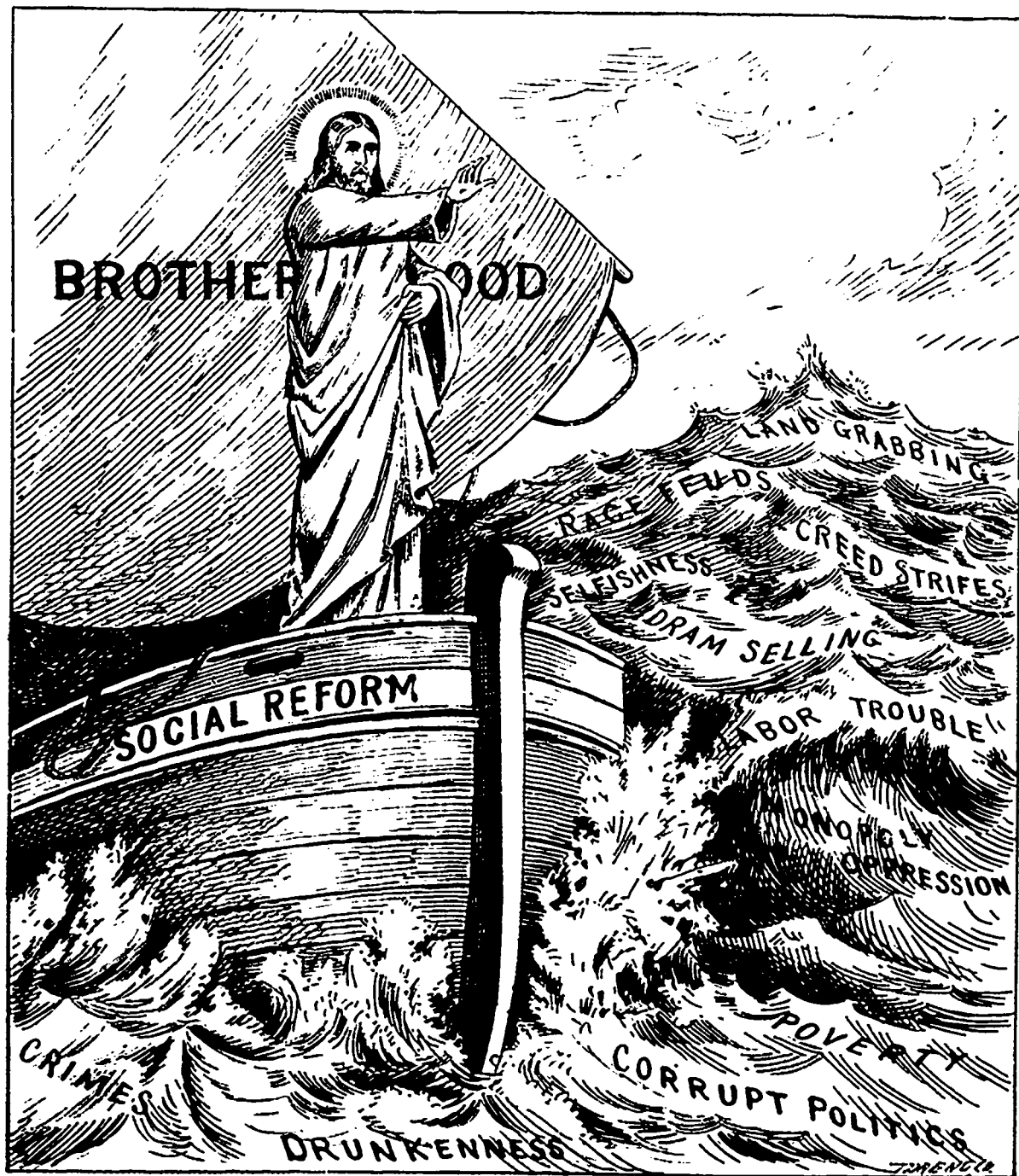


The Templar Quarterly

A SOCIAL REFORM MAGAZINE.

HAMILTON, CANADA, FEBRUARY, 1896.



"THY KINGDOM COME ON EARTH."

The Social Problem is the call to the State to become Christian—to apply the philosophy and spirit of Christ to public affairs. The Brotherhood of Jesus is the cure for social ills. Christ is the Savior of Society.



The Templar Quarterly

Proclaims Christ's Cure as the only

Salvation for Society.

Applied Christianity will purify politics, destroy monopolies, wipe out class privileges, and establish the Brotherhood of Man. Friends of Social Reform are invited to co operate in extending the usefulness of this magazine.

Subscription, 40 Cents Per Annum.

Single Copies, 10 Cents.

THE TEMPLAR PUBLISHING HOUSE.

HAMILTON, CANADA.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. 6:12.

FEBRUARY, 1896.

SINCE LAST ISSUE.

Too great nearness to an event precludes a just estimate of its true proportions and relations to the general progress of a reform of which it is but an incident. For this reason the daily, or even weekly, journal, reporting current news, does not enable the reader so accurately to measure the direction and force of the various events, occurring with such astounding rapidity, which constitute the history of Social and Moral Reform in this country, as the "Quarterly" which surveys a wider horizon and detects the marshalling and movements of the forces.

The Dominion Parliament having, for the first time in its history, met in a sixth session, to pass Remedial legislation, Mr. T. B. Flint, M.P. for Yarmouth, N.S., availed himself of the opportunity and early placed upon the Order Paper a notice of his intention to introduce the Prohibition resolution which had been endorsed by the Legislative committee of the Dominion Alliance. On Wednesday, Feb. 12th, he moved its adoption in an able speech which was not concluded when the House adjourned.

Sir Oliver has invited the Ontario Legislature to discuss a bill of fare, which it was hoped, by some, would include the amendment of the Ontario Liquor License Act. In explanation of

the disappointment, the Speech from the Throne says: "There has been unusual, and therefore unexpected, delay on the part of the Right Honorable the Judicial Committee of her Majesty's Privy Council in rendering a decision on the appeal from the Supreme Court of Canada with regard to Prohibitory liquor legislation. This delay indicates exceptional difficulty in agreeing as to the proper conclusion on some of the questions involved in the appeal. The judgment may be expected any day." The sixth of February was the second anniversary of Sir Oliver's type-written pledge to enact the fullest measure of Prohibitory legislation found to be within the competence of the Legislature. We cannot truthfully say that we are surprised at the delay. Indeed, the editor incurred the scorn of a high legal authority, very close to the Government, for daring to suggest, at the time and place of making Sir Oliver's pledge, that it meant two years before any relief would be secured. To this day no attention has been paid to the repeated requests for such amendments to the License Act as were undoubtedly within the power of the Legislature; and another year, possibly two or more, will pass before the first instalment will be paid on account of the Premier's pledge.

The Quebec Legislature, on the other hand, has heeded the request of the Quebec Branch of the Dominion Alliance and amended the license law in the direction desired, while refusing to grant the demands of a large and

wealthy delegation of Montreal liquor sellers.

An appeal to the Manitoba electorate has resulted in the return of the Greenway Government to power. The issue was the School question, and the intense feeling thereon, together with the individual pledges of the Government candidates to support Prohibition, enabled the Liberals to sweep the province and escape condemnation on their administration of the License Law. Thirty-three of the forty members returned, it is said, are pledged to support Prohibitory legislation. Two Patrons were elected.

The bye-elections in Ontario afforded the first instance of a Patron contesting a riding for the Commons. Mr. Brandon, Patron-Prohibitionist, ran in North Ontario, and was opposed by both Liberal and Conservative candidates. The Government retained the seat, but Brandon was a good second and, doubtless, would have won had there been a fair fight, under normal conditions. Prohibitionists—not all—deserted their old parties and gave him support.

The Nova Scotia Liberal party is adjusting itself to the growing Prohibition sentiment. Following upon the re-nominations of Flint, of Yarmouth, and Forbes, of Queens, by their respective party conventions with instructions to make their support of Prohibition supreme, Mr. Firman McClure, a prosperous barrister, of Truro, N.S., in accepting the nomination of the Colchester County Liberal convention, declar-



JOHN G. WOOLLEY.



SOWING WILD OATS.—From Ram's Horn.

ed that he would always subordinate party to Prohibition. These results have been secured by the courage of a fraction of the Prohibitionists refusing to support the party unless they would recognize "the supreme issue." It remains for Prohibitionists in other parts of the Dominion to walk by the same rule and mind the same thing.

The Alliance plan of running an independent Prohibition candidate, when candidates nominated by the old parties are unsatisfactory, was put to the test in the bye-election of South Westworth, Ont., in January. By an agreement between the "machine" men of both parties, a Liberal candidate was to get the seat by acclamation. The man chosen was an open and generous patron of the saloon. On nomination day, one week before the election, W. W. Buchanan was put forward as a protest, and made a vigorous campaign, polling upwards of thirty per cent of the vote cast. Hon. Geo. W. Ross and Hon. John Dryden came to the rescue, and the local Opposition leaders also worked hard for the Government candidate. The maladministration of the

License Law by Provincial officials was made a lively issue.

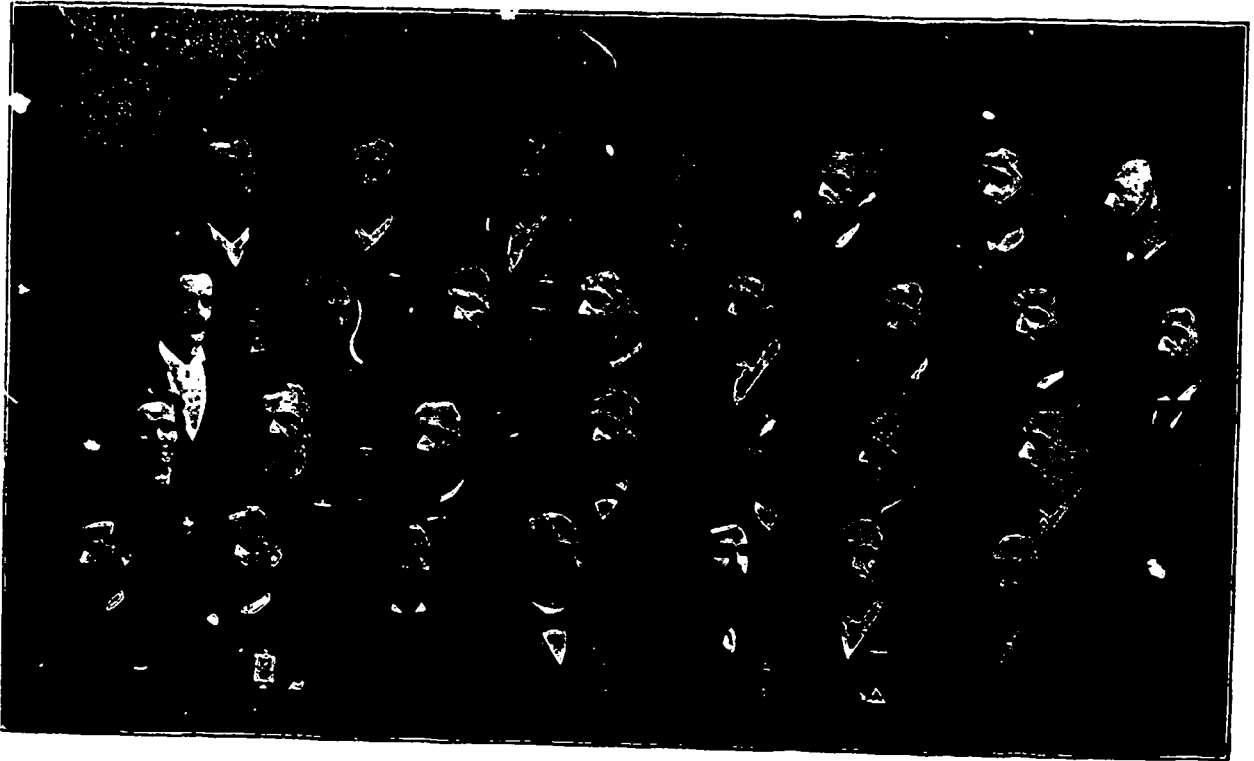
Westmorland, N.S., has, for the third time, refused, by a substantial majority, to repeal the Scott Act. A feature of the vote was that over seven hundred of the signatures to the repeal petition were affixed by the "X" mark, the petitioners being unable to write their names. The railway city of Moncton gave a majority of 542 in favor of the Act. The majorities against it were almost wholly confined to the Acadian settlements.

Five provincial conventions of Royal Templars are on for this month: namely, British Columbia, Territories, Manitoba, Ontario and Quebec. Thos. B. Flint, the Prohibition leader in Parliament, will speak at the Ontario and Quebec conventions. Great interest is manifested in the Ontario convention as to the stand that will be taken with regard to Political Action. A. M. Featherston, the Dominion presiding officer of the Royal Templars, visited the provinces of Manitoba and British Columbia and the Territories during

December, and was welcomed by large audiences.

At its last quarterly meeting, held in New Glasgow, the Nova Scotia Grand Division of the Sons of Temperance resolved upon more aggressive and advanced political action. In Charlottetown, P. E. I., a Citizens' committee, with Hon. Mr. Farquharson, M.L.C., as president, and a membership of over 400, including some of the first citizens of that place, was formed to aid in securing the effective enforcement of the Scott Act. In Manitoba a new Prohibition journal called the "Advance" has made its appearance. It is published in Manitou. Edited with marked ability, and thoroughly aggressive, it cannot fail to impress its constituency favorably to Prohibition.

The Provincial and Dominion W. C. T. U. conventions have re-called public attention to the fact that there is an earnest, active, aggressive, unpromising body of Christian workers for Moral Reform whom the liquor traffic cannot afford to despise on account of their sex. Women though they are, they have the courage and



DOMINION COUNCIL OF CANADA AND NEWFOUNDLAND, ROYAL TEMPLARS OF TEMPERANCE.
DECENNIAL SESSION, 1905.

faith to dare and win great moral reforms. The reports of these Unions indicate a wide extension of their work and increasing zeal for its accomplishment.

"The Templar" Medal Contests were inaugurated in three provinces, and the first competition between Silver Medalists for a Gold Medal is on this month in Winnipeg.

DOMINION COUNCIL.

National Representative Convention of Royal Templars.

On the 17th of March the Dominion Council of Canada and Newfoundland, Royal Templars of Temperance, will meet in Hamilton. The body is made up of delegates from each of the provincial conventions, and will represent every province and Territory of Canada. The Royal Templar society is the only Temperance Order in the Dominion which has a national organization and which brings together in Council representative Temperance men from all the provinces. The body is not large, but each delegate can speak for a large number of well organized workers, who stand ready to carry out the decisions of the convention. In this number of "The Templar Quarterly" we give a photogravure group of the last Dominion Council, an excellent picture. In this group are representatives of every section of the Dominion, and it was probably the first Temperance convention of which this could be truly said. In the group are seven men who attended every meeting of the Dominion Council, and are likely to attend next month's meeting.

CHRISTIAN PATRIOTISM.

JOHN G. WOOLLEY.

This is a Christian country; its foundations were laid in the gospel; the compact of the Mayflower was

signed "for the advancement of the Christian faith, and for the glory of God"; our fathers braved the seas, the snow, the savages, seeking not freedom merely, but freedom to worship God, and from that beginning to this hour our history has been a lyric, epic, romance of liberty through Jesus Christ.

But if you come to analyze the fighting strength of the republic you will be shocked to find, as you will be to hear me say, that the Christian man, as such, cannot be counted on.

"In the world's broad field of battle,
In the bivouac of life,
You will find the Christian soldier
Represented by his wife."

The Christian citizen is in the fight, but not in that character, except as a contract chaplain at military posts, an honorary supernumerary in legislatures, a nurse or a sister of charity; the fighting Christian is in all camps indifferently, under all flags, faced both ways, the express type of political feo-de-se, but he is incognito, and after battles he appears in the record as "unknown dead" or simply "missing."

It seems to me that from a slavish old ecclesiasticism we have swung over to a childish and impractical spiritism that sighs and prays, "Oh, Lord, make us right, or about right," "Thy kingdom come,"—gradually—and dawdles and sings,
"I'm a pilgrim and I'm a stranger,
I can tarry but a night;
Do not detain me, for I am going
To where the streamlets are ever flowing."

We have traveled hard at that gait, and gotten only to high license, which is cannibalism in a silk breech-clout instead of nude; and I think now we ought to stop, and stake off a claim and stay, and get acquainted, and improve the water power hereabout according to the intimation in the 115th Psalm: "The heavens are the Lord's,

but the earth hath he given to the children of men," and if some will not consent to do so, let us all pray that nothing may "detain" them.

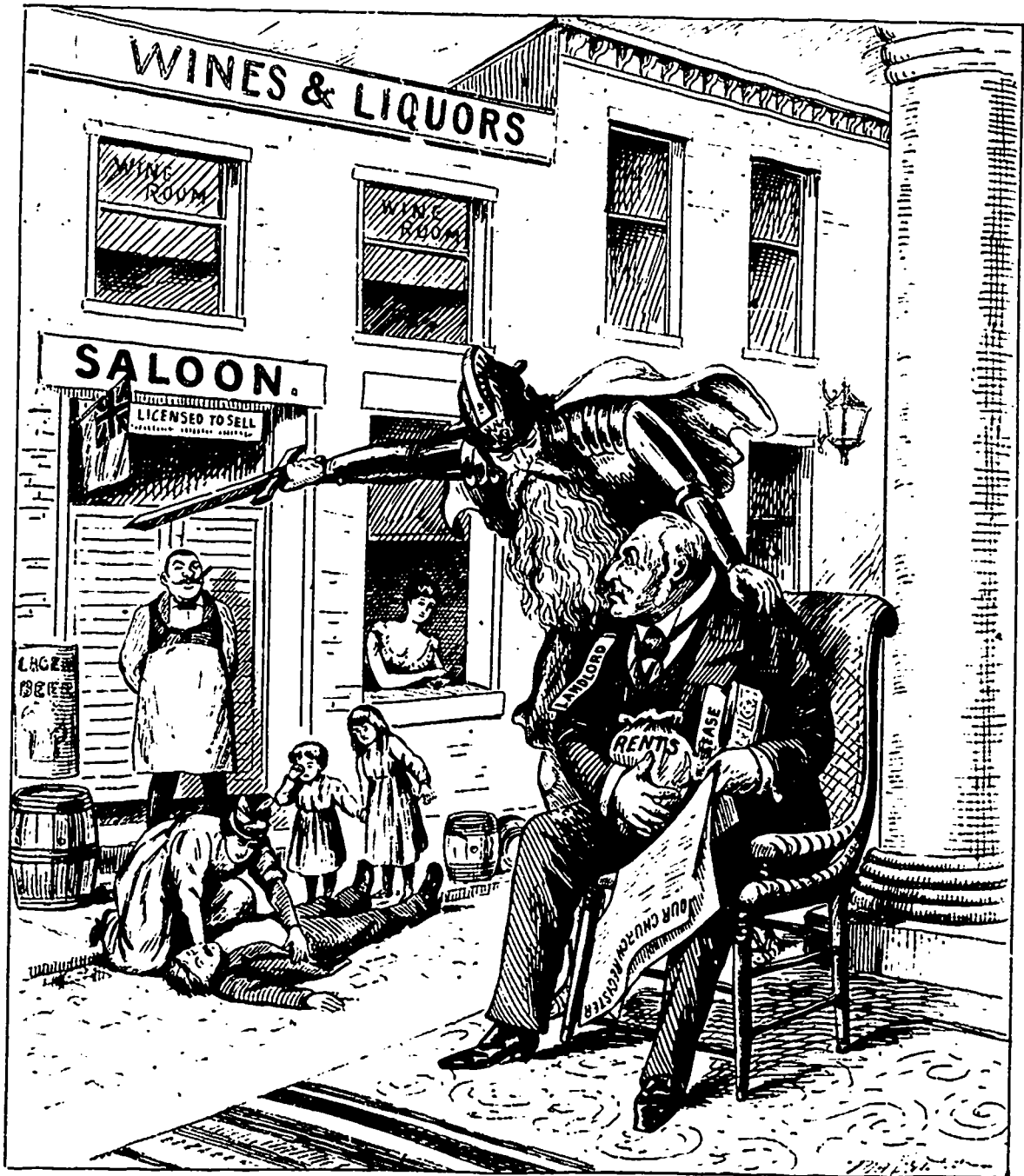
The world waits and suffers for operative, voting, fighting Christians, not pilgrims, tourists nor foreigners, but domestic free-holders, in the name of Him who hath made us kings as well as priests unto God.

