "His Honor is all right, and long life to him; but nobody begrudges him his place; look at the kind of people he has got to mix up with."

I began thinking over this expression, and I remembered that the Police Magistrate has to mix up with a decidedly unsavory crowd. To fully understand the nature of the acquaintance, you have only to attend one sitting of the police court. Take Monday morning generally as a representative occasion. Sunday is a *bete noir* to the loafer. Every place but the saloon is closed to him; if he has no money he hangs round the barroom where there are any billiard tables, and watches others play. He may meet an occasional friend who will give him a drink, in which case he will not be liable to get drunk before night. If he happens to have money, and he is drinkingly inclined, he has an opportunity of drowning his senses. In this state he usually wanders into the arms of the police, and finds a resting-place in a cell with several others of his species. Perhaps he is of a disposition very common among his class, whose perception of the difference between *meum* and *teum* is not very fine. If so, he will take advantage of the Sabbath quietness to appropriate to himself that which is not his own. As a general rule he finds himself in a place of safety before the operation is over. In either case he is introduced to Mr. Belyea next morning. That gentleman walks with firm step and placid features into the court house and ascends the magisterial throne. The dusky crowd in the dock rises to salute him, and the great unwashed in the auditorium uncover their unkempt heads.

It is not very pleasant to be in that crowd, more particularly if your interior organization is delicately constructed. The audience is usually composed of the most heterogeneous collection. Here is one of those unreadable countenanced Celestials, smelling strongly of Chinatown. Of itself it is a smell that one can bear, but when it is combined with the aroma of stale beer and bad tobacco that emanates from his white neighbor, it is decidedly unpleasant. When it receives all the strength of the unwashed, oily Siwash in close proximity, there is force enough to kill at long range.

Mr. Belyea sits opposite a large collection of this material nearly every