

and have thus been able to carry out the injunction of the text, and not to be over anxious for the morrow, for much undue care and anxiety that I had is now laid aside, secure in the knowledge that my forethought has provided for my loved ones.' As a further practical proof of his opinion of the value of Life Insurance, Mr. Spurgeon induced all the young men of the Metropolitan Tabernacle to assure their lives, he paying half the premium for them for the first two years."

If provision for our families by insurance is a social and Christian duty, it must also be a duty to make that provision as complete and as secure as possible. When epidemics ravage a country they invariably make most havoc in the drinking ranks, and this fact makes the discrepancy between the respective positions of the insured abstainer and liquor-consumer even greater than what the quoted statistics indicate. It is the abstaining insurers duty to make his provision as cheap and as positive as he can, and he cannot do this in a company that makes him pay for the extra risk it carries in the moderate drinker's insurance. There is also manifest the duty of temperance capitalists to support an enterprise that gives even-handed justice to its patrons. In addition to these considerations the success of such institutions furnishes a powerful argument in favor of the great total abstinence and prohibition reform.

Our principal interest in this matter, however, lies in the established relationship of temperance to health and longevity. Here we have an unanswerable argument in favor of the cause we are laboring to promote, and to the interests of the public weal, we appeal to all true philanthropists to aid us in our course against the unholy traffic in the death-dealing drink.

#### BOYCOTTING.

In a number of cases that have recently come under our notice, attempts have been made by parties interested in the liquor business, to intimidate their opponents by threatening to suspend all commercial intercourse with them if they did not give up their opposition to the drink traffic. In some cases these threats have been carried out. Hotel-keepers have withdrawn their custom from temperance store-keepers, and have actually refused accommodation to that part of the travelling public that is fighting the whiskey selling business. Such methods of warfare show the desperateness of the party that employs them. They manifest the weakness of a cause that resorts to such weapons, and the low opinion that liquor men must have of an electorate whose votes they expect to influence by such tactics.

We have no doubt many honorable hotel-men will repudiate such smallness, and that business prudence will soon compel the perpetrators of this childishness to desist from their suicidal folly. Temperance men are strongly averse to the use of such weapons, but if our opponents compel us to use them in self-defence, they must be prepared to take the consequences. We are fighting for a worthy cause on the legitimate lines of political warfare. We appeal to the judgment, the conscience, and the benevolence of our electors, and if we cannot influence them in this way we do not expect their support. We do not want to have set before us any more selfish or ignoble considerations, but we have rights as citizens that we must and will defend. If society is to be broken up into exclusive classes, if the absolute heathenism of caste is to be revived, and the Jews are to have no more "dealings with the Samaritans," the responsibility must rest with those who have brought about this state of affairs, and they will also be the sufferers from the new order of things. Voting on the Scott Act so far shows that the temperance men out-number their opponents by nearly one hundred per cent., and if boycotting is to be engaged in, the advantage will certainly be in the hands of the party that embraces a great majority of the men, and nearly all the women in the country.

We trust that "our friend the enemy" will be too prudent to compel us to resort to weapons, which however effectively we

could use them, we should be very reluctant to adopt. At the same time it must be distinctly understood that the disagreeableness of any line of action will not deter us from it, as soon as it becomes our duty.

In every part of the civilized world the good cause is moving on. Sweden, that has been noted for drinking and drunkenness, now comes to the front with a Bill that has already passed both Houses of Parliament, providing for the total suppression throughout the land of Sunday liquor-selling.

#### Contributed Articles.

##### THE BARLEY QUESTION.

To the Editor of THE CANADA CITIZEN,

SIR,—From the earliest days of the total abstinence movement many have been the sophistries urged against it, and many a serious and plausible-looking scare-crow has been dangled in view of the temperance people by those interested in the liquor traffic.

Society said that temperance was vulgar and humiliating, and that strong drink was an essential by which to show kindness and hospitality. Commerce assured us that total abstinence would be ruinous, and that the drink trade must be sustained. Medicine made out that temperance was dangerous and that it must have liquor in almost everything. Governments suspected total abstinence, and declared that without the liquor traffic the nation must come to naught and the Commonwealth be destroyed. Religious professors raved at total abstinence as fanaticism, and declared that to frown on the drink trade or the drinking habit was a wicked heresy inasmuch as it was repudiating a good creature of God. These and all the rest of the host of champion scare-crows or arguments in favor of the liquor traffic have crumbled and vanished under the light of total abstinence truth from time to time as they have been put forward, and the splendid advance of total abstinence sentiment to-day is a worthy issue of the worthy parentage of the few comparatively humble but far-seeing men who, a few years ago, adopted its views regardless of the arguments of the learned old fogies, and of the sneers and opposition of the multitude.

One of the last scare-crows put together and hoisted up is called THE BARLEY QUESTION. By this the liquor dealers tell the farmers that if this temperance and Scott Act agitation goes on, the farming business will be badly damaged because of the consequent reduction in the demand for barley.

The liquor dealers might with equal correctness set up the plea that prohibition must be destructive to the interests of the iron trade because of the fact that without liquor there would be a serious falling off in the demand for purposes of making bars for jail and police court cell windows.

The liquor people evidently have an exceedingly low estimate of the intelligence of the farming classes to try their arguments upon them. They want farmers to believe that the land that will grow barley will not grow any other crops, or that barley is the most desirable crop to grow, and that the only use it could be put to is to make beer.

The truth is that the liquor dealers want to encourage and stimulate the growth of barley so as to keep the price down all they can, and as for their anxiety about injury to the farm business, it is perfectly clear that their anxiety is altogether on account of their own drinking saloon business. It does not require a very close examination of this last scare-crow—the barley question—to detect that although it is set up in a farmer's field it is supported by the significant prop—a brewers vat shovel.

I think that farmers as a class will take their stand on the high ground of truth and faith that the Almighty has not put the world and its interests together in such a manner as to require the nursing and fostering of any branch of that degrading agency—the liquor traffic—in order to secure the highest prosperity to society, commerce, religion, or agriculture.

The barley question sophistry or scare-crow must therefore disappear like the thousand others that have been made to do duty in trying to deceive people into the belief that it is necessary to sustain an influence demoralizing to the whole community in order that that same community shall have its health and happiness best advanced.

W. H. RODDEN.

Toronto, Oct. 1884.