The reproach and weakness of the church is can't—"can't elect," "can't enforce," "can't prevent"; the saloon-keeper is a man who can, and he does, and he will until Christian voters leave off their "t." In Minnesota it takes a brave bird to stand the winter; at my window one evening, when the mercury was falling rapidly and the fine snow flew like powdered glass, a blue-jay swung on the tree-top and shouted, "Hit-him-a-lick, hit-him-a-lick," and away down on the ivy trunk a sap-sucker piped back "Can't." The next morning the sap-sucker lay dead on the drift, but the jay swung in the dizzy top and shouted, "Hit-him-a-lick!" but of course the sap-sucker couldn't.

The church is overstocked with sap-suckers.

Many of our Christian men are brave enough, but are waiting for light, as to methods, not reflecting that power and light are so correlated that when you get one you have the other, as in the case of an electric motor; when the trolley is on the wire overhead, it goes and has light. You say you can't see? You are disconnected; reach up, and touch God and you will see because you go.

But the simple fact is that the average Christian voter, as such, has no definite status in politics; the convention does not regard him for he does not regard himself; he is willing public conscience shall be shot provided the bullet be gold; he is agreed that public virtue he hanged if the rope be silken.



"THOU ART THE MAN."

It is quite popular to denounce drunkenness, and it does not require great courage to attack the dram-seller and his business. But, when "The Templar" lays its hand upon the shoulder of the prominent public man, a pillar in the church perhaps, and says "Thou Art the Man," it discovers what opposition means. The strength of the traffic lies in its appeal to the cupidity of men, who appear to be far from the trade itself, but who share in its inordinate profits.

SENTENTIOUS LACONISMS.

An enthusiastic Prohibitionist who listened to a recent address by the editor of "The Templar" sends a letter for publication, which we take the liberty to cut in two. The first part was a very kind, but rather superlative eulogy, which would hardly look well in the columns of "The Templar." The latter part of the letter is simply a collection of Prohibition sentences from the address. The correspondent writes:

"The following sententious laconisms should be at the command of every Prohibitionist:

"A soft answer turneth away Prohibitionists."

"The political expedients for fooling Prohibitionists must be nearly exhausted.

"The politicians's extremity is the Prohibitionist's opportunity.

"The moral enthusiasm of the Prohibition movement would make the fortune of any political party.

"Self-preservation is the first law of partyism.

"You cannot expect reform from a deformed party.

"Let me enforce the laws, and I care not who makes them.

"It is not the personal habit, but the public policy, of the candidate that we must understand.

"On one hand we must strengthen the moral fibre of men to resist temptation, and on the other we must destroy the evil environment which works ruin.

"It is not public sentiment, but political party sentiment which requires educating up to Prohibition.

"There is no royal road to Prohibition.

"Conditions are greater than men."

Circulate Prohibition Literature.

The National Central Committee of the Prohibition party, at its meeting, held in Chicago, Dec. 11th, adopted the following resolution: "That this committee urges upon all our speakers and committees the importance of giving increased attention to the important work of increasing the circulation of our party paper." This recommendation is the logical result of the situation. The public meeting has its place, and the appeal of the speaker can never be dispensed with; but the necessity of the hour is the submission of fact, figure and argument, weekly at least, to the friends of Prohibition that they may use them in prosecuting the propaganda. We can no longer rest the agitation upon the occasional public address. It is too infrequent, and does not reach the constituency needing education. Besides, the public is becoming critical, and the case must be put before it in black and white, and with the irrefutable proof. No better service can be rendered the cause of Prohibition in Canada than the increasing of the circulation of Temperance papers.

Here is a Precedent, Sir Oliver.

If Sir Oliver wants a precedent for closing the saloons on public holidays he will find it in the following: "The Glasgow magistrates have passed a resolution recommending that all public-houses, hotel bars and licensed grocers' premises in the city should be closed on New Year's Day."—Scottish Reformer. There is every reason why labor should be protected from the assaults of the saloon when released from the usual task. It won't please the brewers and vendors, Sir Oliver, but it will win for you the gratitude of Moral Reformers or patriots of your country.



SETH P. LEET, MONTREAL.
President Congregational Union.

SETH P. LEET.

The Congregational Union on Temperance and Prohibition.

Mr. Seth P. Leet, one of the leading Prohibition workers of Montreal, is the presiding officer for 1896 of the Congregational Union of Ontario and Quebec. In the whole history of the body only one other layman has been thus highly honored. Mr. Leet's accession to the presidency recalls the deliverance of the Union on Temperance at its last session. It was as follows:

"1. That intemperance is the relentless and implacable foe of the home, the church and the state; that the evil is largely produced and sustained by the legalized traffic in alcoholic drinks; that it is anti-Christian and sinful to give the sanction and protection of law to the liquor traffic; and, that it is the duty of civil government to outlaw and destroy the nefarious traffic.

"2. That this Union records with joy, and gratitude to God, the continued extension of the principles and practice of total abstinence, and the steady increase of Prohibition sentiment and Prohibition activities; and acknowledges with satisfaction the movement of the Christian Endeavor societies to promote reform through its 'Good Citizenship' department.

"3. That we urge our churches to give greater prominence to the teaching of the right and duty of temperance, particularly in our Sunday schools and Christian Endeavor societies, and to

make the overthrow of the liquor traffic a special subject of divine entreaty in our prayer gatherings.

"4. That this Union protests against the methods of investigation pursued by the Royal Commission and against the finding of the majority on the question of Prohibition; and that the thanks of the Union are due to the Rev. Joseph McLeod, D.D., for his excellent work upon the Commission, and his able minority report.

"5. That it is the duty of Christian electors to make Prohibition a direct issue in the choice of representatives to Parliament, exerting their utmost political influence to secure the nomination and election of suitable candidates, who are consistent Prohibitionists and ready to make the question a live issue in their election campaign.

"6. That the following telegram be signed by the President and Secretary of the Union, and forwarded to Thomas B. Flint, M.P., Ottawa:

"The Congregational Union of Ontario and Quebec expresses its thankfulness for your prompt and courageous introduction of a Prohibition resolution in this session of the House of Commons, and expects that your resolution will be supported by the voice and vote of every honest Prohibitionist in the House."

"The Weekly Templar" is Canada's national Prohibition newspaper. It deals with politics and politicians from a Christian standpoint, but not from the plane of the pietist.



STRENGTHEN THE STOCKADE.

EARLY SETTLER—My home and family must be protected, but I am told that this last stake is an interference with personal liberty and that I should not use it to fill the gap. If it is wrong the whole palisade should come down.

MEDAL CONTESTS.

The Templar Movement in Magnificent Swing.

It is just three months since "The Templar" Medal Contest movement was unfolded, and the first collection of elocution selections published. The progress made is delightful to contemplate. Three provinces have the work in full swing, and this month will see two or three series completed with Gold Medal contests.



ANNIE E. MURRAY, WINNIPEG,
Manitoba's First Silver Medalist

The Prairie Province carries off the palm for prompt recognition of the value of this movement, and prompt action in putting it to the test. The first contest in Canada was held in Winnipeg on the 13th of December, and Miss Annie E. Murray won the first Silver medal. Already seven or eight contests have been held in Winnipeg and vicinity, and this week the first Gold Medal contest for Canada will come off in the same city. To Dr. E. A. Blakely, the Superintendent of Education for the Province is due the credit for bringing the honors to Manitoba. He was the first to respond to "The Templar" announcement, and gave personal direction in the first



E. ADAMS BLAKELY, M. D.,
Winnipeg, Man.

series of contests so successfully completed.

The Territories and Ontario quickly followed, and each province is about ready for a Gold Medal contest. Hamilton, Ont., has six Silver medalists, and will complete a series at once.

"The Templar" Medal Contest Movement aims to promote co-operation among Temperance societies, and medals are not supplied for single contests or for single towns. To claim the medals the promoters of a series of contests must promise to bring together for a Gold Medal contest at least seven Silver medalists from different parts of a city, county or other district.

Full particulars will be sent by return mail to any applicant. Donations to "The Templar" Medal Fund will be accepted from any admirer of the movement.

The Medal Contest Movement is one of the cutest plans ever devised for teaching Prohibition truth. The recitations are the brightest weapons from the literary armory of the Reform. Young people are made effective workers on advanced lines by this plan, and thousands who would not listen to a Temperance lecture, drink in with delight solid Prohibition doctrine when it comes in the form of a recitation from an enthusiastic young man or a charming young lady.



BESSIE BROWN, MEDICINE HAT,
Territories First Silver Medalist.

Another collection of selections is published in this issue of "The Templar Quarterly."

MEDAL ELOCUTION SELECTIONS.

The following selections in this issue of "The Templar Quarterly" may be used in "The Templar" Medal contests: Come Out, Be Separate, Touch Not, by Mary T. Lathrap; On Which Side Are You? by Frances E. Willard; Licensing the Saloon, by Hon. Geo. E. Foster; The Curse of the Licensed Liquor Traffic, by A. A. Phelps, A.M.; Prohibit the Traffic, by R. Semple; Pernicious Customs of Society, by John B. Finch; Prohibition the Ultimatum, by A. A. Phelps, A.M.; Moral Suasion or Prohibition, by John B. Gough; Deacon Radical to the Brethren.

JOHN G. WOOLLEY.

The visit of John G. Woolley to Canada, and his addresses in Toronto on March 8, and in Hamilton on March 9, will be an important event in the Temperance history of this quarter. Since Gough's palmy days no other man has so commanded the attention of the Anglo-Saxon Temperance Reformers as John G. Woolley. He is as much greater than Gough as Temperance sentiment of this time is greater and more advanced than that of Gough's

time. Many enthusiastic Prohibitionists will go hundreds of miles to hear Woolley in Toronto or Hamilton.

Complete This Sentence.

The preacher who tells you from the pulpit that your duty is to do what is right and leave the result with God, and from the election platform tells you that you must vote for one bad man to defeat another bad man, in preference to voting for a good man, is—well, it would be charitable to let the reader finish the sentence. But, it is safe to say, that one such election speech will neutralize a great many good sermons.

We Gladly Accept the Title.

"Moral Reformers" is the title sneeringly thrust upon electors who protest against corruption in public affairs, who battle for freedom from saloon domination in politics, and who insist that civic administration shall not be entrusted to the sporting fraternity. Well, we did not choose the title, but we need not be ashamed of it. What we do object to, and that with emphasis, is the picture our opponents paint of Moral Reformers, as namby-pamby, goody-goody pietists, who are at home in a prayer meeting, but know nothing about practical politics. The Moral Reformer is a living protest against useless sentimentalism. It is just because he has the courage of his conviction to apply the truths of Christianity to public affairs, and to drive the devil out of authority in a Christian land, that there is such an outcry against him. The wishy-washy Christians who pray "Thy kingdom come" in the prayer meeting, and vote for sporting men and saloon represen-



MAY CAMPBELL, HAMILTON,
Ontario's First Silver Medalist.

tatives in the polling booth are the devil's best friends and his papers ought to deal kindly with them.

Anybody Can Object.

Why do not the temperance men that object to Advanced Prohibitionists and Moral Reformers spend some of the energy consumed in protesting against the foolish precipitancy of the aforesaid in doing something progressive on the lines their own judgments endorse? This continually deprecating the efforts of the vanguard is suggestive of the vain barking of the watch-dog as the express thunders through the farmer's back yard. Get on board and don't be a cur.



When thou makest a feast, bid the poor, the maimed, the lame, the blind, and thou shalt be blessed, because they have not where with to recompense thee: Matt XIX 21
If thou wouldst be perfect, go sell that thou hast and give to the poor. LUKE XIV. 12-14

I WAS HUNGRY AND YE FED ME.

COME OUT; BE SEPARATE; TOUCH NOT.

MARY T. LATHRAP.

In any such moral struggle as the temperance reform involves, he misses the sublimest vision who sees only the human forces engaged, with the human probabilities of success, and therefore stands trembling between expediency and righteousness in a choice of methods.

Any contest which touches the kingdom of Christ, the welfare of humanity, and the salvation of souls must of necessity sweep out into the unseen, and lay hold of spiritual forces.

Where is the strength of the liquor oligarchy of this country? Appetite,

avarice, greed of power, political policy, all these and more, are the seen forces to be overcome; but back of them is a Satanic conspiracy to ruin men in this world and the other, and to overturn the kingdom of God and of His Christ. Every blow struck by this power, therefore, is in open, bitter opposition to all Jesus came to accomplish. Not Satanic influences, but Satan himself, bears rule in this gigantic national iniquity.

Wherein lies the power of the temperance movement? Truth uttered by trenchant pen and eloquent lips, to which the world must needs pause and listen. Organizations composed of men who are willing to be counted for that

truth; and organizations of women, who, by prayer and social influence, seek to advance it. All these and more, but back of them, in them, breathing through them, is God himself.

Not divine influences, but divinity in person is on the field where eternal right is at stake, and souls are lost or won.

So this great reform, like those which have gone before it, arrays not alone the armies of earth, but other and greater armies darken the air, just beyond the line of our vision; while this contest, which stirs our hearts, moves Heaven and hell.

Satan cannot unconcerned look upon

the slaughter of souls through alcohol. This puts the battle beyond "flesh and blood" among "principalities and powers."

Now set Liberal and Conservative party policies, the tricks of political shysters, the value of office, and shallow sophistries of evil legislation under the steady blaze of God's judgment thrown on one side, with a shadowy gloom of retribution on the other, and see how they look.

Face bravely all the truth now and here, for between that blaze and gloom every soul shall stand to give account, unless revelation is a delusion, and the gospel preached from thousands of pulpits in this Christian nation a snare and sham.

In such a realm as this, traversed by such forces, "Expediency" has no place. A "choice of evils" is an impossibility. They may find room in the short-lived calculations of men, but never where the kingdom of light and the empire of darkness meet in decisive contests.

The truth admitted, then, and what Christian hesitates to admit it? that in such moral struggles the unseen are the mightiest forces engaged, there follow two inevitable conclusions. First, the final victory, however long delayed, must be with God and for the right; second, if we sin in the visible and human part of the warfare, we must come to that success by the same divine principles which are victorious in the realm of spiritual powers outside our own.

"They always win who side with God" is not only the trust of the Christian heart, but is the lofty belief of the patriot and student of history.

"God is on our side," said a comforting friend to President Lincoln, in the darkest days of the civil war, "I am most concerned to be on God's side," was the solemn reply of the heart-sore, weary man who was ahead of his country's thought, and therefore misjudged.

God with men is not simply a possibility, but a fact, where any evil is to be overthrown, and His power at hand makes victory assured. "What is the condition of His presence?" must therefore be the question of supremest moment to those who desire to see the temperance reform move on to the conquest.

In finding this we turn from half-truths and the vain reasonings of men to inquire what the Lord says for Himself in this matter.

"Come out from among them, and be ye separate; touch not the unclean thing, and I will receive you." This is the enlistment order, if we are going with God into the war.

Absolute separation from the evil, which is to go down, is the first condition. "Come out;" "be separate;" "touch not."

"The unclean" thing is in the land of judgment and destruction; like Sodom, it waits the fire of just indignation, and those who have complicity with it must suffer when that storm shall fall.

"Come out;" "be separate;" "touch not." Can that mean to "work with all parties?" to compromise on "high license?" to "tax and regulate?" and, in order to reach the best method, and find not the right but the attainable, go on casting the ballot for those whose highest ideal is to "regulate" and thereby perpetuate the "unclean thing"? Remember we are seeking the divine side of the battle.

The mighty necessities of this hour and this question are not lonely in the world's history.

So Israel was separated from other nations to accomplish Jehovah's will. So Moses went to the gate with the



A. M. FEATHERSTON,
Doubledon Counciller R. T. of T.

cry of separation when the camp was defiled by the worship of the golden calf. So Gideon found his dauntless three hundred who conquered by "lamps, pitchers" and a devout warfare. In this way moral victories have always been reached.

History bears witness that the devil has never been beaten with his own weapons. From behind his own defences, the prince of evil comes to defeat alone by the artillery of heaven, and they who use that artillery must leave the devil's camp.

There is a great deal of jelly-fish talk about good people agreeing upon the principles of the temperance reform but differing about methods, as if that were a very innocent matter, to be treated with silent charity; but the sin of these good people lies in the choice of methods. The liquor traffic is a social evil considered by itself. It is a political evil through the compromise legislation which sustains it. To these propositions most good men agree. A wrong method of treating this acknowledged evil is their sin.

We are at the hour when one tremendous thing in this reform is method. "Come out;" "be separate;" "touch not," is the method in the unseen where the Lord of Hosts is leading to victory.

The Weekly Templar, \$1.00 a year.

ON WHICH SIDE ARE YOU?

FRANCIS E. WILLARD.

