

ardent spirits. On the contrary we are constrained to state that we have frequently found the evil effects of alcoholism most prevalent in the very localities where the number of drinking places was smallest, an apparent anomaly which finds its explanation in the fact that in the absence of a sufficient number of conveniently located public bar-rooms the people of the localities in question become accustomed to tipping at home, laying in store greater or smaller quantities of spirits according to their means. The number of saloons is not a criterion of the consumption of spirits. We hold that a much more effective temperance measure than the reduction of saloons is to be found in all these rules and regulations which, by exacting certain securities from persons licensed to retail ardent spirits, render the retailers as a class more respectable, and improve the condition and the management of drinking places." I would commend this last sentence to the careful consideration of those among our Prohibition friends who hope to increase morality by rendering drinking places disreputable.

"The effects of beer upon those who make and drink it." Upon this subject I beg to lay before you a detailed report of an examination held by physicians as to the condition of brewery employes in New York. Briefly the report shows that the percentage of deaths among brewery employes is much smaller than the general average.

The Biblical side of the question. "Rev." Sam Jones said in Toronto: "If my wife could not live without beer let her die." The *Canadian Citizen* said that the Church which used the fermented wine in the Holy Communion introduced the communicant to "the first step in the downward path—the first step of the drunkard." I will not attempt to argue with these good people, but beg to present for the consideration of the Commission "Papers on Prohibition," by Rev. Geo. J. Low, and likewise other matter on the same subject.

"How will you treat the drunkard?" I should say as a maniac of any other kind is treated, in an asylum. This view was propounded by Dr. Henry I. Bowditch, of the Massachusetts State Board of Health, as the result of an investigation covering practically the civilized world, and participated in by forty-nine resident American Ambassadors and Consuls in foreign countries. He also declares against Prohibition as a remedy for the evils of drunkenness.

"The relation of the Church to the saloon." On this section I beg to hand in an article in *Scribner's Magazine* and Dr. Rainsford's celebrated lecture under the above title. The only observation I shall make is this: Is there anything that a working man can get for five cents that will do him as much good as a glass of good beer?

The idea of harassing restrictions being imposed upon trade is wrong in principle and in practice, just as much as is the temperance idea of making the trade disreputable. It must be remembered that the moderate men still have rights that even fanaticism is bound to respect. This was forcibly exemplified by the manner in which the American and English Prohibitionists were treated at the Antwerp and Zurich International Temperance Congresses.

A proposition has been made to enforce Prohibition by a State police, similar to the Royal Irish Constabulary. This idea might do in some countries, but Canadians would certainly not permit even officers of the law to invade their homes and use the right of search as it would be used under these conditions. This was tried once in Prince Albert by the Mounted Police and resulted practically in anarchy, and finally the imprisonment of a police official without due warrant of law, and the resignation of the resident magistrates.