

The Drink Traffic Tested.

BY HON. J. B. FINCH

Comparisons bring out colors. Compare the traffic with other trades. The liquor men will admit that a minister is as good as a liquor seller as long as he behaves himself as well. Then write the principle of political economy taught us when we were boys at school: that there are three ways of getting money or wealth—make it, have it donated to you, steal it. Some would say, find it; the chances are too slim, and you cannot base a principle of political economy on chance. Change the form, and it is in this shape: Without making it, inheriting it, or having it donated to him, any man who obtains wealth is a thief. In honest business every man is bound to trade in an honest manner.

THE CLERGYMAN'S WORK.

I call a clergyman up here and say to him, "You receive money; now, sir, show the people what you give them for the money they pay you. Mr. Clergyman, they do not pay you alone for preaching, although it is pleasant and instructive to listen, but a preacher is a teacher, and must be judged by results as shown by the future as well as the present. They do not pay you simply to run revivals, though it has been my experience as a lawyer, that you can collect debts after a revival that were not worth ten cents on the dollar before. The religion of Jesus Christ does make men honest. If a professing Christian is not honest, he is a religious fraud. A town could afford for the sake of business alone, to run a revival once a year.

But, Mr. Clergyman, you are not living for to-day, for to-morrow, for next week, for next year. We do not want you to defend your work by young converts or by middle-aged Christians; we want you to come here by the death-bed of the Christian and tell us, sir, if you will defend your faith there.

He would come and say, "That is the test I want. I do not want you to try Christianity by the sunshine Christians, who work for the Lord on Sunday and the devil the rest of the week, nor by the people who are in the Church as an insurance society, to keep them from burning after they get on the other side; but I desire that Christianity shall be judged by the record and life-work of people who have loved God and kept His commandments. By that test I am willing the religion of the Master shall be judged."

2

THE DRINK TRAFFIC TESTED.

My friends, it matters not how far we may have drifted upon the sea of doubt and unbelief, we must accept such a test, and say to the man of God: "Any person whose teachings make men more honest, develop intelligence and morality, and smooth the pathway to the grave, thereby lighting up the dark future, is entitled to a world's gratitude. You earn your money, stand aside."

THE TEACHER TESTED.

We want to examine another profession, and we call the school teacher. "What do you give the people for what you receive? They pay you and they expect that you will return value received. What do you give back?" The teacher would come, and calling up the educated merchant, doctor, lawyer and tradesman, would say, "This is the result of my work." "Universal education is the foundation of liberty." Then reaching his hand to the teacher of morals—the minister—he would say: "Educated conscientiousness and educated intellect—a dual unit—is the only safe foundation for a government of the people, by the people, and for the people."

Let me say to you, if I may say it in a temperance talk, that I believe, in this country, any system of education that does not develop the morals as well as the intellect, is a fraud and a failure. To make a symmetrical man or woman, the moral nature must be developed, side by side with the intellectual, or the student becomes an intellectual monstrosity.

Therefore we say to the teacher, "Take your place with the world's workers, who fairly earn the compensation they receive."

THE BLACKSMITH TESTED.

We want to test another trade, and we call out the blacksmith. We say: "You get money, come up here, and bring specimens of your work." He would come, and holding up a horse-shoe, would say: "Here is my work. Every time I put a shoe on a horse the owner is better off, and I am better off, if he pays me." We place him beside the minister and teacher.

THE MILLINER TESTED.

Next we call a milliner to represent the ladies, and say to her: "You get money, and it is an important question to us married men what you give back." She comes and holding up a finished hat or bonnet, says: "I made that—is it not well done?" Although men make sport of hats and bonnets, yet we are free to confess that our wives look prettier when they have them on, and when we take the thing and look at it, almost trembling, fearful lest we crush it, we realize that we can earn the money to buy it in a day, and with our clumsy fingers we could never make it; so we make up our minds it

has a value, and give the milliner a place with the others who render fair return for the money they receive.

THE DRINK TRAFFIC TESTED.