No voter can help holding one of the four following relationships to the saloons in his community: that of ignorance, apathy, complicity, or protest. His neighbors could tell him which of the four he holds, with but little hesitation. "Oh, wad some power the giffie gie us, to see oursels as others see us." But he may be less clear than they, and even with the intention of being loyal to humanity's best interests he may be doing quite the contrary. But no man of the smallest intelligence can be ignorant of the fact that the saloon is to-day the chief destructive force in society; that the cumulative testimony of judge, jury and executive officers of law declares that fifty per cent of the idleness and lunacy, eighty per cent of the crimes, and ninety per cent of the pauperism comes from strong drink; that the saloon holds the balance of power in almost every city of a thousand inhabitants; that it is the curse of working men and sworn foe of home.

Apathy will doubtless account for the strange attitude of many voters, and "plty 'tis, 'tis true." They know that in these days of frightful danger and irremediable loss.

"There is no flock however watched and tended,

But one dead lamb is there;



THE STORY OF THE FOOLISH GIANT.

There was once a powerful giant capable of great deeds, but who was rendered almost helpless by being caught in a great trap which held him until he was in rags and very hungry. Yet when one tried to set him free the giant railed on him, saying, "Mind your own business, you meddling crank. Haven't I a right to live as I please?"

There is no fireside howsoever defended.

But has one vacant chair."

The voice of Rachel crying for her children, and refusing to be comforted because they are not, falls on their dull ears, but fails to reach their hearts. The physically weaker and unrepresented class cries out, "Look there!" while the finger of public scorn points at the dram-shop's open door; and broken-hearted women ask the unanswerable question, "Why do you permit this awful temptation—on one corner of the street the church, on another the school-house, between them our homes, the dearest places

upon earth, and just across the street the dram-shop, tempting our best beloved to ruin, and hedged about by the guarantees and safe-guards of the law? Why do you permit all this; why must we suffer it?" I can but think the men are few who will remain much longer shut up in the stronghold of their apathy, regardless of the plea and protest of American womanhood.

Conscious complicity with the saloon must certainly be rare among voters of intelligence, but unconsciously, perhaps, tens of thousands stand in this odious relationship to the accursed liquor traffic. Perhaps an analogy may help to make this clear. In 1833, when

I was organizing the W. C. T. U. in California, I noticed the protest of the state press against the ordinance by which the municipal authorities of Sacramento had licensed gambling. It was regarded as a disgrace, and calculated to bring discredit upon the "golden state." So strong was public criticism that the next Legislature adopted a general law forbidding any municipality to legalize the gambling curse. What was the defence set up by the city fathers of Sacramento? "Well," they said, "these men will gamble anyway; they always have, they always will. We think they ought to pay back a portion at least of their ill-

gotten galns into the public treasury, by way of helping to meet the extra expense caused by their nefarious trade. Besides," they added, in the old familiar language, "if we license this thing we can then regulate and handle it judiciously."

How that last word sounds to the average ear I do not know, but I have heard it in so many platforms and convention resolutions, where it "made a promise to the ear, but broke it to the hope," that in my dictionary "Judicious" is set down as having its root in the word Judas, and being the most hypocritical and contemptible word of our current vocabulary. Suppose the question were asked of any reputable voter, "Would you cast your ballot for a candidate who was pledged to license gambling?" he would reply with indignation, "I am insulted by such an implication. License gambling! Never, by my consent." But if you, my friend, vote to license the liquor traffic, I beg you to take notice that the saloon is the home of gambling—its natural habitat. It is the home of every vile and evil thing; the greater includes the less, and every time you vote to license the saloon you have deliberately voted to license gambling, immorality and every abomination which you can possibly imagine. You have placed the royal prerogative of citizenship, your ballot, as a link in the chain of causation, which shall lengthen itself out into every misery and every sin. You are in complete practical complicity with the gigantic crime of crimes. You are doing precisely what the saloon-keeper would have you do—what he is willing to pay bribable men for doing. You are his strongest friend, his most coveted partner, his most invincible ally.

Surely you are not willing to stand in this despicable relation of complicity, in the presence of sorrowful humanity and offended omnipotence? Take then the only reasonable and righteous attitude toward the greatest question of your time; let your ballot, which is your witness and goes on record with its solemn testimony, be your protest against the infamy of legalizing and deriving revenue from the sale of poisonous drinks. You are responsible for one vote—just one. Let it be cast with the solemn sense of your individual relation to the question now to be decided. Take that glorious motto of Harlan Page: "I will act as though there were no other one to act," and then so act that if the majority would follow your example, the saloon would speedily become an outlaw as an Ishmaelite on the face of the earth. "But I should lose my vote; the majority is bound to go the other way." Is it possible that a good man can beg the question thus? Such a reply classes him who offers it side by side with every saloon-keeper whose business to-day ranks among the off-scouring of the earth. The invariable excuse of these men is: "If I didn't sell, somebody else would!" Are you willing to parody their words and parallel their actions by reiterating, "If I don't vote wrong, somebody else will!"

The temperance women of this land are persuaded better things of you. Let me beseech you, then, my brother, on behalf of the unrepresented class which is fairly entitled at your hands to that representation which a Prohibition ballot alone can furnish, that you henceforth hold no other relation to the saloon than one of open, manly, steadfast protest, by your ballot as well as by your influence and prayers. Take toward this crime of liquor selling the same attitude that you do toward other crimes. If a murder is committed in your vicinity, is it nothing to you that you have no part in it? If laws are violated—as they are



JOHN H. LAND,
Dominion Secretary H. T. of T.

every day in the year—is it nothing that you continue law-abiding? If the illicit sale of alcoholic drinks goes on, is it nothing that this is done over your protest in your high character of citizen-sovereign? Have the sons of our country, with the noblest inheritance of moral training that mankind ever yet enjoyed, become dim-eyed to moral distinctions? Is the clear, clean outline of God's blessed "Thou oughtest," (thou owest it) blurred to the vision of this generation? Nay, verily, Prohibition is sure to win, and to win by your votes; and may God speed the day of its blessed victory!

THE LICENSE CURSE.

HON. GEO. E. FOSTER.

1. What license means.
It is important that in the first place we should get a clear perception of all that is meant by the word license.

The underlying idea is that of permission or allowance. A hackman's license, for instance, permits him to engage in the business of cab-driving, a marriage license permits two persons to be legally united in wedlock, and a liquor license permits a person to sell intoxicating liquors.

This permission or allowance always carries with it the idea of right. When a parent or teacher permits a child to do a certain thing, the child instinctively feels that the thing itself

is right and not wrong. Similarly, when the law licenses or permits anything to be done, it teaches that what it permits is correct in principle and expedient in practice. Again, the authority which permits a thing to be done will and must protect and support the person it permits against all that would annoy or harass him. If one permits his boys to go a-fishing, he must protect them to the extent of his power against all who prevent or interfere with their sport. So when the law licenses or permits any business to be carried on it is bound to protect the person licensed. The license or permission is generally coupled with certain conditions which the person must obey, and penalties are attached to the violations of these conditions. When, therefore, a community or a country issues licenses it does three things:

1. It calls the dram shop into existence and permits its work.

2. It declares that the dram shop is correct in principle and expedient in practice.

3. It pledges its authority to the protection of the dram shop, in its congenial and permitted work.

II. What is it we license. Before a community calls an institution into existence, declares it right, and pledges protection to it, the people should carefully consider what are its aims and effects.

1. It provides nothing useful. No fabric to wear, no food to sustain the body, no implements of labor, no books to inform the mind, no article of comfort for the home, nothing that adorns civilization, elevates society, or adds a single impulse of good to the community, can be found on its shelves or within its four walls. If every dram shop in Canada were to be burned to-morrow, the country would not lose a single iota in all that goes to clothe, feed, develop and beautify her people.

2. It encourages idleness. A dram shop immediately reduces "loafing" to a fine art. It is a convenient place to "drop into." Some of the "boys" are always on hand. There is constantly something to hear or see. Games for the idle hour are ever ready. Drinks are forthcoming at any moment, and stories and songs fill in the intervals. All are invited and welcome to stay. And thus the dram shop is continually turning the active and industrious into the idle and shiftless. Thus it is a standing peril to the children in its neighborhood.

3. It is a school for tippling. The principal object of the dram shop is to get sober people to tipple, and tippers to drink to excess. It exists for no other purpose.—If it succeeds in doing this its gains increase; if it fails, it starves and dies. Unless it is able to turn sober children into drinking men and women, it must cease with the present generation. So its aim is to debauch each generation of children. It greedily eyes the school and homes, and sets itself to trap the innocent. The "stand" is chosen in the most public resorts, the temptations are made as alluring as possible, the bar-keeper is selected with this point in view, the host puts on his blandest manner—all to gain custom; that is, to induce sober people to tipple and tippers to drink more and more. In no other way can they reap their harvest of gain.

4. It breeds disorder, vice, poverty and crime. We would scarcely ever hear of a brawl or fight if it were not for the dram shops. When people are cool, collected and masters of themselves, there is almost perfect peace and quiet. But the dram shop changes all these conditions. It collects in heated rooms all sorts of characters, the vicious and the innocent. It frenzies them with strong drink, launches them into the wildest disorder, and the bloodiest quarrels. Nine-tenths of the crimes against good order, decency and the person, are the traceable outcome of the dram shops. There, idleness breeds mischief, the vicious corrupt the innocent, the vulgar, indecent and blasphemous gradually poison purity, wages are squandered, self-respect is lost, passions are inflamed, and the seeds of crime sown broadly. No words can portray the mischiefs and miseries that brood and breed in the dram shops of our country. If malicious ingenuity had racked its brain for a thousand years, it could have devised no more thorough and efficient agency of corruption than are these.

5. It antagonizes every influence of home and school and church. The dram shop rivals the home, and in innumerable instances robs it of loved ones, breaks it up and ruins it irretrievably. There is no community cursed with a dram shop but can point to one or more ruined homes as monuments of its terrible and deadly antagonism.

The dram shop nullifies the work of the school. It renders parents indifferent to the education of their children, it brings poverty and woe, and so keeps little ones from the school,



NINETEENTH CENTURY STATESMANSHIP.

The liquor question, you know, is only a subordinate issue—a mere matter of the destruction of life and character under legal sanction!

or it drives them out on the streets to beg and to steal. A large percentage of the children of our country are grown up in utter or comparative ignorance because of such hardening and corrupting influences.

The dram shop blocks the path of the church. The Christian church spends millions of dollars to-day in the field of foreign missions, sends out hundreds of missionaries, and makes thousands of converts each year. But for every one convert she makes in other lands, the dram shop destroys full one hundred souls in Christian countries. And here among our pulpits and by the very side of our preachers it is easy to see that the dram shops lead as many downward as the churches lead upward.

We are asked then to license an institution which provides nothing useful or beautiful; causes and encourages idleness; teaches tippling and drunkenness; breeds disorder, vice, poverty and crime; antagonizes our homes, schools and churches. Can we, dare we call such institutions into existence, set them up in our midst, sanction their work, and protect them in it? Are the interests of our homes, our society, our children and our neighbors to be sacrificed to such a demand? And for whose interests? That one in

five hundred may become a dram seller and make a lazy living at the expense of all we hold dear; that the other four hundred and ninety-nine may bear the burden and suffer the misery.

III. What the voter does by licensing it. Christian voter, before you cast your ballot for the dram shop, please think that by your licensing it:

1. You compromise with wrong. Suppose a man comes to you and says, "Sir, you have a nice boy growing up there. I will pay you one hundred dollars if you will give me the liberty to teach him to tipple and drink. I will not compel him, but simply use attractive display and persuasion upon him."

You indignantly repel the awful proposition. But a friend standing near, says, "You might as well take the one hundred dollars; if you refuse, he will get your boy in some secret and illicit way, and teach him to drink. Your boy will learn to drink all the same, and you will have the one hundred dollars." And yet you repel with perfect abhorrence the suggestion that you should allow anyone, for a money consideration, to attempt the ruin of your boy. But when a man goes to your corporation and says, "I will give you one hundred dollars if you

will allow me to teach as many of the boys in your country or city as I can allure to tittle and drink," what do you say?

In the first case the man wishes to try his arts upon one boy, and that one yours; in the second place he proposes to try his arts upon all the boys, your boy included. It would have been infamous for you to have accepted his money and delivered your boy over to his seductions: is it not all the more infamous for you to vote to take the money and deliver all the boys of the corporation over to his wiles? You would not compromise with wrong when the proposition for private corruption was made; a thousand times less should you do so when it is proposed to attempt a wholesale and public corruption.

2. You go into partnership with the traffic. When you license the dram shop you practically say: "Give us a portion of your gains, and you keep the remainder." You thus become the silent partner, and are paid for your silence. The dram shop ruins your neighbor's son; you can say nothing, you will get your percentage of profits made out of its ruin. The dram shop destroys a happy home, and mother and children sit weeping and broken-hearted in its ashes. You must be quiet, for in your pocket clinks a portion of the silver into which that happy home was pitilessly transmuted. And when at the end of the year the dram seller counts up the gains—while outside you behold the ruin, the vice, the misery and the sorrows which have been wrought—he invites you in and with almost demoniac leer says to you, "I know it looks ugly out there, but I have the gains and here's your share, sir. We're partners, you know."

3. You lend it respectability and sanction. The liquor trafficker without license is a vagabond, a bankrupt, an outlaw. It slinks about with the brand of Cain on its brow—whoever finds it may slay it.

The very moment you license it, it is entitled to claim full citizenship; it lifts its head boldly on your best streets; it is recognized as full brother to every useful and legitimate business; it wears the full flowing garments of respectable sanction, and leans for support on your schools, your churches and your laws. When it struck a blow before it was done furtively and in constant dread of punishment; now it bares the sword in full view of all, and slays right and left. It enlarges the borders of its garments, and with all the prestige of city and state authority launches out into its congenial work.

To all appeals and remonstrances it can then triumphantly reply, "I have the people and the law at my back, sir, and my business is as good as any other." Every voter who casts his ballot for license practically throws his own mantle of character and respectability about the traffic and endorses its work.

4. You arm it for its work. The dram shop is ready in essence. There is the man who wants to sell. There is the place completely fitted up where he wishes to sell. There are the liquors in bottles and kegs which he is ready to sell. But the door is barred, bottles are undisturbed, the man is waiting and no work of demoralization has commenced, and it will not commence until you and the other voters order it. Legally and virtually the machinery of destruction is motionless until you give the word. That word is the license power. Withhold it and all is well; give it, and immediately the evil work begins. Do you not see how you—the voters—give potency and activity to the dram shop?



DAVID AND GOLIATH.

"But I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied."—1 Samuel 17 : 45.

You arm it. You erect a citadel for it out of which it issues to the constant attack. You place the law and police behind it, and no matter how many it slays and destroys no vengeance can overtake it.

Without license all is different. It then has no abiding and secure place. It haunts the alleys and dark ways. Wherever it shows its hand, the law descends upon it. If it injures, the injured one can demand and obtain redress. It is hunted by the minions of the law and has the registered condemnation of the people hung over against it—a continually impending sentence.

5. You become responsible for what it does. When the unlicensed dram shop piles its illicit trade and works its evils, the whole weight and responsibility fall upon the head of the law-breaker. Him the law holds guilty in the sight of heaven.

When you license it, you—the voters—share the responsibility for all the ruin that is wrought. Has it rified a home? You made it possible, and as the just eye of God looks down upon the desolate earth, and listens to the cry of the lone ones for vengeance, He sees the poor over-tempted appetite-ridden one at whose feet lies part of the guilt; He sees the dram seller behind the bar who pitilessly fed the passion for drink which finally burn-

ed out all love and duty; and He sees behind all, the men who placed the dram seller in the position to cause this ruin, and He holds them responsible. They had a part in the desolation of that home, and will He not make requisition at their hands?

Arise quickly, O Christian voter, and come out from this awful partnership, which throws upon your soul part of the guilt for every broken heart, every saddened home, every wrecked life, which, but for the dram shop you placed in their way, might have been singing for joy, brightened with sunniest hope, and filled full of refining influence.

Gaining Prestige.

The vote polled for the Patron-Prohibition candidates in the eight constituencies they contested in the recent Manitoba elections was 2,336, or more than the total vote cast for the five successful Conservative candidates. Such a fact goes far to show that the nascent new party has a strength sufficient to compel respect for its pretensions. Reform is in the air, and sooner or later will triumph.

"The Weekly Templar" is the only national journal of the Prohibition movement in Canada.

THE CURSE OF THE LICENSED LIQUOR TRAFFIC.

A. A. PHIPPS, A. M.

The effects of alcohol are a crowning curse. Its horrors have never been fully portrayed. No pencil is black enough to paint the picture and do it full justice. No tongue is eloquent enough to tell the sad story in all its dreadful details. The use of alcohol is a wide and withering scourge. It is a physical curse: blinding the eyes, blistering the tongue, deranging the stomach, paralyzing the nerves, hardening the liver, poisoning the blood, conculating the brain, inducing and aggravating many diseases, and digging myriads of premature graves. It is a financial curse: draining the pocket, inviting poverty, diminishing comforts, multiplying miseries, filling almshouses, and creating hard times. It is a mental curse: clouding the judgment, dethroning the reason, promoting ignorance, producing imbecility and transforming its unhappy victims into maniacs and fools. It is a moral curse: weakening the will, inflaming the passions, hushing the voice of conscience, and preparing the way for every vice and crime.

You can never remove the curse by legalizing the crime. The colossal curse of drunkenness will continue so long as drunkard factories are permitted, protected and perpetuated by law. A liquor license law is the most reprehensible thing in this great Republic. I religiously hate, abhor, repudiate, and abominate it, in any form or for any price. Let me file four objections to liquor license:

1.—It is wrong in principle. Ten thousand legal enactments can never make it right for one man to run a business that tends directly to make paupers, criminals, lunatics and idiots of his neighbors. To sanction a great wrong, is itself a wrong. He, therefore, who votes for license, becomes particeps criminis—as guilty before God as the man who stands behind the bar. A church that expels the rum-seller ought to expel every man who votes in favor of licensing the rum-shop.

2.—It is ruinous in policy. Even if the traffic paid a thousand times the revenue it does, it would be a burning shame to run our government with such blood-money. The heathen Emperor of China teaches America a worthy lesson when he says: "I will never consent that the State shall seek profit from the suffering and degradation of the people." But from a purely financial standpoint, the license-policy is "penny wise and pound foolish."

3.—It is lame logic. Acting upon the philosophy of a license law, you approve the cause and condemn the effect. You authorize a drunkard-factory, and punish the drunkard; poison the men by law, and then imprison them for allowing the poison to work.

