

in all ages, is perhaps in greater jeopardy to-day than it ever was before. We talk of freedom and what it all implies, and every patriotic thought expressed in song or verse during these dark days of war produce a sentiment that is truly inspiring. Place no legislation on the statute books of our country that is emotional and is guided by impulse and sentiment rather than by logic and reason. Let us not forget that the customs, the habits, the ideals, the social needs of those who constitute the rapidly growing population of Canada vary as much as does night from day, and legislation governing such a population should bear evenly upon all and not be especially oppressive upon specific classes of the people.

The New York Sun, reviewing the situation not long ago, said:

There is no escaping the sombre chronicle. Prohibition does not prohibit. Morality fares worse under the new law than under the old, and we must console ourselves with the complacency of a few unthinking zealots.

Possibly the greatest foe to our liberty to-day is the man who in his ignorance defines liberty as license. Laws which are not founded in right and reason can never be enforced, and prohibition, whenever it has been enforced, has tended to create and foster disrespect for all law. The Committee of Fifty of the United States, who investigated the liquor problem, headed by such men as President Eliot of Harvard University, Bishop Potter, Seth Low, Hon. Carrol D. Wright, Hon. Chas. J. Bonaparte, Dr. Felix Adler, Prof. W. O. Atwater, and others, after searching reports came to the following conclusion:

There has been concurrent evil of prohibitory legislation. The efforts to enforce it during forty years have had some unlooked-for effects on public respect for courts, judicial proceedings, oaths and laws in general, for officers of the law, legislators and public servants. Almost every sort of liquor legislation creates some specific evil in politics. Legislation to secure the ends of prohibition intensifies political dissensions incites to social strife and abridges the public sense of self respecting liberty. It cannot be positively affirmed that any one kind of liquor legislation has been more successful than any other in promoting real temperance.

But because some men lose self-control regarding over-indulgence and drink, and because perhaps it affords one of the most convenient examples of man's liability to deviate from the path of moderation, this is used today as evidence that many pastimes, appetites and customs should be forbidden, and thus reduce every man to the level of those few who have no power of self-control. Men

who openly and defiantly organize to terrorize governments into formulating legislation of this nature are the enemies of personal liberties in our midst, and it has come to this pass that the opinions of those who value their own individual freedom above everything else are no longer respected. Creeds which differ from them regarding these things are of no account, and those who have the temerity to oppose them they attempt to ostracise. The honest man, the sober man, the man who tries to do right, who does not consider it a crime to take a drink, does not count for much in these days. Some men in public life bow to their will, and rather than oppose them they are apt to applaud their aims and methods, even though the idea of doing so is repugnant to them. Let the people of Canada awaken and awaken fast. If it is true that a nation that gives itself over to self-indulgence in certain habits is bound to deteriorate, it is equally true that the same will apply to all people who no longer dare to think for themselves, and who let others do their thinking for them. Our statute books are becoming crowded with laws that have been placed there by men who imagine they can bring about the millennium by depriving men by legal enactment of the right to determine for themselves what they shall drink, and in time what they shall eat, and whether they shall laugh or cry on the Lord's Day. Fight for the defence of these God-given rights and do not leave it all for your neighbour to do, who perhaps is just as neglectful as you are, with the result that everybody's business is nobody's business, and the rights and privileges so loudly proclaimed from the house-tops become a mere sham and a hollow mockery. Will the Canadian people allow a few well-paid organizers to lay down certain rules of conduct for them in the matter of what they shall eat or drink? Will they allow themselves to be stampeded by men of the type of Billy Sunday who has commercialized religion and has become wealthy at the expense of our citizens both here and across the border? In language that is certainly not uplifting but in the opinion of real Christians, most degrading to public decency, appeals are made to the morbid emotionalism of communities, at so much per meeting, always arranged for in advance, by men of his type, and that which is our most sacred spiritual possession, true religion, is abused and used to further the