Now having tested these, we want to test the keeper of the dram-shop by the same standards. "Come up, sir. You said a minute ago the minister was as good as the liquor seller, if he behaved himself as well. If the minister is your equal you must get into the same scales of political economy in which we have weighed him. You toil not, neither do you spin, yet you make more money with less capital than any other tradesman. Few women can wear such clothes as you do. What are you giving in return for what you get? Bring a finished specimen of your work; hold it up here for the crowd to see, and show us its fine points!" Would he come? You could not drive him up here if you put a shot gun behind him.

What does the dram-shop manufacture? What has it always manufactured? It has manufactured drunkards, first, last and all the time. A dram-shop keeper is as distinctly a drunkard-maker as a man that makes shoes is a shoemaker. That is all he ever did make, that is all he ever will make.

Show us a first-class sample of dram-shop work. Do not show us a specimen of the raw material of which you make your finished product. We know where and how it was raised. We know how the father gave the best years of his life and the mother her girlhood bloom to develop the bright, brave boy. We know how he entered your trap with good muscle, nerve, brain, character. Do not bring such a specimen, bring a finished job and show us how you have improved the raw material. Could you induce a liquor dealer to come up here and hold up the specimen?

What is the drunkard-maker's defence? You say to him, "You make drunkards." His very first defence is, "I do not sell liquor to drunkards; I do not have them hanging around me." If it is a good thing to make a drunkard, a drunkard must be a good thing after he is made. Suppose, ladies and gentlemen, the minister should come here and give you as a reason why his church should be endorsed, that he did not have any old Christians hanging around his prayer meetings. Would not that be a good advertisement for the Christian religion?

THE VETERANS IN LINE.

I recently saw by the papers that at a great camp-meeting they called together on the platform all the old men and women who had been in Christian work fifty years, and there was a crowd gathered in the auditorium to hear their testimony. The papers stated that as these old veterans in the service of Christ gave in their testimony of the wonderful love and goodness of God, the feeling pervading the meeting was wonderful.

4

THE DRINK TRAFFIC TESTED.

Why do not the drunkard-makers come here and call up a number of their veterans—a number of men they have worked on for ten, fifteen or twenty years, with red noses, bleared eyes, ragged clothes, worn-out shoes? Bring them up here and exhibit them to prove the beautiful effects of liquor drinking on the individual, and through the individual upon the state of which the individual is a unit. Upon their evidence we would be willing to rest the whole case against the vile traffic.

THE FINISHED WORK.

Go down the street; a new waggon is standing by the curb; you stop to admire it, and at last say: "I wonder who made it." "I did, sir," answers the waggon-maker. "Will you please examine the waggon closely, because we challenge examination of our work." Look at the man. He is dressed in poor clothes, but see how proud he is as he contemplates his finished work.

Last year while visiting a country fair, together with a friend, I was standing by one of the stock pens, looking at a calf. "Wonder who raised the calf?" said my friend. "I did," answered a farmer standing near by. As the farmer spoke, he straightened up as much as to say, "I am proud of my work."

As you pass along the streets of our cities you frequently see other work nearly finished sitting on the curb or wallowing in the gutter. Stop and ask: "Whose job is this?" Will the drunkard-maker run out of his factory and say: "I did that work? Look at that nose, face and mouth. That man once had a face like yours but I fixed him." The reason why the drunkard-makers will not defend their work is, it is indefensible.

WHAT WE WANT.

Ladies and gentlemen, our earnest desire is to protect the home, the wife, the baby, against a traffic that spares neither age, sex, nor condition. The civilized people believe in reaching down into the depths of debauchery and getting hold of the victims of this traffic, reaching with tears and prayers, and lifting and holding them up. But after they have helped them out they believe in closing the drunkard-factory so that other men will not be tempted to ruin. Save the drunkard and prevent drunkenness.

The Liquor Traffic is a Curse.

Prohibition is Right.

Issued by the Dominion Alliance for the Suppression of the Liquor Traffic.

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