4.—It is a failure in practice. We know it, for we have tried it. We have tried it long, tried it thoroughly, and tried it in every shape. Dr. Lees well says: "Britain has tried, other nations have tried, restriction and regulation. The experiment has failed—miserably failed!" It is obviously the devil's flank movement on Prohibition. The dramshop can never be "regulated" into anything safe or decent. You might as well try to regulate rattlesnakes into harmless playthings for your children.

The axe must be laid at the root of the tree. This deadly upas is not to be watered, fertilized and perpetuated by license laws, but cut down by the Prohibition axe, for Prohibition is the only effectual remedy for this ghastly disease.



CAUTIOUS OVERMUCH.

DRUNKARD'S WIFE—"Oh! sir, for God's sake, use all your powers to put an end to this horrible License System that is crushing us body and soul."

MR. LAURIER (politely)—"Horrible, you call it! Ah, madame, if I were only certain that the System is not good; but you see we haven't taken the Dominion Plebiscite yet!"

The power to annihilate the liquor-traffic resides in the government. But the people are the government, and when the people get ready to strike the decisive blow, the work will be done.

It is a moral educator. Judge Sprague wisely said: "The morality of no people can be maintained above the morality of their laws." A good law—taking the side of virtue and sobriety—improves public sentiment and educates the people upward. But a bad law—winking at vice and sanctioning

crime—debauches the public conscience and drags the people to a lower level.

Put it into the constitution of every State. Put it into the Federal Constitution. Then give us a dominant party, back of the law, that really indorses the principle and is willing to live or die by it. That will give us Prohibition in fact.

If all the saloons of your town would resolve to emigrate, what would you lose?

You
Will
Not
Easily
Believe
That
You
Can
Secure a
Genuine
Bagster
Bible
Of this
Size
With
New
Lesson
Helps
For a
Few
Minutes
Work.

THE TEMPLAR

A CRUSADER FOR SOCIAL REFORM



BIBLE



The Latest and Best Teachers' Bible, containing a Temperance and Prohibition Lesson Help.

You May Have a Copy Free.

This cut will give you an idea of the size and style of our elegant new Teachers' Bible, but as it is a photographic reproduction, the type does not come up nearly so clear and beautiful as in the book itself. It is the largest size of the magnificent "New Bagster" Teachers' Bible, containing in addition a lesson help, indispensable to Temperance workers, on Temperance and Prohibition. It is printed on fine, genuine Bible paper, red under gilt edges, rounded corners, full divinity circuit, morocco binding, gold ornamentation, everything first-class, and splendid value for a Five Dollar bill, and you may have it as a gift.

Don't Write for Information,

but read carefully what is stated here and on other pages about this wonderful proposition, and then act promptly upon it. Remember that this is not a cheap premium Bible, but a genuine "New Bagster," the best Teachers' Bible in the world, printed from new type with new Bible Helps, and three times as many subjects treated as in the Oxford, and in addition eight pages of nearly ten thousand words of an analytic and synthetic treatment of Bible teaching on Strong Drink and the Drink Traffic.

What It Is Not.

The Templar Bible must not be confounded with shoddy and imitation Bibles which are on the market. It is not an American reprint or a photographic reproduction of an old Oxford. It is not an obsolete edition of Teachers' Helps. It is not bound in sheepskin made up to imitate in or worse. It is not a pearl or ruby print that will destroy your eyes. It is a first class product of the printers and bookbinders-art, a book that has hitherto been sold for \$6 to \$7.50. Its lesson help and maps are the latest product of the ripest scholars, and in this respect it bears the same relation to other Teachers' Bibles, that the Standard Dictionary bears to Webster and Worcester. It contains moreover 16 beautiful full page color engravings, a new feature.

You May Claim as a Present

one of these beautiful books if you will secure three new annual subscribers to "The Weekly Templar," Canada's great and only National Prohibition Journal. Subscription price, one dollar per annum. Read all about this marvellous distribution of Bibles in another column on another page, but do not let a day slip until you secure your prize. The Bibles are being distributed in this manner to advertise them, and the number that will be sent out as premiums is limited.

THE TEMPLAR PUBLISHING HOUSE

HAMILTON, ONT., CANADA.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.

24 And his fame went throughout all Syria, and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

CHAPTER 5.

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of the least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

A. D. 31.

For, to them.

ech 9. 35.

Lu. 4. 16, 44

Ex. 20. 14.

De. 6. 17

ech. 24. 14.

Mar. 1. 14.

ech 8. 16, 17.

Ps 101. 3.

John 3. 15.

ye e vain

follow

2 Sa. 6. 20

De 16. 16, 17

Lu. 6. 17, 19

Pr. 25. 9.

Lu 12. 54, 59.

Lu. 8. 20, &c.

Is. 57. 15.

60. 2.

Is. 2. 6.

Is. 41. 3.

Ecc. 7. 10.

John 16. 20.

2 Co. 1. 7.

Is. 37. 11.

Job 31. 1.

Pr. 6. 25.

Ps. 145. 19.

Is. 65. 13.

For, do

cause thee

to offend.

Pa. 41. 1, 2.

Ps. 24. 3, 4.

He. 12. 14.

1 Jno. 3. 2, 3.

Pa. 34. 14.

Ro. 8. 13.

1 Co. 9. 27.

11c. 3. 13, 14.

Saying.

De. 24. 1.

Je. 3. 1.

Mar 10. 2. 9

ech. 19. 9.

1 Co 7. 10, 11.

2 Co. 4. 17

Mar. 9. 50.

Lu. 14. 12.

Su. 30. 2.

De. 23. 23.

Phi. 2. 15.

ech. 24. 16. 22.

Ja. 5. 12.

The word,

in the original,

signifieth a measure

containing about

a pint less than a peck.

He 21. 2, 10.

1 Pe. 2. 12.

Jeh 3. 15.

Is. 42. 21.

1 Pe. 4. 6, 8.

Ja. 5. 12.

Ec. 21. 24.

Lu. 10. 17.

Pr. 29. 27.

23. 28.

Ro. 12. 17, 13.

Is. 50. 6.

1 Sa. 2. 30.

ech. 23. 23. 29.

Phi. 3. 9.

De. 15. 7, 11.

21 Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee,

24 Leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, while thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all, neither by heaven: for it is God's throne:

35 Nor by the earth: for it is his footstool: neither by Jerusalem: for it is the city of the great King.

36 Neither shall thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea: Nay, nay: for whatsoever is more than these, cometh of evil.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it hath been

Don't
Let a
Day
Pass
Until you
Settle
Your
Claim and
Win the
Tempting
Prize.
Read
About the
Grand
Offer on
Another
Page of
This
Magazine.
Don't
Miss
It.

PERNICIOUS CUSTOMS OF SOCIETY.

JOHN B. FINCH.

Society tries men for their acts, institutions for their results. If the liquor traffic builds up its customers socially, morally, intellectually and financially, no argument can justify its overthrow; but if it tears down its customers, socially, morally, intellectually and financially, no sophistry can justify society in continuing it. I hope I have liquor dealers before me to-day; and if so, they will please correct me if I misstate the results of their traffic.

Four workmen were paid off last night. Each received twenty-five dollars. On the way home, one spent a large part of his money in a dry goods store, one in a boot and shoe store, one in a hardware store, and the other commenced last night, and is continuing to-day, to spend it in a saloon. Each of these men has a family to provide for and educate. Next Wednesday we will visit the homes of these men. We enter the home of the man who spent his money with the dry goods merchant, and ask what his family received in exchange for his hard-earned dollars. His wife would show us the new dresses, and say: "We needed the clothes, the merchant needed the money, so we traded"—an exchange of values benefitting both parties. The same answer, simply varied to the articles purchased, would be given by the wives of the men who traded at the boot and hardware stores; but when we enter the home of the saloon customer to ask, the misery, wretchedness and poverty would answer before the lips could utter the question. The saloon takes material values from the customer, and returns something worse than nothing. Far better for the man if the drunkard-maker had simply robbed him, for then he would have a clear head and sound muscles to go on and provide for his family; while by purchasing and drinking liquor he is temporarily unfitted for work, and sent home a maddened brute to abuse and insult those he should love and protect. To illustrate more fully, let me ask a liquor dealer a hypothetical question: "Mr. Dealer, suppose a young man, standing high in social and business circles, commenced to patronize you to-day and does so for the next ten years, all the while increasing the time spent in your saloon and the money spent at your bar. At the end of ten years what will you have done for that man in return for all the money and time he has given you?" Must not the dealer answer: "He would have been better socially, morally, intellectually and financially, if he had never entered a saloon." Another, please: "Suppose a man with a family patronizes you in the same way, and for the same time, what will you do for his family in return for father's money and time?" The answer must be: "The family would have been better off, and the children had a better chance for manhood, if the father had never entered a saloon." No liquor dealer dare deny that the whole tendency of the saloon is to degrade its customers. The bar-room, under whatever name, is a nursery where criminals and paupers are bred—a cradle where vice is fondled and rocked. Its path through the ages is stained with blood and tears and made horrible by the countless skeletons of its victims. Several young men enter a saloon to play billiards. They do not care for liquor, but "when they are with Romans they must do as Romans do," and they drink to be social. The business outlawed and driven into holes, would be followed by the victims it had ruined and chained, but not by the boys of the land who care

nothing for drink. The effects of the use of alcoholic liquors on the individual as a social being would justify the State in destroying the trade that encouraged its use, but the political effects of its use make it imperative that it should do so.

The people do not need or want two governments to enforce the law. Demonstrate that two governments—one public, one private, one supported by public tax, one by private contribution, are necessary to enforce law in this country, and you have proved our democratic government to be fatally weak and defective. What we want most is entire Prohibition by and through laws faithfully enforced, and this can only be secured by a combination of the people in a party with Prohibition as its dominant issue.

PROHIBITION THE ULTIMATUM.

V. A. PHELPS, V. M.

The liquor-traffic is a gigantic crime. It is a destroying intruder. We need the store, the school, the mill, the church. These are all uplifting forces, and we bid them a hearty welcome. But where under the shining sun is there any need of a brewery, a distillery, or a dram shop? What want does that supply? What sorrow does that alleviate? What home does that make happy? Does it add thrift to your farms, skill to your mechanism, brilliancy to your orations, or nobility to your character? There is absolutely no need of a single saloon.

It is a fatal temptation and a snare. It is a man-trap and a death-trap. No wonder that Lord Chesterfield, in words as eloquent as they were burning, should say of rum-sellers: "Let us crush out these artists in human slaughter, who have condemned their countrymen to sickness and ruin, and spread over the pitfalls of debauchery such baits as men cannot resist." It is a commercial fraud. It is full of shams, hollow pretenses, and false claims. It takes a blessing, and gives back a curse. It takes your money, but fails to return a fair equivalent. Bar-room bargains are essentially wanting in the principle of quid pro quo, or commercial honesty. Otherwise, saloonists would display their goods in their front windows, and put the drunkards they manufacture upon exhibition at the county fairs, instead of skulking behind painted panes and screen doors.

It is a monster of cruelty. It is conscienceless, unprincipled, and cruel as the grave. It is a traffic in tears and groans and blood, in vice and crime and misery. The rum-seller is rarely moved by widows' tears, though they swell into rivers of agony. With his heart encased in stone, he piles his infamous trade and hoards his unhallowed wealth, regardless alike of the claims of God and the cries of his murdered victims. For heartless cruelty and desolating results, the highway robber is not to be compared with the vender of alcoholic beverages. The former simply says, "Your money, or your life!" The latter, with more exacting demands, says to his unresisting victims, "Your money, and your life!"

It is a prolific crime-breeder. Judges, lawyers, chaplains and prison-wardens unite in testifying that the dram-shop is the fruitful cause of at least three-quarters of the pauperism, rascality and crime that spread their dark wings over our land. Chief Justice Coleridge said: "If we could make England sober, we might shut up nine-tenths of our jails." This is doubtless equally true of America.

It is a domineering oligarchy. The half-million men who are engaged in

making and selling liquor seem determined to rule the other sixty millions with worse than a rod of iron. They are insolent and defiant to the last degree. Already they sit supreme in our national Congress, and they walk our legislative halls with a swing of conscious triumph. With a face of triple-plated brass they command all classes to bow in base servility at their feet. Alas, that they succeed so well in bribing law-makers, bulldozing officers, muzzling ministers, handicapping editors, and controlling the business men of our great but imperiled nation!

It is an intolerable burden to the State. It is a burden on every back; a blight on every industry. It is wasteful—it is destructive. Think of nine hundred million dollars as our direct annual drink bill, and an equal sum to cover the sad consequences! More than half of this vast amount is expended by laboring men at the sacrifice of personal comforts and family necessities. This alone is sufficient to produce "hard times." Why should not the poor men of this country strike off their own chains by striking every saloon into hopeless flinders?

It is a deadly foe to the church. Nothing like the saloon power to-day paralyzes the pulpit, blockades the pew, hardens human hearts, alienates men from the sanctuary, forestalls revivals of religion, and rises like a mountain in the path of Christian civilization. It is a terrible fact—sad enough to make angels weep—that the two hundred thousand grog-shops of this nation are doing more to curse the people than all the churches are doing to save them.

PROHIBIT THE TRAFFIC!

H. FEMPLE.

Prohibit the traffic! Our fathers of old,
Who loved their dear country far better than gold,
Arose in their might, in their horror and shame,
With their sternly set lips and their eyes all aflame,
When dishonor, unclean, her black banner outspread,
And her hot breath laid low stalwart men with the dead,
When "down with the evil" was heard through the land,
And the power of the brain and the force of the hand
Were enlisted to stay the invader's array,
Then freedom's oppressors they banished away.
Prohibit the traffic! Truth's banner now waves
O'er islands once trodden by British-owned slaves;
For the heart of the nation was sound at the core,
And decreed that the slave trade should cease evermore;
The black man was freed, and our great flag, once stained
With the blood of our brothers, downtrod and enchained,
Now rides in proud triumph across the wide sea—
The emblem of Britain, unfettered and free.
No more to be furred, or have scorn at it hurled,
But to guide to the light all the lands of the world.
Prohibit the traffic! Why not? we demand?
Do you fear that the blood will remain on the hand?
That the ghosts, who are doomed, of drink's victims untold,
Shall prevent the enjoyment of tear-rusted gold?

Do you dread the cessation of ill-gotten
wealth?
Do you fear for a wound in the na-
tional health?
Do you dream of a loss of our national
fame,
And a lessening of dread at an Eng-
lishman's name?
If not founded on right, but depending
on might,
These things are accurst by the
Author of Light.

Prohibit the traffic! Great Britain's re-
nown
Must possess as its symbol a heaven-
approved crown:
Every gem in its circle a tear from the
sky,
No jewel set there came not from on
high:
The gold must be pure, and the ermine
unstained;
For the Queen of the Seas must be
never arraigned
In the high court of nations with trea-
son to truth—
With dishonor to age, and betrayal of
youth;
She must shine as the sun, and her
warfare be won
By the weapons of God ere her race
she can run.

Prohibit the traffic! This land of the
free,
Whose argosies conquer the stormiest
sea,
Must arise in her might, and her
tyrant defy,
She must strike, swiftly strike, like a
bolt from the sky;
For her shame in the drink and her
horror is strong—
As she thinks of the years overcrowd-
ed with wrong—
When the cry of the victims ascended
on high,
Ere they sank, all forgotten, to sicken
and die;
For the sad wailing sound, seeking
pity around,
Found it not, and came back with a
sigh to the ground.

Prohibit the traffic! from evil and
wrath—
Make safe for the children life's dan-
gerous path,
Must they meet the drink fiend in a
long weary strife
As they fight, badly armed, the great
warfare of life?
Have they no other foes in the struggle
for bread—
That the giant of drink they must
stretch with the dead?
Shall the tempter exert his vile wither-
ing power,
The blossom to scorch in its bright
opening hour?
From the voters who go with their
hearts all aglow,
Let the land be aroused by a thunder-
ous NO.

Prohibit the traffic! The trade of our
land
Is worn to the heart by this hot, iron
band;
The workers depart from their dear
native shore,
And the land of their fathers shall see
them no more;
The strikes are increasing, the wages
decay,
And the work, like the workers, is
passing away,
And all that this parasite, true to his
birth,
May arise in his pride, and inherit the
earth.
Unfetter our trade, ere the grave
shall be made
Into which our prosperity deep shall
be laid.



GEO. H. LEES,
Grand Councilor of Ontario R. T. of T.

Prohibit the traffic! The Gospel stands
still,
Confronted for long by this terrible
hill;
The slums of our country are seething
in drink,
No bulwark prevents us from ruin to
sink.
In shade of cathedral, with never a
fear,
The hope of high heaven is bartered for
beer;
And parents for wine their sweet
children still sell,
And go down with a laugh to the ter-
rors of hell;
Yea! this horrible sore is within the
church door—
Cast it forth, and the sanctuary's
glory restore.

Prohibit the traffic! The moment has
come
When the people, once cowering, all
torpid and dumb,
Have awakened to consciousness, free-
dom, and voice,
And for right and religion have made
a bold choice.
They claim but their rights, and they
claim nothing more.
And who their advance will oppose
with closed door?
Shall Lords, Commons, Crown inter-
pose a weak "Nay,"
When the people command they stand
back from the way?

They must yield in their pride, or the
swift rising tide
Shall come down in its fury, and sweep
them aside.

Their Common Enemy.

"And the same day Pilate and Herod
were made friends together; for before
they were at enmity between them-
selves."—Luke 23: 12. It is an open
secret, said the Hamilton "Times,"
that members of both political parties
desire the defeat of Mr. Buchanan in
South Wentworth, as a disturbing ele-
ment.

Constitutional—and the Other Way.

"Mr. Foster replied there were two
ways—one by the simple constitutional
means of making Prohibition a direct
issue at the polls and elect men pledg-
ed to support a Prohibitory liquor law;
the other by what was known as a
plebiscite."—Hansard, 1891, page 1308.
Such was the reply of the Finance
Minister to the question of the Rev.
Dr. Potts: How would the Government
ascertain whether the people wanted
Prohibition and would stand by it and
take all the attendant consequences? It
would appear that making Prohibition
an issue at the polls and electing men
pledged to support it is the "simple
constitutional" means of bring about
this reform; the plebiscite is of another
class—the trick of the politician.

MORAL SUASION OR PROHIBITION?

JOHN B. GOSCH

A young man once advised me to advocate pure moral suasion. At a meeting when this young man was present I said to the audience, pointing to him, "Some say we ought to advocate moral suasion exclusively. Now I will give you a fact. Thirteen miles from this place lived a woman who was a good wife, a good mother, a good woman. I then related her story as she told it. My husband is a drunkard; I have worked, and hoped, and prayed, but I almost gave up in despair. He went away and was gone ten days. He came back ill with the small-pox. Two of his children took it and both of them died. I nursed my husband through his long sickness—watched over him night and day, feeling that he could not drink again, nor even again abuse me. I thought he would remember all this terrible experience. Mr. Leonard kept a liquor-shop about three doors from my house, and soon after my husband was well enough to get out, Mr. Leonard invited him in and gave him some drink. He was worse than ever. He now beats me, and bruises me. . . . I went into Mr. Leonard's shop one day, nerved almost to madness, and said, "Mr. Leonard, I wish you would not sell my husband any more drink."

