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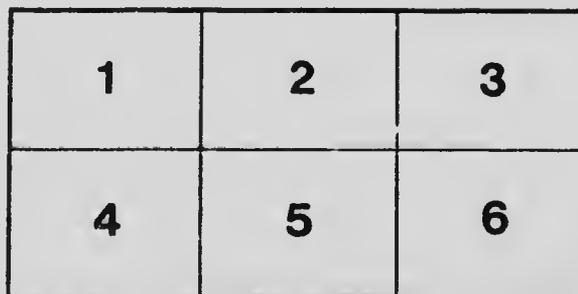
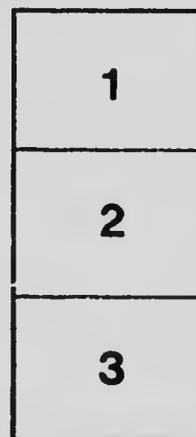
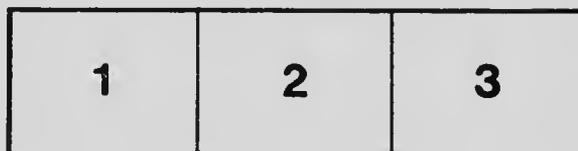
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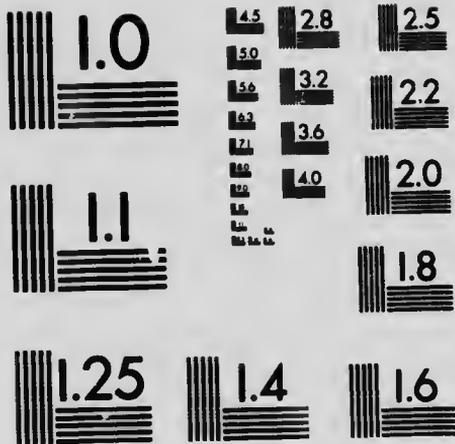
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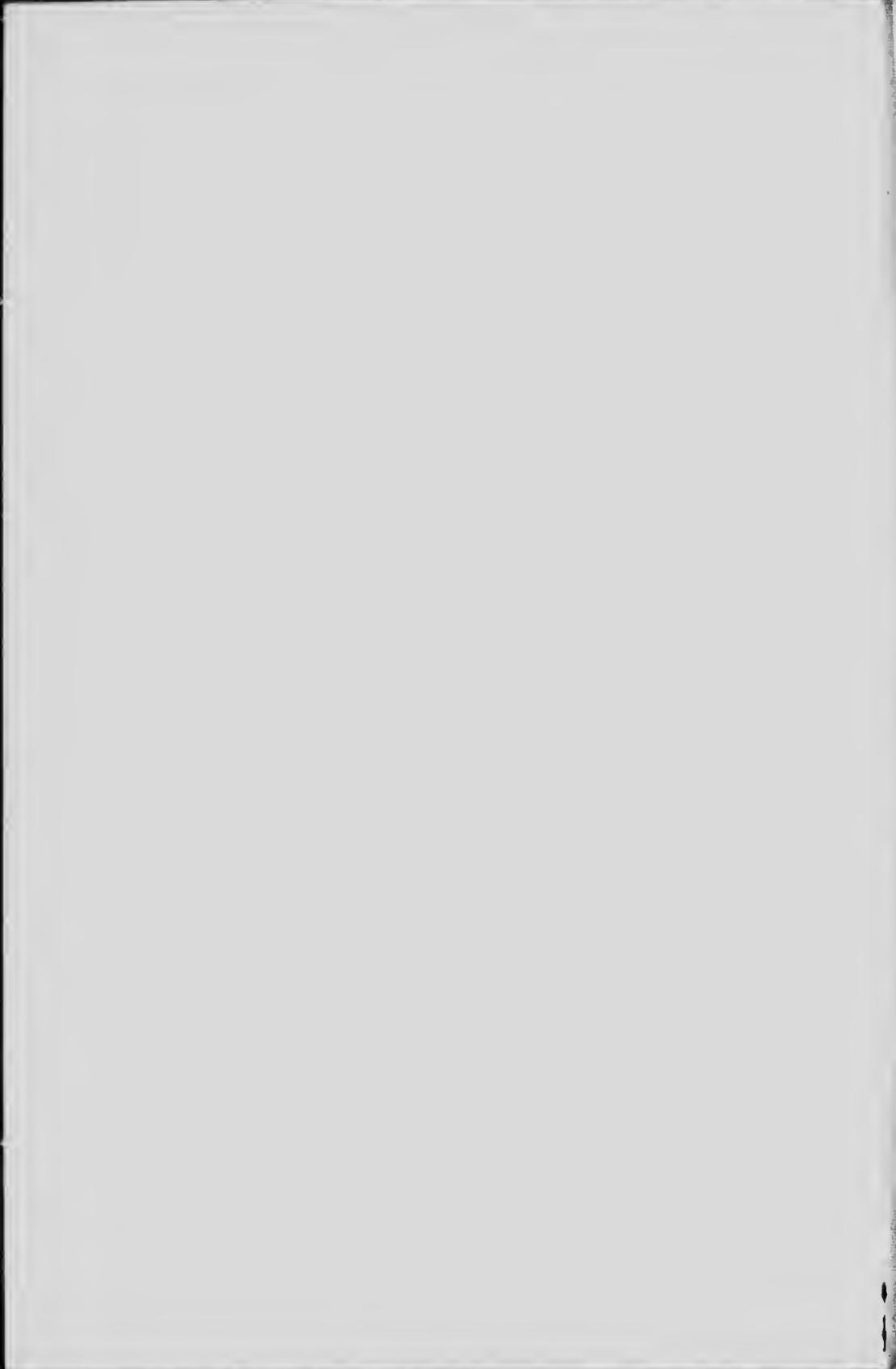


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Temperance  
and  
Prohibition

TEMPERANCE AND PROHIBITION.