"Get out of this," said he, "away with you. This is no place for a woman; clear out."

"But I don't want you to sell him any more drink."

"Get out, will you? If you wasn't a woman, I would knock you into the middle of the street."

"But, Mr. Leonard, please don't sell my husband any more drink."

"Mind your own business, I say."

"But my husband's business is mine," she pleaded.

"Get out! If you don't I will put you out."

"I ran out and the man was very angry. Three days after, a neighbour came in and said, "Mrs. Tuttle, your Ned's just been sent out of Leonard's shop so drunk that he can hardly stand!"

"What! my child, who is only ten years old?"

"Yes."

The child was picked up in the street and brought home, and it was four days before he got about again. I then went into Leonard's shop and said: "You gave my boy, Ned, drink."

"Get out of this, I tell you," said the man.

I said, "I don't want you to give my boy drink any more. You have ruined my husband; for God's sake cure my child," and I went upon my knees, and and tears ran down my cheeks. He then took me by the shoulders and kicked me out of doors.

"Then," said I, pointing directly to my friend, "Young man, you talk of moral suasion? Suppose that woman was your mother, what would you do to that man that kicked her?" He jumped right off his seat and said, "I'd kill him! That's moral suasion, is it? Yes, I'd kill him, just as I'd kill a woodchuck that had eaten my beans."

Now, we do not go as far as that; we do not believe in killing or persecution, but we believe in prevention and Prohibition.

"The Weekly Templar" reaches nearly every postoffice in Canada.

Twenty-five cents will pay for a trial trip of three months to "The Weekly Templar." Address "The Templar" office, Hamilton, Ont.



ROBT. J. FLEMING, ESQ.,
Mayor of Toronto, Ont.

DEACON RADICAL TO THE BRETHREN.

I.

My language, brethren, is rough in style.

In spots it is rather plinted.

But it's quite superfluous usin' 'em

When rubbin' the Lord's anointed.

With sugar pellets you're dosin' yet

The fallin' Daughter o' Zion;

But what she wants is a reg'lar sweat

And purglin' and purifyin'.

II.

You may call the license of barley-juice

A speretchel sort of sinnin'.

But sure as you're born, there's some-

thin' loose

In your holiness' underplinnin'.

Make sarch; you'll find, if I don't mis-

take,

The work of an alrthly varmint,

Or else the trail of a sarpint snake

A sillin' your Weddin' Garment.

III.

That Dutch distiller you've whistled

In

To the tune of a thousand guilders—

Just figger him thumpin' his violin

With the Four-and-twenty Elders.

If the Church loads up—now mark me

well—

With baggage like old VanGuzz'em,

She'll be campin' for quite a spell

Outside of the New Jerusalem.

IV.

You've larned, I s'pose, from the li-

cence-bill,

That wonderful eddicater,

You kin run the Church with a whis-

key mill,

The same as the Legislatur.

When hitched to music, it makes the

old

Doxology roar the louder;

"Praise God," you sing, to the clink of

gold,

While it grinds your voice to pow-

der.

V.

Our parson thinks it is rather hard

For folks to be criticizin';

But if he's gettin' his feelin's jarred,

It's nuthin' at all surprisin';

For I kin speak from experience—

If you make up your mind to strad-

dle

And ride a political barbed-wire fence,

You must do it without a saddle.

VI.

We're buildin' a house for Uncle Sam,

As well as the Blessed Master;

And he won't be gulled by the flimsy

sham

Of political lath and plaster.

Your steepled church with its golden

gate

And beautiful stun foundation

Will never stand, if you build the State

With the drift-wood of creation.

VII.

Though ready, you say, to up and fine
If there comes a ginerril risin',
When most you're needed, you lie
supine,
Condonin' and compromisin',
If you will nurtur your sympathies,
And pint 'em in that direction,
I s'pose you'll fine in the ginerril rise
At the ginerril Resurrection.

VIII.

Some folks' slumber is mighty sound—
There's nuthin' at all inspirin',
Though revolution is roarin' round
And the freedom-guns are firin';
You'll dally, I s'pose, while duty calls
Till the Lord is clean disgusted,
And then go buttin' at cannon balls
Till your wooden heads are busted.

IX.

You know it, brethren, as well as I;
It's clear as the Scriptor pages—
If your a-clingin' to Rock-and-rye,
You've slipped from the Rock of
Ages;
And as you ponder the Blessed Word,
You'll see, if your heads are level,
Folks can't do preachin' to please the
Lord.

While votin' to please the Devil

—Alonzo Brown

FLEMING AND SPENCE.

"The Templar" extends hearty congratulations to a couple of Alliance leaders who have scored signal victories in Toronto's civic contest. Canadian Prohibitionists generally will rejoice in their success. It would be too much to claim that their election is a decided victory for Prohibition, because the question could only be a secondary issue in municipal politics, but it is a victory for Prohibitionists. The liquor forces went solidly with their opponents and the Temperance forces went solidly with the successful Temperance men.

Robert J. Fleming, who defeated Ald Shaw by nearly two thousand votes, was returned a third time as mayor of the Queen city. He was defeated by Mayor Kennedy when the Temperance people were divided, but has always won when his opponent was unfriendly to Temperance. In this contest he had the support of the Prohibitory Union, the W. C. T. U., and, practically, all the temperance organizations. The votes of women were largely brought out, and were in his favor. Mayor-elect Fleming is practically, if not nominally, the head of the Ontario Alliance, and he presided at the last Dominion Prohibition convention held in Montreal.

Mr. F. S. Spence, than whom there is no better-known Prohib. in the Dominion, headed the poll for alderman in his own ward. He has been defeated repeatedly in the same ward, but has at last secured a triumph. His defeats in the past were mainly due to the misrepresentation and abuse which were heaped upon him because of his Prohibition record. But as the electors came to know him they discovered his ability and breadth of view, and gave him their confidence. He is Fleming's first lieutenant, and has been a tower of strength to his leader.

The election of these men helps to demonstrate the fallacy of the cry raised by the opponents of Prohibition and too generally accepted by those who do not like to be classed as antis, that Prohibitionists are narrow faddists, and men of one idea. That there are such Prohibitionists it would be idle to deny; there are such men in the ranks of every party or school of thought. But there are no more capable, broad-minded, patriotic men in



FRANK S. SEENCE, ESQ.,

Alderman of Toronto, Ont.

Canada than those who have won recognition as leaders of the hosts of Prohibition.

We have not an exact analysis of the personnel of the new civic parliament of Toronto to enable us to give the number of aldermen who can be classified as foes of the licensed saloon, but there is a number of them, and it may be accepted as certain that the saloon interest is not dominant or influential in the Toronto Council.

IMPORTANT OPINIONS.

The indifference of many Christian people with respect to the revised version of the scriptures is difficult to account for.

"The Central Christian Advocate" says:

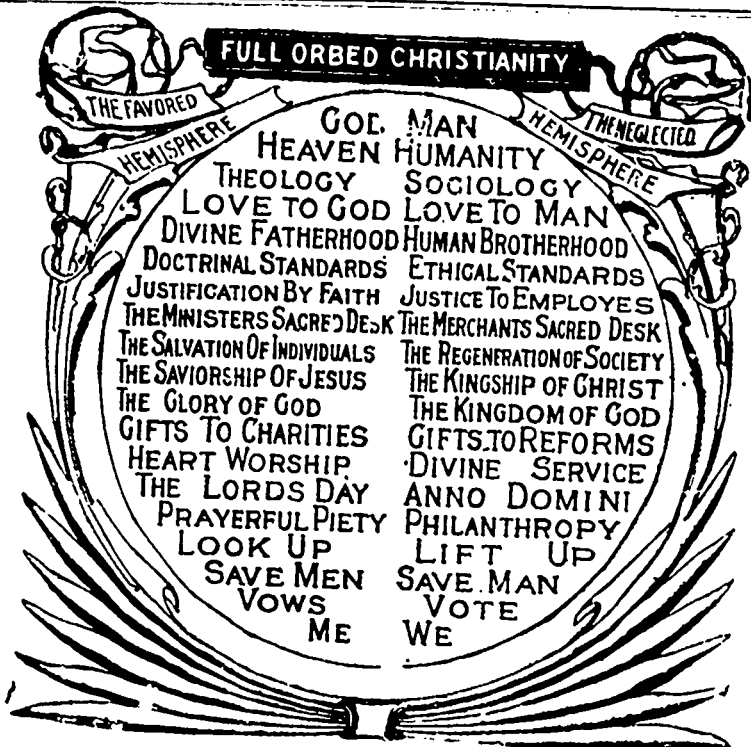
"The pastor, the teacher, and the Bible student who do not keep the Revised Version at hand for constant reference and study are ignoring the one version of God's Word which reveals the actual meaning of revelation with more accuracy and clearness than any other ever made in our tongue. Why a pastor should hesitate to use it in the pulpit we can not imagine."

"The Christian Commonwealth," of London, Eng., also has some views on this topic:

"Of course, the New Version should, and undoubtedly will in time, be generally adopted. There can not be two

opinions as to the relative merits of the two translations. The Revised Version represents the ripest scholarship, the latest discovery, the most painstaking inquiry, the most reverent devotion. If we want to know what the Bible really is and teaches, and are not merely anxious to bolster up some theological fad, or to avoid disturbing our traditional notions, then we must certainly adopt the Revised Version. We lose something in music and rhythm of language, and some of our favorite texts are sadly changed—as, for instance, when "Though he slay me, yet I will trust in him," becomes "Though he slay me, yet I will wait for him"—but we gain in accuracy, and are compensated for the depletion of others. It is natural that older folks should cling to the version with which they have been familiar all their lives, and there is no need for them to discard it if they do not wish to do so; but the religious training of the younger generation ought certainly to be based on the latest and best translation of the scriptures."

Our Publishing House puts the revised version within the reach of all. It will send a paper-covered copy of the revised Testament for 10 cents; a cloth copy for a quarter; a beautiful gilt-edged, morocco bound copy for fifty cents, and a full revised Bible for a dollar. Our books go by return mail, postage paid. No trouble.



Dr. Heron and John G. Woolley are the eloquent and fiery prophets of the great movement for Christian Citizenship, for the coming of the Kingdom of Christ among men, but Dr. Wilbur F. Crafts is the philosopher. He has given the movement a text book on "Practical Christian Sociology," and, but a few weeks from the press. It is already familiar to all the advanced thinkers and workers in the new realm of "good citizenship."

We give our readers a synopsis of a recent address of Dr. Crafts delivered at a Christian Endeavor Convention at Springfield, Ohio, and a reproduction of a chart used on the occasion. This chart is especially worthy of study. It gives a broad and general idea of the philosophy of Christian socialism.

The following is a synopsis of the Springfield address:

"I am going to show you a picture; the two hemispheres of full-orbed Christianity, one a neglected hemisphere, the other favored—one theological, the other humanitarian. I will ask you to read cross-wise, so that we may see what an all-round Christian or an all-round church should include.

"Vote!" That one word is our theme in this citizenship rally. I am to talk about our country's needs. And the first, highest, need of our country is a higher ideal of government. The Bible declares, "The powers that be are ordained of God." That ought not to seem a strange doctrine in what the Supreme Court has called "a Christian nation."

"But when I stood with Rev. Dr. W. G. Robinson, in the Pennsylvania House of Representatives, in defense of the Sabbath law, and he, with the solemnity of a bishop addressing a company of young ministers, reminded the legislators before him that they were civil ministers, 'ordained' of God, called to serve him and humanity by applying the law of Christ to civil affairs, it was manifestly to many of the politicians, and even to some of the Christians present, a novel view of politics.

"When Senator Ingalls, who is trying—I hope vainly—to return to the

United States Senate, declared that politics owed no allegiance to the Decalogue and the Golden Rule, the people very speedily retired him from politics, to prove that the law of Christ has not been retired.

"And when the motion was made, the victorious motion, for the Sabbath closing of the World's Fair, the very first argument presented for it, the most powerful argument ever presented for it in the Senate of the United States, was the reading by the Clerk of the Senate of the fourth commandment, 'Remember the Sabbath day to keep it holy.' And when that was read, the Senator who had said that politics owed no allegiance to the Decalogue was not there to object.

"One of the most serious perils of our politics is the neglect of political duties by even Christian citizens. This, I am sure, will not be so common in the coming days when the fruitage of this citizenship movement of the young people's society has culminated, and when the ballot—the scepter of political power—has been put into the hands of these Endeavor young men—and young ladies. For the Endeavorers will have learned what our voters in the church have failed to learn in the individualism of their religious life. Endeavorers will have thoroughly learned, before going to the polls in the twentieth century, that patriotism and piety both call to the polls and primaries, as loudly as patriotism ever called to war or piety to prayer.

"The most radical cure for political corruption is the exaltation of the ethical character of political action. A noble sentiment came into my life as a young man, from Gall Hamilton, who said, speaking of the sacredness of political duty, 'The eve before election should be a vigil. The election itself should be a sacrament.'

"Let us have not only an idea of what government ought to be, but a very specific idea of what the Endeavorers' part in making it what it ought to be should be. That was a capital sermon preached by a street preacher in London, who had for his

text, 'They that have turned the world up side down have come hither also.' He said, 'Firstly, the world was originally right side up; secondly, the devil came and turned it wrong side up; thirdly, it must be turned right side up again; and, fourthly, we are the chaps to do it.'

"I say our ideal ought to include the part we are going to do, and there is a part we are going to do now, within five minutes, if you will help me. We are going to help the Endeavorers of Springfield, the people of this city, in which we are so splendidly entertained—we are going to help Springfield save itself from going down and back by a step which is threatened in its own municipal affairs. I notice, when a city like Cleveland, where I have just been, wants to invite population, to invite investment, wants men to come with their wives and children, when they get up a document to send out and show what fine things the city has, they make pictures of the churches, and tell what they are, and how well attended. But I never yet knew a city to advertise, as an inducement for fathers to bring their sons and daughters to that city, and merchants to bring their money, that they had prolonged the time for open saloons from ten o'clock at night to half-past eleven. And I want to say solemnly, from the commercial standpoint as well as from the standpoint of good citizenship, that the city fathers of Springfield will be the enemies of Springfield, if they make it possible for the telegraph to send out the news that the proposed city ordinance now pending, with a very scant majority against, liable to be overthrown, has been passed, and Springfield has so prolonged from ten o'clock at night to half-past eleven the time that men may be in saloons.

"In the first answer I made to the question, 'What are our country's needs?' I have spoken of the ideal government, which includes Christian citizenship and statesmanship, but now I turn to our country's needs from the standpoint of realizing those ideals. And the second need of our country is better citizenship—a Christian citizenship. Good citizenship is not enough in these trying times. It must be Christian citizenship.

"In Washington City, as many of you know, a generation or more ago, they started to build a monument to the Father of this Country, but when they had built only one-third of its height they found that they had laid too weak a foundation, and that if they added any more weight the whole would sink in the sand, and so for a generation the monument remained incomplete. At last a man arose who was able to take out the inadequate foundation without disturbing the monument, and little by little put a stronger and broader foundation in its place. Thus they carried the monument up to its full height and brought forth the capstone with rejoicing, crying, 'Grace, Grace, unto it.'

"The structure of our political life must likewise have an adequate foundation. In these days when great corporations have bribes to offer, such as the world never saw before, both for legislators and for voters—in this day when demagogues are more skillful than ever before in sophistries, we must have, as our foundation, not only an intelligent citizenship, but pre-eminently a Christian citizenship.

"Since 1890 I have been advocating what I hope the Endeavorers will also urge, that just as soon as possible we shall pass laws, to take effect on the first day of the twentieth century, giving everybody full warning by pass-

ing them soon, that all new voters, native and foreign, must, after the dawn of the twentieth century, by an educational qualification or test of some sort, prove, before they receive the scepter of suffrage, that they have sense enough to vote.

"There are three necessities of life in a republic like ours. We must have intelligence enough to resist the sophistries of the demagogue. We must have conscientiousness enough to resist the bribes of the corporations, never so tempting as now, for the citizens as well as for their selected legislators. And we must also have a spirit of equality.

"What is the matter with the Spanish republics and the French republic? When you read news I hope you have the habit of looking behind the news, for the philosophy that underlies the facts. France has more cabinet changes than all the rest of Europe together. There is a republic for one day only, lying in the crater of a not extinct volcano. Look at the Spanish republic south of us. I was an editor recently for two years, and read one hundred and fifty newspapers a week. I think there was never a week during those two years, and I think there has never been a month in the last five years, when there have not been from one to five revolutions going on down there. Whenever election time comes, they get out their guns. Let those who think a written constitution makes a safe republic remember that these Spanish republics have got just as good a constitution as we have, for they copied ours.

"What is the matter with these republics? The matter is, they have no Sabbath. The toilers spend their Sabbaths in labor, and the leisure classes in brutish dissipation and childish play, and therefore they cannot develop manhood enough, not enough of the spirit of equality, not enough of conscientiousness and intelligence to govern themselves. Bob Burdette said very significantly, and it takes in this whole question of the Continental Sunday as against the American Sabbath, from the civic and political standpoint: 'The Declaration of Independence was not born in a beer dive on Sunday afternoon—not by a long shot.'

"Another need of our country, besides this one of citizenship and the outcome of it, is Christian statesmanship; and here let me recur to that same monument of Washington, as I saw it from a most picturesque point of view. I think it has never been brought to the public notice, but I believe that the Washington monument was placed where it is with reference to the window in the White House back of the President's desk. When in the President's room this flashed upon me, for right back of his desk is an arched window, which he looks through as he comes in; and all the Presidents, one after another, as they come from their private departments: each President sees every morning before he takes his seat, as if framed in that arched window, a picture of what a President ought to be, a monument of the first President, which, like him it celebrates, is simple and lofty and strong. We want statesmen like Washington in all those respects.

"Recently New York has built a centennial arch in honor of Washington, and selecting from all his writing a single sentence to put upon it, New York has cut into it these words, in which Washington rebuked the substitution of expediency for right: 'Let us raise a standard to which the wise and honest may repair. The event is in the hands of God.' How New York

can write a license law under the shadow of that arch I do not understand. I would like to write across every liquor license those words of Washington and the words of James Russell Lowell: 'They enslave their children's children who make compromise with sin.'

"The panels, as we put them up, Washington on the one side, and the average politician of to-day on the other, do not make a pretty pair. I was reminded, when all the people were so relieved and satisfied at the adjournment of the last Congress, of a funeral where a passer-by said to the sexton, 'Who is dead?' The name was given of a cross, crabbled, unpatriotic, almost useless citizen. 'What did he die of?' What was the complaint? The old sexton replied, 'No complaint. Everybody satisfied.'

"But why were we so short of statesmen, just when a great commercial and monetary crisis made them necessities of life? The answer to that question is, that good men cannot be elected at the polls unless good men are selected at the primaries, and that good men will not usually be selected by primaries which good men do not attend.

"What right have we to expect from a primary held in a saloon any other choice than between a bad candidate of our party and the worse candidate of the others? The better citizens in such cases often stay home on election day, a thing they would have no need to do if they had not stayed at home on the night of the primary. Very likely the primary came on a prayer-meeting night, because prayer-meeting politicians were not influential enough in politics to be considered, and because they were neither wanted nor expected. But they were needed. And it would have been better if they had left the praying to the women, and had gone to the primaries, as one church did, pastor and all.

"How often it happens that the good man that ought to have been nominated was not, because the good men who ought to have attended the primaries did not! It needs to be emphasized that, no matter what better political machinery we get, even though emigration be restricted and educational tests for suffrage established, we shall never get better officers unless we nominate better public candidates, and such will not be nominated unless good citizens attend the primaries, which, even now, they could usually control, if they would. Let us get better primaries, and in the meantime use those we have.

"Another of our country's needs is law enforcement. We need better laws, but, most of all, we need to enforce the laws we have. We need, to that end, first of all, better mayors—mayors like Nehemiah, that will stand stiff as steel, even when there is no public sentiment for the law, because public conscience and the law are on their side. When Nehemiah came to Jerusalem, there was no public sentiment in favor of the Sabbath. Even the church officers needed to be "cleansed" before they could keep the gates. It was a case of one man and God, but that was a majority; and he had the law also and the conscience of the people on his side, and that made him unanimous, and so he went ahead and enforced the law.

"I have talked with many mayors. In my ninety thousand miles of travel in Sabbath reform, and I have found that most of them are not aggressively good, but either bad, or goodish, or goody, or good for nothing, like the men who elected them by sins of

omission and commission. We need officers like Daniel's three friends, who dared to stand upright when all the nation had curvature of the spine before that fiery furnace. Daniel was the same kind of a man. A little child, attempting to repeat a text about Daniel, got the "spirit" of the passage instead of the exact wording, and said, "As for this Daniel, an excellent spine was in him."

"The trouble with most of our mayors is, that they talk about the wisdom of the law, as if it were a bill of fare they were to look over, and choose what they like, instead of exacting its enforcement in every particular. That is, they give us jawbone instead of backbone.

"Let me tell the Christian Endeavorers who were so unfortunate, so far as they have already left school, as to miss education in civics, which our public schools have neglected, that there are six ways to enforce the law in any city to-day. First, by electing a good mayor. But, if you miss that, you can, second, enforce the law by electing a good sheriff. The sheriff is related to the mayor of the county, and shall enforce the laws if the mayors neglect to do so. Third, by the police department,—by the police commissioners or by the chief of police, or by individual policemen. Fourth, by electing a good judge. Fifth, by electing a good prosecutor. Sixth, by appealing to the Governor to enforce the law, by commanding his sheriffs to do it. It is one of the strangest absurdities that only one or two Governors of the United States have discovered what "chief executive" means. It means that whenever, anywhere in the State, the laws are neglected, the Governor should call upon his officers, sheriffs, and police commissioners, so far as they are State officers, to enforce the laws. Governor McKinley should say to-day to such officers all over the State of Ohio, wherever the laws are not obeyed, "In the name of Ohio enforce those neglected laws."

"The seventh way is for the people themselves to go into the courts and enforce the law, as every citizen has the right to do, single, or in law and order leagues. The prelude to such action should be the awakening of public sentiment, which will often make the public officers do their duty, and so lessen the work of the league. For instance, in St. Paul, formerly one of the most horribly ring-ridden cities I ever saw, where the people were utterly discouraged, I got the Endeavorers to print the State law on the liquor and Sabbath questions, and distribute 30,000 copies from house to house. That, with other forces, broke the ring of that city, which has been a better city ever since.

"The last of the needs of our country is better laws. We need better men, better officers, better citizens, and we also need better laws. Would you not like to have a law that would make it impossible to sell the franchise of waterworks, and lighting plants, and street cars, and so corrupt the city government? Would you not like to have a law by which the United States and the courts could have been prevented from selling out to the sugar trust? It is all in the one word, "referendum." The referendum is a living constitution of the people of to-day, and not a constitution made a hundred years ago. We need a law for the same reason that I have spoken of, for the election of senators, because now we know with moral certainty that the senatorship is often sold for a price.

"We want civil service. We want constitutional prohibition. We want

to put into our laws, into our constitution, where the people alone can change it, the provisions against gambling and the liquor traffic and monopoly. There are railroads enough in this country now to belt the world fourteen times with a single line of rails. At the beginning of the twentieth century, if their growth keeps on as in the past, there will be enough to belt the globe twenty times. And those railroads will be owned by twenty railroad kings, each one a king in more than a figurative sense, with an 'iron crown' twenty-five thousand miles around, compared with which the famous 'iron crown' of Europe is but a baby's plaything. And they will elect a railroad emperor with power greater than that of any Roman Emperor or Russian Czar. A little handful of men will own all the oil, the grain, the coal, the iron, the cotton—a hundred men masters, and a hundred millions, counting their families, in their service.—Then 'government of the people, by the people, for the people' will 'perish from the earth.' If we have allowed the people to be degraded by the holiday Sunday. But if we hold fast to the Sabbath, the people will be intelligent and conscientious enough, and have enough of the spirit of equality to meet this problem, as they have such emergencies in the past; and the ship of state, with Christian men on deck, will come safely through the tidal wave of trusts—God's hand on the helm, and his breath in the sails.

GRAIN CONSUMED IN LIQUOR MAKING.

Editor of The Templar Quarterly

Dear Sir: I noticed an article of yours in last week's "Templar" regarding the quantities of grain consumed in the brewing and distilling business in Canada. As the Dominion Inland Returns for the last fiscal year have been recently published, perhaps the following official figures from it may be of interest and value to your readers. These include the full amount for both distilling and brewing. The official reports only give them in pounds, but I will reduce them to bushels in each case, as in that shape they are more easily understood:

Grains.	Pounds.	Bushels.
Barley (malted)	51,478,017	1,124,262
Malt (in distilling)	2,820,716	122,513
Corn (in distilling)	32,761,660	546,028
Rye (in distilling)	8,769,602	155,523
Oats (in distilling)	463,299	13,644
Wheat (in distilling)	329,291	5,657
Barley (in distilling)	14,750	315

Total bushels.1,978,364

These figures are somewhat less than the year before, and less than the average for a number of years past, showing a gradual decline in the manufacture and consumption of liquors, but they give a very fair idea of the quantities of grain thus consumed for many years past.

Taking the price of grain at the small average of about 50 cents per bushel, all round, it will be seen that, each year, about a million dollars' worth of grain is thus destroyed for all export purposes, and thus Canada is that much poorer on the grain alone, for had it been exported, as it might otherwise have been, that amount of money would have flowed into the country from other countries, to have remained here permanently. One of our leading sources of wealth lies in our export of surplus grain. Every bushel of surplus that we might have exported and divert to some useless purpose is just so much cash lost.

Of course, the grain was worse than being simply destroyed. Had all that quantity been simply burned up, or lost

by shipwreck all Canada would have been just so much poorer; but allowing it to be distilled and brewed and the liquors consumed here, represents, in addition, a very serious loss of time—in the selling and consumption—loss of health, of peace and domestic happiness, of lives and of souls.

Of Barley alone, it will be seen that 1,258,007 bushels were consumed altogether, representing \$758,804.20 at 60 cents per bushel, which has been about an average value. According to a recent official bulletin from the Ontario Bureau of Statistics there were 478,046 acres of barley grown in the Province of Ontario alone this year, yielding a total of 12,090,507 bushels. In the whole Dominion the quantity may be estimated at about twenty million bushels in round figures. It will be seen that about one bushel out of each fifteen produced in the country finds a market with the liquor makers. It has been sometimes represented that but for this market such grain could not find a market at all. If, however, fourteen out of each fifteen bushels can be otherwise disposed of, it is simply absurd to raise that cry. Everyone knows, too, that our home barley is regulated in price by the value of that we can send away. In fact, raising barley for sale has about ceased to be profitable.

Corn, it will be seen, is the next largest on the list of grains consumed. That is all used in distilling. Our distilleries do not supply a market for Canadian corn at all. Every bushel of corn distilled in Canada, or its equivalent bushel, is imported from the United States. Over and above all the distillers use—and some of them do not use a bushel of Canadian corn—there is imported each year an enormous quantity for home consumption. Last year, according to the Trade and Navigation Returns, there was imported for home use 1,611,072, valued at \$683,877, or more than a million bushels over and above all demands for liquor making. There is plenty of home market for all corn raised in Canada entirely outside of the distilleries. They may help the United States corn market, but they do not help ours. Besides all that, for every bushel of corn thus used the money went out of Canada, never to return, and that item must be added to the dead loss, or the liquor traffic account.

The other grains used, it will be seen, amounted to very little, and did not help to make a market.

Yours, etc.,

THOMAS W. CASEY.

Lucas House, Toronto.

IS PROHIBITION PRACTICAL POLITICS?

A correspondent inquires if Prohibition is in the realm of practical politics. He distinguishes between politics and practical politics; so does the Century dictionary. That authority says:

"Politics in its widest extent is both the science and the art of government, or the science whose subject is the regulation of man in all his relations as a member of the state, and the application of this science. In other words, it is the theory and practice of obtaining the ends of civil society as perfectly as possible.

"In a narrower and more usual sense, the art or vocation of guiding or influencing the policy of a government through the organization of a party among its citizens—including, therefore, not only the ethics of government, but more especially, and often to the exclusion of ethical principles, the art of influencing public opinion, attracting and marshaling

voters, and obtaining and distributing public patronage, so far as the possession of offices may depend upon the political opinions or political services of individuals; hence, in an evil sense, the intrigues of political parties, or of cliques or individual politicians."

According to the above only those questions have entered the realms of practical politics that have 'the power of making or losing votes for the respective political parties. A question may be in the realm of practical politics in one part of the country and not in another. Prohibition, for example, may be in practical politics in Maine and Kansas and not in Wisconsin.

Is Prohibition in practical politics in Canada? Yes and no.

Speaking broadly, the politicians do not fear that it will cost them votes if they do not declare in support of it; nor have they any confidence that they will win votes by adopting it as a plank in the party platform. The fact that Prohibition proposes to legally destroy the source of seventy-five per cent of the crime, wretchedness and misery of the country, and waster of the national resources, does not avail to determine its relation to practical politics. One would suppose that because it is right and in the country's interest would be sufficient to lead politicians to advocate it. That reason would decoy patriots, but not your practical politicians.

Yes, in some sections, as for example, the Oxfords and North Ontario, and many parts of Manitoba, Prohibition is in practical politics; not because the principle is sounder there, but the men who hold this principle have resolved to cast their votes on this issue without respect to its effect on the old political parties. The very moment they reached this decision they forced Prohibition out of the abstract into the concrete and made it an issue in practical politics.

If our Roselle, Man., correspondent would settle this question for his own section, let him ascertain whether the Prohibitionists of his neighborhood have resolved to vote only for men pledged to support Prohibition regardless of fealty to party. If they have, his question is answered affirmatively; if not, then we regret to say Prohibition is there not in the realm of practical politics.

A TRUE REMEDY.

"Were all law abrogated, would the cause of morality in no way be affected? The consequent increase of crime would prove how far law goes in the way of promoting at least outward morality. And who will affirm that there is nothing gained by that? The enactment of laws against gambling does not shut up all gambling houses. But who will affirm that there is nothing gained by such legislation—that no service is rendered to the cause of morality? Although we do not change men's hearts if we destroy temptation to evil, we render to society an unspeakable advantage. The truth is, we have greater confidence in law preventing drunkenness than we have in law preventing murder or robbery. These crimes spring from the innate depravity of the heart, and till the heart is changed by the spirit of God the propensity to kill and steal will remain. But the love of strong drink is entirely an artificial appetite, originated and nurtured into vigor by a liquid over which we have perfect control. Banish the liquid and the appetite ceases to harm."—National Temperance Advocate.

PROHIBITION ÆSOP.



THE UGLY TRADES.

The King of a certain Country decreed that Ugliness should be banished from the Trade-circles of his Realm, but modified his Ukase to make an Exception of every Trade that could show as much as one Redeeming Feature. He then commanded that the Ugly Trades be brought before him. The first to appear was the Tanning Trade, and it was shown that, although a bad-smelling Business, it provided the Community with Leather; next came the Slaughter-house Trade, which could show excellent, wholesome Meat as its product, notwithstanding repulsive pools of blood; then followed the Foundry Trade, and although Grimy and Dirty, it could point to many useful Iron products as a redeeming feature. Many other Trades followed, and all proved their right to the King's favor, until at last the Liquor Trade was brought in. Its Hands were stained with Blood and Tears; and its whole Aspect was horrible. "You must surely go!" said the King. "If you would save yourself, show me at least One Redeeming Feature that you possess! Your Eyes are Inflamed with Passion; your Ears are Polluted with Oaths and Curses; your Nose is Red with Excess;

your Cheeks are Bloated with Intemperance; your whole Form is Mismatchen with Riot, and your Natural Disposition is that of a Lawless Rebel.



Where is your Redeeming Feature?" "I supply Men with a momentary Exhilaration," replied the Liquor Trade. "I make them feel Good by means of Alcohol." "Which," replied the King, severely, "when it does not Impel them to the Breaking of the Law, or leave them with a Head-ache, at least does them no good. I sentence you to Banishment as a Business that is Vile and Bad, and that has no Redeeming Feature in it."

MORAL: Instead of doing as the Wise King did, the people of Canada pamper and encourage this ugly "trade."

THE SHIP-WRECKED WINE BIBBERS.

A Company of Wine-bibbers from Canada suffered shipwreck on the Coast of an Island in the South Pacific. Their Lives were saved by the friendly Natives, and they were taken to the Home of the Chief, who hospitably Entertained them. "We would feel grateful for a little Grog," said the Leader of the Party. "Will you add to our Obligations by seeing that some Drink is Supplied?" "There is no Grog to be had on the Island," replied the Chief. "But," said the Canadian, "we have been Used to it all our Lives, and are not Educated up to Prohibition." "Well," replied the Chief, "be that as it May, I have never known Anyone to



reside on this Island who was not educated up to Prohibition as long as he remained here."

MORAL: People can do without Grogshops where Grogshops do not Exist.

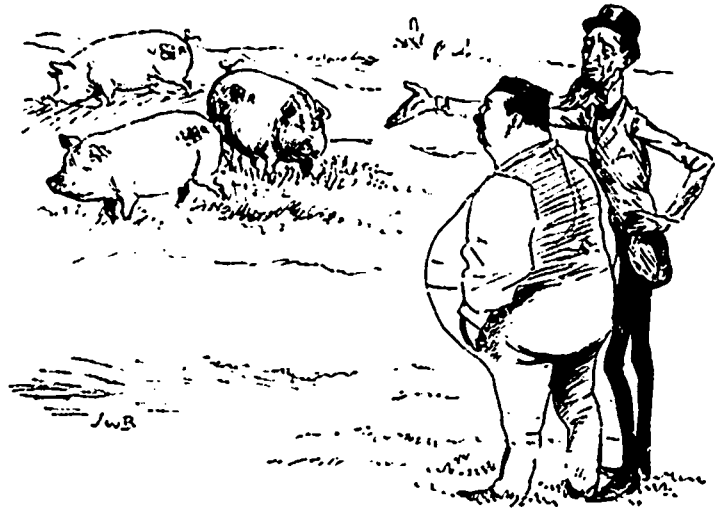
THE TABLET INTERPRETED.

A Traveler in the Holy Land found among the ruins of a buried City a Tablet containing a Record of characters which he was unable to Decipher. He carried the Treasure to a great Scholar, who, after patient and laborious Research, was able to make out the Inscription, which, being interpreted, was as follows: "Then, as Moses, the leader of the People, came down the Mount of Sinai, bearing the Tables of the Law, behold he was met by One of the Children of Israel, who came running and saying to him, 'What hast thou, Moses?' And he said, 'I have the Tables of the Law.' And he said, 'What is Written thereon?' And Moses said,

"They are Ten Commandments, given for the People, and saying, Thou Shalt Not. Then said the Israelite, 'Go Back, Moses, Go Back, the Children of Israel are not educated up to such Commandments; behold, they still worship the Golden Calf, and the Country is not yet Ripe for Prohibition.'"

THE UNREASONABLE NEIGHBOR.

A Saloon-Keeper, who had a very pleasant Garden attached to his Residence, was much annoyed on Account of the constant Depredations therein of a number of Hogs belonging to a Prohibitionist who lived near by. One day he came to this Neighbor with an angry Scowl upon his Face and said, "See here, sir, those Pigs of yours are in my Garden again destroying everything, and I want to give you Warning that I'm going to Shoot the whole outfit of 'em if you—" "But, my good sir," cried the Prohibitionist, "This is very unneighborly on your Part. My Hogs may be in your Garden, but I assure you, sir, they cannot do any Harm. I've got 'em all thoroughly Re-



Conclusion that the Traffic in Mutton and Fresh Meat generally ought to be Prohibited, deputed one of their Number to wait upon the Government and ask for a Prohibitory Law. As the Sheep had Votes the Deputy was Received with Courtesy, though he observed that certain Members of the Government bent a Peculiar Look of Covetousness upon him, and Licked their Chops from time to time. The Result of the interview was that the Government Suggested the Taking of a Plebiscite Vote on the Question. The Deputy returned and Reported accordingly, greatly to the Satisfaction of many Members of the Flock. So, upon a set day, the Vote was taken, and the Deputy once more waited upon the Government to Officially call attention to the Result, which was a Large Majority in Favor of the Measure advocated by the Sheep. "Quite so," said the Lion, when the Report was Handed up. "And now I Want to ask you a Simple, Candid Question. Look at me and my Colleagues carefully." The Sheep tremblingly examined the Assembled Statesmen. "Tell me," resumed the Lion, "do we look like Fellows who would go Out of our Way very much to Prohibit the Traffic in Mutton and Fresh Meat?" Something in the Tone of the Lion's Voice and the Expression of his Colleagues'

gulated. Give yourself no anxiety, I pray you?" "What do you Mean? I tell you they are Rooting up Everything!" roared the Saloon-man, madder than ever. "It can't be Possible, my good sir," calmly replied the Prohibitionist, "come till I show you." Together they went to the Garden and there the Owner of the Hogs pointed out that each of the Animals had been branded with the Provincial Coat of Arms. "But what's that got to Do with it?" demanded the Other. "Does that Brand prevent 'em from Destroying my Fruit and Flowers?" "Well," replied the Hog-owner, "It ought to, at least as Much as the Provincial License you hold prevents your Saloon from destroying my Hogs!"

THE OVER-SANGUINE SHEEP.

The Sheep having, after Long and Earnest Discussion, arrived at the



Faces so frightened the Sheep that he took a hasty Departure and hasn't been seen since.

MORAL: The personnel of the present Governments gives little hope of Prohibitory Legislation whatever might be the result of the Vote.

THE TOPER AND THE OPIUM SMOKER.

A Toper and an Opium-Smoker happened to meet. "I have Noticed," said the Latter, "that you seem to give yourself Airs of Superiority as if you considered Me scarcely your Equal. Now, we are both the victims of Vice, but I consider that so far as outward Appearance is concerned, I am quite as respectable-looking as You, and in every way as useful a member of the Community. Why, then, should you treat me with Disdain?" "I look down upon you," replied the Toper, "for the same reason that Churchmen look down upon Dissenters. You are distinctly Inferior. I belong to the Establishment, while you are a mere Chapel." "I don't quite See what you mean," said the other. "I mean that my Appetite for Drink is provided for by the Government, in a recognized legalized, public Institution, called the



THE SILLY GARDENER.

A Gentleman, who owned a beautiful Garden, of which he was very Proud, engaged a Gardener to take charge of it, being Assured that the Latter was a skilled and experienced Workman. One day, seeing the Gardener at Work with a Pruning Knife upon a large plant, he approached to watch the operations. "I suppose," he said, "this is some new Variety of Flower you are so carefully Cultivating?" "Oh, no, Sir," replied the Gardener; "this is a Noxious Weed, and I am doing my best to Destroy it." "Why, then, do you not pull it up by the Root?" asked the Owner. "That plan," replied the Gardener, "is not practical. It has been tried in Maine, Kansas and other Places, and it is found the Roots cannot be perfectly got rid of. The weed re-appears here and there, do what you will. So I have adopted what is called the Regulation and Control System. Since the Weed cannot be exterminated, I am Content to keep it within Bounds." "Well, all I have to say is, You are a Fool," replied the Gentleman, angrily. "And I have no further use for you in my Garden. There is only one thing to be done with weeds, and that is to absolutely root them out." "Then," said the Gardener, as he put on his Coat to depart. "How comes it that you oppose the Prohibition of the Liquor Traffic Weed, and favor the System of Regulation by License?" And as he Departed he observed that his late Employer was deeply immersed in Thought.

THE CHUMP DOCTOR.

A Carpenter had the misfortune to run a Silver in his Hand. He felt some Pain at the time, and did his best to Remove the Silver, but found he could not do so. Being busy, however, he went on with his work, and thus for several days he ignored the Matter (and there was quite a deal of Matter to ignore.) At length, however, the Pain became so great that he could no longer work at his Trade, and he was obliged to go to a Doctor about it. He called upon a Practitioner, who happened to be an Arrant Quack, though the Carpenter trusted him as a Learned and Sensible Physician, who knew his Business. "It is a very simple case," said the Doctor. "All it



Saloon; while your Appetite for Opium is not. Your opium-joint is a Private affair, which is under the Ban of the Law, and has to be run at your own Expense and Risk." "But is the Opium Habit any worse, morally, than that of Alcohol?" asked the Other. "That is not the Point," replied the Toper. "The Saloon is Established and Endowed by Government. The opium-joint has no public Standing nor Respectability. Please pass on; I do not care to be seen Speaking with you. When the Opium business is Licensed, I will have no Objection to Making your Acquaintance. In the Meantime, au revoir!"

FEEDING THE CROCODILE.

Two Travelers from the Western World, one an excellent Liberal, and the Other an Estimable Conservative, found themselves one Day on the Bank of the Ganges, in India. While they stood in friendly Discourse, they observed a Native woman approaching, carrying an Infant. She seemed to have a deep Affection for the Child, for she lavished Kisses and Careases upon it as she drew near the Margin of the Sacred Stream. Arrived at the water's Edge, she looked about Eagerly, and

at length a moving object in the River seemed to rivet her Attention. The Object drew near, and proved to be an enormous Crocodile, with wicked Eyes, and hungry cavernous Jaws. The horrified Travelers suddenly divined the Woman's purpose. She was about to throw her Child to the voracious Monster as an act of Worship! At once they rushed forward and intercepted her. Then they expostulated with her, pointing out how Wicked was the Deed she was contemplating. "It may be as you say," replied the Woman, "but, if so, why do you practice the same custom in your own Land?" "We do nothing of the sort!" replied the Travelers. "Such a Deed would be regarded as Child-Murder, and would be punished with Death in any Christian Country. Besides, we have no Crocodiles in Canada!" "No; but I am informed that you have a Monster far more terrible, called the Licensed Liquor Traffic, and that you feed it with the Bodies and Souls of your Children, and, that for one Child sacrificed here in the Ganges, you sacrifice a Thousand to your Crocodile. Is this True?" And the Two Travelers, who were Conscious that they had always supported the License Parties, bent their heads in shame, and were silent.



requires is an Application of my Patent Salve and a good Bandage. The wound was accordingly dressed, and the Carpenter went home. But, instead of growing better, the Sore grew rapidly worse, and in a few days the Patient returned to the Doctor. "Ah," said the latter, "I see where the difficulty is. The salve I put on was my Patent Low Salve; what the case requires is my Patent High Salve." "But, sir," suggested the Carpenter, "would it not be well to Extract the Silver?" "Not at all," responded the Doctor; "in fact, that cannot be done; it is not in accordance with the System of Practice now in vogue. All we can do is to Mitigate what must be regarded as an Inevitable Evil." So the wound was dressed with the High Salve, and once more the Carpenter Departed. His funeral, which took place shortly afterwards, was largely Attended, and the Verdict of the Coroner's Jury at the Inquest, which was held before that Event, was: "Died of Blood Poisoning, through the Culpable Ignorance of a Chump Doctor."

QUARTERLY TEMPERANCE RECORD.

Index to Important Events of October, November and December, 1895.

Tuesday, Oct. 1st.—Southern Manitoba License Commissioners meet at Manitou, and grant the license to the Cassin House, which on the 11th of September they had refused.

Thursday, Oct. 3rd.—Rev. W. A. MacKay, D.D., of Woodstock, addressed Sceptre's Reunion, Hamilton.

Monday, Oct. 4th.—"The Templar" Bible premium campaign for increased circulation announced.—Mr. Gladstone writes the British Temperance Congress that he has a poor opinion of limiting the evil of drink by reducing the number of licenses.—J. J. Bannon, druggist, Norwich, Ont., appeared before Magistrates Stevens and Kennedy, of Ingersoll, Ont., and pleaded guilty to selling liquor to Frank Chambers, a gold cure graduate. A fine of twenty dollars and costs was imposed.

Thursday, Oct. 10th.—Oxford, Ont., County W. C. T. U. held a successful convention in Embro.

Friday, Oct. 11th.—Rev. J. S. Ross, D. D., of Brantford, publishes a vigorous reply to Hon. David Mills, M.P.

Sunday, Oct. 13th.—Ald. Thos. Morris addressed the Royal Templar Sunday afternoon meeting, Hamilton, on Christian citizenship.

Monday, Oct. 14th.—A W. C. T. U. with

seventy-one members was organized in Kemptville, Ont.—J. W. Bengough, gives a cartoon (temperance) entertainment to a large audience in the Royal Templar hall, Hamilton.

Tuesday, Oct. 15th.—East Algoma Prohibitionists meet at Sault Ste. Marie and formally request the Government to appoint a Board of License Commissioners, who shall properly represent the temperance people of the district.—Grenville county W. C. T. U. convention held in Kemptville. Mr. F. S. Spence, of Toronto, addressed a public meeting in the evening.—Rev. C. W. Watch, editor of Social Purity department of "The Templar" read a paper on "Social Purity Work in Canada" before the American Purity Congress, Baltimore, Md.

Saturday, Oct. 19th.—Park Patterson, Caledonia, Ont., cut his wife's throat with a razor while under the influence of liquor.

Wednesday, Oct. 23rd.—"The Brotherhood Era," a journal devoted to Social and Moral Reform, began publication in Toronto.

Friday, Oct. 25th.—"The Templar" publishes another license scandal in Millbrook, Durham county, Ont.—Also a verbatim report of Bishop Keane's great Sunday Observance appeal.

Tuesday, Oct. 29th.—The eighteenth annual convention of the Ontario W. C. T. U. held its opening session in Knox church, Hamilton—Nova Scotia Sons of Temperance Grand Division met in Halifax and reported an increase in membership during the year of 1,162. Rev. Benj. Hills, Pughwash, was chosen Grand Worthy Patriarch.—Wm. Falding, Registrar of the Supreme Court, New Westminster, B.C., pleaded guilty to stealing government monies and was sentenced to eighteen months imprisonment. He ascribes his downfall to drink.

Thursday, Oct. 31st.—Mrs. Boole, of Staten Island, addressed a temperance mass meeting in Centenary Methodist church, Hamilton, under the auspices of the Ontario W. C. T. U. convention.

Friday, Nov. 1st.—The W. C. T. U. convention concludes its labors.—Mrs. May R. Thornley, of London, Ont., was unanimously re-elected president.

Friday, Nov. 8th.—"The Templar" publishes resolutions adopted by the Manitoba Patrons' executive censuring J. Forsyth, M.P.P., for accepting and travelling on a C. P. R. pass.

Sunday, Nov. 10th.—Opening meeting of the Canadian Temperance League

in the Pavilion, Toronto. Immense attendance.

Friday, Nov. 15th.—Dominion W. C. T. U. opened its sessions in the city of Quebec.

Monday, Nov. 18th.—Mrs. Rutherford, of Toronto, was chosen president of the Dominion W. C. T. U.

Saturday, Nov. 23rd.—A new Council of Royal Templars was organized at St. John, N.B.

Sunday, Nov. 24th.—In response to the British Sunday School Union's appeal, the day was very generally observed as Temperance Sunday.

Tuesday, Nov. 26th.—Hamilton Board of License Commissioners transfer the Koch license to Thomas Hunt, late of Hespeler, recently condemned by the Guelph Assize to pay a fine of \$600 and costs for selling liquor to James Crane, of Puslinch, while he was intoxicated, in which state he was drowned. This transfer was granted contrary to law.

Monday, Dec. 2nd.—Sam Jones, of Toronto, delivered an illustrated lecture on Tom Hood, in the Royal Templar hall, Hamilton.

Wednesday, Dec. 4th.—Missisquoi, Quebec, County Branch of the Dominion Alliance met in Bedford and initiated steps to submit the Scott Act to a vote of the electors.—A Toronto dispatch announces that judgment in the Prohibition Test case may be looked for this month.

Friday, Dec. 6.—A meeting to organize the Prohibitionists of King's county, Nova Scotia, was held in Kentville. A mass meeting in the evening was addressed by Rev. E. J. Grant, Provincial Organizer, Rev. Wm. Brown and others.—Mr. E. J. Howes, of "The Templar" Publishing House, was banqueted by his friends on the occasion of his removal from the city.

Monday, Dec. 9th.—W. W. Buchanan addressed a mass meeting in Canington, Ont., in support of Patron Brandon's candidature.—Rev. J. W. VanWyck read a paper, "Is Competition Immoral?" before the Hamilton Ministerial Association, in which he enunciated Socialistic views.—Dominion Councillor Featherston visits Nanaimo, B.C., Council.

Tuesday, Dec. 10th.—Dominion Councillor Featherston visits Pacific Council, No. 4, of Vancouver, B.C., and holds a Council of instruction.

Thursday, Dec. 12th.—North Ontario bye-election resulted in the return of the Government candidate. Brandon, the Patron, was second, and the Liberal last.

Monday, Dec. 16th.—W. C. T. Unions of Wentworth county, Ont., organize a county union. A public meeting under their auspices was held in the evening in Centenary lecture hall, Hamilton, and was addressed by Mrs. Ella Boole, of Staten Island.—Ald. Watkins announces that Ald. Thos. Morris is in the field as a candidate for mayor of Hamilton.

Wednesday, Dec. 18th.—The Vice-Presidents of the New Brunswick Alliance invite the opinion of the Prohibitionists of that province as to the advisability of holding a provincial Prohibition convention.

Wednesday, Dec. 25th.—Merry Christmas.

Friday, Dec. 27th.—"The Templar" publishes returns showing that in the eleven years, 1883-93, inclusive, the enormous amount of 1,571,522,303 pounds of grain were wasted in the manufacture of malt and spirituous liquor in Canada.

Tuesday, Dec. 31.—The year closes without any judgment from the Privy Council in the Prohibition Test case.

A Bible with a Temperance Lesson Help—"The Templar Bible."

THE BIBLE.

An Elegant Premium in a Wonderful Offer.

The magnificent Teacher's Bible which is given with our periodicals this season is the most wonderful premium offer ever made by a Canadian publisher. The simple secret of the remarkable proposition is that the great Bible House of Samuel Bagster & Sons, London, Eng., has adopted this plan of distributing samples of their new Teachers' Bibles as an advertising scheme to make known quickly the fact that they have issued new and superior Bible Helps for teachers in a superb edition of a reference Bible, finished up in the grandest style of art. The number to be thus distributed is limited, and only those who act promptly can be certain of a prize.

A beautiful, soft, flexible, divinity circuit morocco, round corners, red under gilt, large emerald type, genuine Bible paper, everything A No. 1, just such a book as our patrons have been paying \$6 to \$7.50 for in the past, except that it has new and superior lesson helps, sixteen superb colored and toned plates, splendid maps, and a

Temperance and Prohibition Help.

This is the first Temperance Help to appear in a Teacher's Bible, and to temperance people it will prove of inestimable value. It contains:

- A General Introduction.
- Bible Teachings on Temperance.
- Definitions of Terms.
- Objections to Abstinence.
- The Savior and Wine License.
- Prohibition.
- Temperance Organizations.
- Political Movements.
- Church Resolutions and Decrees.
- Conclusions, and a
- Temperance Concordance.

giving all texts relating to temperance, with original Greek and Hebrew words and definitions. All true temperance men and women will hail with joy this addition to Bible Helps. Although this edition of premium Bibles is limited, this book will be on the market, and all friends of the cause should insist upon getting "The Templar Bible," the only Bible containing the "Temperance Helps." It will be sold at the same price as the corresponding sizes of Bagster Bibles.

Here is the Offer.

There are three propositions—just three, only three. You may take your choice, but you have no other choice. We will not deviate from these, no matter what consideration you call in. We cannot. Do not ask us. The Bible will be sent by express, charges unpaid, unless ten cents extra is included to cover postage.

"The Templar Bible" is one book, uniform in size, style, size of type and kind of binding. The only variation is that the morocco binding may be either plain or leather lined. Fifty cents extra is charged for the latter book. To simplify our proposition we number them:

- No. 1—"The Weekly Templar" until December, 1896, and "The Templar Bible".....\$2.00
- No. 2—"The Weekly Templar" until December, 1896, and "The Templar Bible," leather lined.....\$2.50
- No. 3—"The Templar Quarterly" until December, 1896, and "The



HE.

AMPERED in the lap of luxury,
Raised at breasts of idleness and ease,
Borrowing at fearful usury
Life so-called, so call it if you please,
Lived a soul on sinful follies bent
Selfishly its time and talents spent.

SHE.

Struggling to maintain herself and child,
Broken-hearted, loaded down with shame,
Outcast by the world—a leper styled;
His the sin but she must bear the blame,
Thus another soul, with anguish mad
Seeks in death asylum, oh, how sad!

THE CHILD.

Conceived in sin, in shame, bro't forth—
Hapless offspring with shame's heritage;
Doomed to bitterness e'en from his birth;
Doomed to live in some drear orphanage;
Perchance to die—and better far is death
When this proud world holds in contempt thy breath.

—Sam's Horn.

**Three Lives
.. Involved.**

By D. E. Fisk.

Templar Bible," leather lined...\$2.00

A postoffice order will cost you two cents only, and it is far the safest and most convenient method of remitting; make it payable to W. W. Buchanan. If not convenient to get a postoffice order remit by registered letter. Letters should be addressed to "The Templar Publishing House, Hamilton, Ont." You do not need to write a letter at any length. Here is a fair sample and is quite sufficient:
I accept order No. 2. Postoffice order (or cash) enclosed. Send Bible and paper to

JOHN SMITH,
Arkona, Ont.

A Free Bible.

Any one who sends three new annual subscribers to "The Weekly Templar" or six annual subscribers to "The Templar Quarterly," either with or without the Bible, may claim a Bible, as an absolutely free gift. It will be the same as offer No. 1. For a Bible same as No. 2 send five subscribers to "The Weekly Templar" or ten subscribers to "The Templar Quarterly."

One Subscriber, One Bible.

We will not give a Bible to any one who is not a full paid-up subscriber to one of our periodicals, and we will not give more than one Bible to one person, nor, if we know it, to one home. We will treat any attempt upon the part of any person to grab more than one of these Bibles on these terms as an effort to take advantage of us and to trespass upon our generosity. If any man subscribes for a friend, in addition to his own subscription, it must be with the distinct understanding that the Bible goes to the

person whose name is supplied as a bona fide gift along with "The Templar," and not as a blind to secure another Bible for the principal. We make these offers in honor to our customers in accordance with an honorable contract with Messrs. Bagster, and we appeal to our friends and patrons to help us carry it out honorably.

Our offer is made to our friends upon the distinct understanding that they comply strictly with the terms, enabling us to do the business with the least possible cost. Our experience thus far shows that while the great majority grasp the situation and appreciate the opportunity, quite a large percentage make unnecessary expense and trouble, which we cannot afford. Let us give another warning: Full particulars are set forth here. Read them. Comply with them. We have nothing more to tell you. We make no exceptions. We give away no samples to anyone upon any claim or pretext. We open no account and charge no items in this connection. The only way to get your name on the order book for one of these Bibles is to send the full amount of one of the offers, giving the number of the offer. Please do not write anything further, or ask any questions about the Bible or its delivery. If you are writing the House about anything else you may enclose it in the same envelope, but it should be on a different sheet of paper. Our Bible department is in charge of a special clerk, so that it will not interfere with our regular business. We make up a list of "Don'ts" suggested by letters already received.

Don't! Don't!!! Don't!!!
Don't order two Bibles sent to one



person. We can only let one man have one Bible.

Don't remit by cheque, unless the cheque is payable at par in Hamilton. We will have to return it if you do.

Don't send an order without the cash. It will not count.

Don't send postage stamps, except for fractional amounts.

Don't write anything about anything else on your Bible order.

Don't order No. 2 and send cash for No. 1. If you do we will put you down for No. 1 without further correspondence.

Don't explain what you want your Bible for. Simply write the name and address of the person who is to receive it. We have no objection to sending the Bible to another person than the one the paper is sent to.

Don't order a Bible sent to the United States without sending fifty cents extra to pay duty.

Don't send part of the money and promise the rest later. Wait until you can send it all.

Don't tell us that you are a subscriber and that you enclose the difference for the Bible. There is no "difference." Your only option is to accept the offer as it stands.

Don't ask if you may order more than one Bible. You may order a hundred provided no two Bibles go to the same person.

Individuals or societies who undertake to work up lists of ten or more subscribers while these wonderful and tempting Bible offers are open may win beautiful premiums. A few hours work for a good cause will make you feel better, because you have done your duty, and it will bring you a magnificent gift which will more than pay for your time. Most of these premiums are absolute gifts to "The Templar" from warm friends who have no time to canvass, but are willing to do their share of service by rewarding some one else to do the work. Remember, this is no competition, in which you may be defeated, but a straight premium to every worker, and just the premium he wants, from a fine piano or organ, down to a book-case or desk. Write for particulars.

The liquor traffic is the deadly foe of every legitimate business. Business men should be the deadly foe of the liquor traffic, in self-defense, if for no other reason.

There is just one meaner man than the saloon-keeper, and that is the man who favors temperance 364 days of the year and on the 365th day votes for the saloon.

THE DELUGE OF TO-DAY.

ARTHUR L. BARNARD, HAMILTON.

Written for The Templar.

"And the waters prevailed exceedingly upon the earth

Forth from the hand of God there came a blind soul,

To seek for it a home upon the earth; And for a space it 'bode within the wasted breast

Of one, who, all unhappy in his birth, could claim no heritage among the sons of men;

His life soon quenched by sickness and by dearth.

Back to its Maker fled apace the blind soul,

And sighed: "There is no place on earth for me;

Since he, Oh, Lord, to whom thou bid'st me be a soul,

Among his peers could claim no right to be.

He perished with his life unliv'd; and I, set loose

From his starv'd breast, have hasten'd back to Thee."

Then spake the great Creator, sorrowful and stern:

"In all My Earth canst thou not find a home?

This beautiful World, which I have framed a home for all,

Hath it been wrested from the hand of some?

Until this deluge of injustice shall abate

From off the Earth, how can My Kingdom come?"

"But speed thee back once more to yonder troubled Earth,

See if thou canst not find some olive leaf

Of human rights restored, for, through the ages past,

Have ris'n to Me the cries of pain and grief,

Since man from man hath snatched My sacred gift the Earth

And turned deaf ear to those who craved relief."

"I honor the man who is ready to sink Half his present repute for the freedom to think,

And when he has thought, be his cause strong or weak,

Will risk 't'other half for the freedom to speak,

Caring naught for what vengeance the mob has in store,

Let that mob be the upper ten thousand or lower."

Books for the Times.

PROGRESS AND POVERTY. An inquiry into the cause of industrial depressions and increase of want with increase of wealth: The Remedy. 520 pp.

SOCIAL PROBLEMS. The New York "Sun" says: "To those who read only for diversion we may say that there is not a dry page in this book, nor is there a paragraph but will compel attention."

PROTECTION OR FREE TRADE? An examination of the tariff question with especial regard to the interests of Labor.

A PERPLEXED PHILOSOPHER. Being an examination of Mr. Herbert Spencer's various utterances on the Land Question, with some incidental reference to his synthetic philosophy.

Above are mailed, postpaid, in paper for 50 cents each; cloth, \$1.00. Half calf or half morocco, \$3.00 each. "Progress and Poverty," and "Social Problems" are also published in smaller type at 35 cents each.

THE CONDITION OF LABOR. A reply to the encyclical of Pope Leo XIII. Containing the text of the encyclical. Cloth, 75 cents; paper, 30 cents.

THE LAND QUESTION. What it involves and How Alone it can be Settled. Paper, 20 cents.

PROPERTY IN LAND. A Passage at arms between the Duke of Argyll and Henry George. Paper, 20 cents.

All of above books are by Henry George, whose works have had a larger circulation than any other books ever printed in English, except the Bible, as well as being translated into almost all other languages. His theories now have millions of earnest, active advocates, and you should know what they are in order to successfully answer or argue them.

The fact that New Zealand, which has partially adopted the single tax, is prosperous, and no men willing to work are idle there, while elsewhere all over the world business is paralyzed and men anxious to work are suffering from enforced idleness, has attracted universal attention to these books, and we have arranged to mail them, postpaid, on receipt of price. Send cash with order and address this paper.

THE STORY OF MY DICTATORSHIP will also be mailed, postpaid, on receipt of 30 cents.

Order from

The Templar Publishing House
HAMILTON, ONT.

SEED.
NUMBER ONE HARD.

SERMONS BY JOHN G. WOOLLEY,

On Number One Hard.

Christian Patriotism.

Gospel Temperance.

Thy Bottle.

Wine is a Mocker.

A Larger View of Gospel Temperance

Price in Silk Cloth, \$1.00.

Royal Templar Book and Publishing House,
HAMILTON, ONT.

CHEAP BOOKS

The very best of their kind, which you can get by return mail, post free, on sending the price to

**The Templar Publishing House,
Hamilton, Ont.**

Postage stamps will be taken for small amounts, but P. O. Order only costs 2 cents and is the most convenient remittance.

How to Become a Public Speaker

By William Pittenger.

The young speaker is here shown how to gather thoughts, how to arrange them to the best advantage, and how to form clear outlines. He is then shown how to overcome timidity, how to secure ease and fluency of language, and how to acquire such a mastery of the arts of the Orator as will give him confidence and power.



Paper binding, 30 cts.; cloth, 50 cts.

Shoemaker's Best Selections



For Readings and Recitations. Numbers 1 to 22 now issued.

Teachers, Readers, Students, and all persons who have occasion to use books of this kind, concede this to be the best series of speakers published. The different numbers are compiled by leading elocutionists of the country, who have exceptional facilities for

choosing selections, and whose judgment as to their merits is invaluable.

Paper binding, each 30 cts.; cloth, 50 cts.

Drills and Marches

By E. C. and L. J. Rook. Entirely new and original.

This book embraces not only such standard drills as the Broon, Fan, and Tambourine, but in addition contains many new, novel, and original ones, as the Umbrella Drill, Drill of the Little Patriots, Hoop Drill, Walter Drill, Doll Drill, etc., etc.

Persons with very limited or even no experience will have little difficulty in arranging most successful entertainments by the use of the exercises found in this book.

Paper binding, 25 cts.; boards, 40 cts.

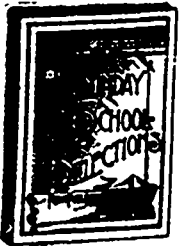


Sunday School Selections for Readings and Recitations

By John H. Bechtel

This volume contains about 150 selections of unusual merit, and among them something will be found adapted to every occasion and condition where a choice reading or recitation may be wanted. The Church Social, the Sunday-School Concert, Teachers' Gatherings, Christian Endeavor Societies, Young Men's Christian Associations, Temperance Unions, Anniversary occasions, and every assemblage of a religious or spiritual character has been provided for.

Paper binding, 30 cts.; cloth, 50 cts.



Eureka Entertainments



The title of this volume expresses in a nutshell the character of its contents. The weary searcher after material for all kinds of entertainments will, upon examination of this book, at once exclaim, "I have found it." Found just what is wanted for use in day school, Sunday-school, at church socials, teas, and other festivals, for parlor or fire-side amusement, in fact, all kinds of school or home, public or private entertainment.

Paper binding, 30 cents; cloth, 50 cents.

Parlor Games

For the Wise and Otherwise.

This complete and attractive volume contains a splendid collection of games for all kinds of amusement, entertainment, and instruction, thus answering most happily that puzzling question, "What shall we do?" so frequently propounded on rainy days and long winter evenings. The games are not adapted to young people alone, but to older persons as well, for the most staid and sedate adult will find many of them both profitable and entertaining.

Cloth binding, 50 cents.



Choice Humor

For Reading and Recitation.

As its name implies, the selections are chosen with the greatest care, avoiding the coarse and vulgar on the one hand, and the flat and hispid on the other.

The repertoires of many of the best amateur and professional readers have been examined, and the choicest bits of humor have been carefully culled and

bound up in this rich, golden sheaf, and are here offered to the public for the first time in book form.

Paper binding, 30 cts.; boards, 50 cts.



Humorous Dialogues and Dramas

After the severe labors of the day every one enjoys that which will afford relaxation and relieve the mind of its nervous tension. The dialogues are humorous without being coarse, and funny without being vulgar. Many of them are selected from standard authors, but a number of others have been specially written for the book by experienced writers.

Paper binding, 30 cts.; boards, 50 cts.



Good-Humor

For Reading and Recitation

By Henry Firth Wood



The title of this volume accurately and faithfully describes the character of its contents. Mr. Wood one of the most popular humorists of the day, presents in this book one of the very best collections of humorous recitations ever offered to the public. While all of the selections are exceedingly laughable, special pains have been taken to prevent over-stepping the bounds of propriety, and it contains nothing therefore that cannot be properly given before the most cultured and refined audiences. Paper binding, 30 cts.; cloth, 50 cts.

Full of Fun



0 cents.

This book is composed of three popular titles, *Conundrums*, by Dean Rivers, *Talks*, by Geo. Thatcher, and *Jokes*, by Henry Firth Wood, thus containing the best and freshest in all that is bright and witty. It will afford excellent amusement for the fireside, prove a splendid storehouse from which to draw material for anecdote or illustration, and is valuable for public reading or entertainment. Paper binding, 30 cents.

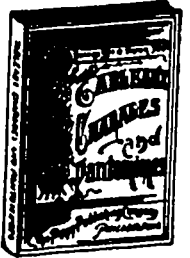
Tableaux, Charades, and

PANTOMIMES

The features contained in this attractive volume are adapted alike to Parlor Entertainments, School and Church Exhibitions, or for use on the Amateur Stage.

Everything contained in it is bright and fresh, and much of the material was specially written for the book.

Paper binding, 30 cts; boards, 50 cts.



Talks

By George Thatcher, the celebrated Minstrel.



This unique volume supplies in a most satisfactory way the want that has heretofore been but indifferently met by the so-called Stump Speech books. The book contains all of Mr. Thatcher's Monologues, Parodies, Songs, Sketches, Poems, Speeches, Jokes, etc., etc. It will be found invaluable to every humorous

reader, to amateur and professional minstrels, and in addition will prove interesting reading to any person who is fond of the lighter vein of literature.

Paper binding, 25 cts.

Jokes

Gathered by Henry Firth Wood, the popular Humorist. Illustrated.



This attractive little volume is a collection of the brightest, funniest and most catchy jokes of the day. They are all short, some of them occupying only six or eight lines, but they are as pointed as short, and all are fairly bristling with wit and humor of the keenest kind. There are no old ones among them, the collection being the very latest crop.

Paper binding, 25 cts.

Conundrums

By Dean Rivers



To this excellent selection of Conundrums the compiler has added a collection of arithmetical puzzles, especially prepared by a mathematician of wide reputation. The volume as a whole will afford innocent amusement for the fireside and social circle, thus contributing to the happiness of those who enjoy the high forms of pleasure that flow from the exercise of the mind.

Exercise of the mind is the most delicious of pleasures, and the quickness of thought is the most valuable of gifts. Paper binding, 25 cents.

Every Bible student should have full particulars about the new Teachers' Bible containing a lesson help on Temperance and Prohibition. A postcard to this office will bring it.

READERS

FOR

PUBLIC AND PRIVATE GATHERINGS

May be procured in endless variety at

The Templar Publishing House,

HAMILTON, CAN.

Remit cash with order and goods will go by return mail. Send money by registered letter or post office order.

The following list contains a few of the best in stock

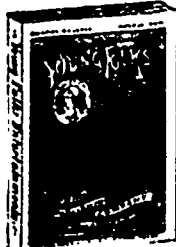
TEMPERANCE

Royal Templar Platform Price, 30c
 Temperance Platform Orations 25c
 Sheet & Smith's Temperance Speaker 10c

GENERAL

Snoemaker's Best Selections, No. 22 Price 30c
 Fenno's Favorites 30c
 Holiday Selections 30c
 Choice Humor 30c
 Choice Dialect 30c
 Dick's Recitations 30c
 Sunday School Selections 30c
 Good Humor 30c
 Murdock's Scotch Reader 30c

Young Folks' Entertainments



By E. C. and L. J. Rook. Absolutely new and original.

School Entertainments of the present time generally present a much more varied performance than of old, and the call for variety has been met in this book by the careful preparation of Motion Songs, Chantades, Tableaux, Dialogues, Concert Recitations, Mottoes, Pieces, Drills, etc.

Paper bindings, 25 cts.; boards, 40 cts.

The Art of Conversation



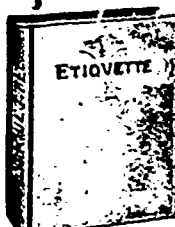
By J. P. Mahaffy.

Is there any method by which we can improve our conversation? Is there any theory which we can apply to our own case, and that of others? Are there not, at least, some practical rules which we ought to know, and which will be of service to us in the performance of this part of our social duties?

These and a hundred other questions are fully and attractively answered in this book. The author has had access to the highest social circles and speaks from personal observation and experience and the conclusions he draws, and the many valuable hints and suggestions he gives will commend themselves to every thoughtful reader.

Cloth binding, 30 cents.

Etiquette



By Agnes H. Morton, B. O.

Some manuals of etiquette treat almost exclusively of "white occasions," while others are made up of sundry rules, often illogical in style, and of doubtful authority.

Both of these classes of manuals are obviously kind-que to the needs of the great mass who dwell within the

broad zone of the average. For this large class a book that gives information as to the essential points of correct behavior in social life,—points equally applicable to the rich and to the poor,—is the ideal manual. And such a book is this volume.

Cloth binding, 50 cents.

Hand-Book of Pronunciation



By John H. Bechtel.

This work contains over five thousand carefully selected words of difficult pronunciation alphabetically arranged.

Two forms of pronunciation are given. The first employs as few diacritical marks as possible, and is designed for those to whom such marks are a stumbling block instead of a help.

The second is a close phonetic analysis of the word, in which every vowel is marked, every necessary sign employed, every silent letter omitted, and every accent, primary and secondary, carefully noted.

Cloth binding, 50 cents.

Oratory



By Henry Ward Beecher.

The attention of all persons interested in the Art of Expression is invited to this new issue of Henry Ward Beecher's unique and masterly exposition of the fundamental principles of true oratory.

It must be conceded that few men ever enjoyed a wider experience, or achieved a higher reputation in the realm of public oratory than Mr. Beecher. What he had to say on this subject was born of experience, and his own inimitable style was at once both statement and illustration of his theme.

Cloth binding, 50 cents.

Correspondence

By Agnes H. Morton, B. O.

This is the most intelligent and thoroughly literary work on the subject ever offered to the public.

Its object is to assist inexperienced persons to develop their talent for correct and graceful letter writing. This gratifying result it will accomplish not so much by adhering to the numerous forms of letters applicable to all conceivable business and social occasions, as by following the excellent suggestions and directions with which the work abounds for the writing of original letters.

Cloth binding, 50 cents.

Reading as a Fine Art

By Ernest Legouvé, of the Académie Française.

This excellent work is universally recognized as authority upon the subject of public reading, and it is therefore invaluable to Public Readers and Speakers, Instructors in Elocution, public and private school teachers, and to all persons interested in the instruction of pupils in our schools.

This is the cheapest edition of the work that is published. The only other one issued costs more than twice the price of this and it contains no more matter.

Cloth binding, 50 cents.

Every home ought to have a Prohibition paper. The children ought to be educated on the temperance question.

The Prohibition David need fear nothing before the rum Goliath, for he goes against him in the name of God.

It is a mighty good thing to have faith in God, but he is not going to vote down the liquor traffic; that is our work. Are you doing your duty?

Quotations



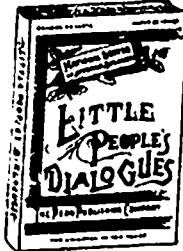
By Agnes H. Morton, B. O.

This is a clever compilation of pithy quotations selected from a great variety of sources, and alphabetically arranged according to the sentiment. An important division of the book is the characteristic lines from well-known authors. In it are hundreds of familiar sayings of widely varying

application, accredited to their original sources. It contains all the popular quotations in current use, together with many rare bits of prose and verse not generally found in similar collections.

Cloth binding, 50 cts.

Little People's Dialogues



For children of ten years. Everything original and written specially for this book by Clara J. Denton.

In many cases a degree of novelty and originality is found in the dialogues that places them far in advance of the average productions of this kind.

Provision has been made for all occasions, thus adapting the book to the most varied kinds of entertainments and exhibitions.

Super binding, 25 cts.; boards, 40 cts.

Young Folks' Recitations

Numbers 1 and 2. For young people of fifteen years.

Contains Readings, Recitations, Dialogues, and Tableaux, suited to the Home Circle, Juvenile Concerts, School Exhibitions, Sunday-School "athletics," etc., etc.

While some of the old favorites have been retained, these books are largely made up of fresh, crisp, and wholesome selections, many of them appearing for the first time in permanent form.

Paper binding, each 15 cts.; boards, 25 cts.



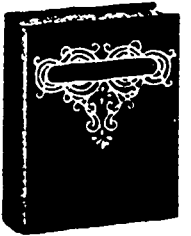
Punctuation

By Paul Allardyce.

This volume is the most practical, concise, and comprehensive book on the subject. The rules, which are clearly stated, are followed with numerous practical illustrations, thus furnishing a complete exposition of this much neglected study.

Its value appeals, not alone to the author or correspondent, but to every intelligent person who has occasion to write even the briefest social or business note, and it is therefore universally invaluable and a volume that should be in every writing desk or library.

Cloth binding, 50 cents.



"The Templar" Publishing House, Hamilton, Ont., carries on a retail store with a large stock of Prohibition, Social Reform and Social Purity books and pamphlets. The mail order department is managed in such a way that it is simple and satisfactory to purchase by mail.

One dollar pays a year's subscription to "The Weekly Templar."