# TEMPERANCE

AND

# PROHIBITION

BY

JOHN F. MITCHELL

AND

RENDOL SNELL

*Publisher of "The Marmora Herald" and Author of "Mines  
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# TEMPERANCE AND PROHIBITION.

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## CHAPTER .

### **Temperance—A Principle.**

St. Paul, in speaking to the Galatians, says that temperance is a fruit of the Spirit. That is, it is entirely a thing within the heart or soul of men, working from within, not from without. In other words, temperance is a principle, which, when established in the heart, guides and controls the appetites, habits and desires of the flesh. Love is one of the great principles of human life, through the workings of which the world has secured the great blessings of broad liberties and the uplifting of the moral condition of men. It has transformed Europe, America and Australia, has changed our attitude towards the poor, has established national charities and religious peace, and especially has it marvellously improved the status of women and children. By this it will be seen how far-reaching are the effects of one principle when established in the hearts of men. The principle of Christianity was likened by Christ to a bit of leaven which leavened the whole meal, or a mustard seed which grew to the largest of trees.

Look where we will, we shall see the workings of principles of one kind or another. The solution of an infinite variety of problems in every branch of mathematics depends solely on understanding a few underlying principles.

The man who thoroughly understands the principle of balance in bookkeeping is able, with the knowledge of a few technicalities, to keep the books of any ordinary business concern. The principle of the steam engine is very simple, yet it underlies nearly all the manufacturing, transportation, mining and other great industries of the world. These principles are in everything, in the hearts of men as well as in the workings of nature. Ambition leads men to work, to think, to scheme, to overcome defects and perfect themselves. The philosophy a man adopts influences all the activities of his life. Progress is made in life only as principles are mastered, one of which is this principle of temperance, which should be developed and thoroughly established in the mind and heart. Once it is established in the individual there is no need to fear the very many problems requiring its application.

Every opportunity to indulge that is resisted makes the individual so much stronger, or, in other words, builds up and strengthens within him this principle of temperance. The same is true of all good and evil, which are of the heart. Outward things in themselves are neither good nor evil, but present the opportunity to resist and become stronger and better or to indulge and become weaker and worse. Christ teaches this when He says, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses and blasphemies." And, again, in His departing prayer, He asks God not to take the apostles out of the world, but to strengthen them against the evils in it. God does not want people taken away from the so-called evil things, nor does He want the things removed. His apparent purpose is to cause us to fight, resist and overcome and by so doing develop purer, stronger and nobler character. This is the only rational mode of building up the principle of temperance.

Maintaining this proper attitude to outward things brings in the exercise of choice or liberty of conscience. The right use of choice is "good" and the wrong use is "evil." Too much cannot be made of this freedom of soul. This liberty of choice is the greatest and most wonderful gift to man. Every effort should be made to cultivate and strengthen it in all, but more especially, in the young. We must give every man that which is his divine and sacred right, to stand on his own responsibility and choose for himself the path he will pursue. Many so-called temperance people make light of liberty, as if one wished it only for the sake of indulgence. As a matter of fact, liberty of choice, to those who differ from them, is what has been stated—a high and holy thing over which no man has any right of control whatever, and which God Himself respects and leaves entirely to man's free will. What immense room is there for work along these lines, instead of vainly endeavoring to remove all so-called evils from humanity's reach?

Temperance reform can be accomplished only by development of intellect and moral courage. For years there has been so much agitation in regard to the liquor problem in one direction that little attention has been given to temperance in its other and more rational aspects. Herein has been the chief evil of such agitation, that it has not only divided the citizens of the nation so that one party despises the other, but also has been the cause of much neglect in the rational development of the general principle of temperance. This is one of the great "left undones." Intemperance in liquor-drinking has completely overshadowed everything else, and so-called temperance workers have agitated for that which they cannot get and could not successfully work if it could be obtained. In other words, they have striven to do by legislation the spiritual work in men's

hearts, and have left the noble work of development of the grace of temperance in everything else to grow like the seed in the parable that fell on the thorny and stony ground. The whole subject of this spiritual work has been neglected by spiritual people worse than the poorest tilled ground by the lazy and shiftless farmer.

In all people there is a tendency to indulge in the pursuits that give pleasure and to shun those that give pain. This is to be expected since God has given man the power of choice. Nor is it strange that he often goes to excess, for he reasons, that if slight indulgence gives slight pleasure, greater indulgence will give greater pleasure. It is only when he finds that pleasure pursued too far gives pain that he begins to think of the folly of excess. From this experience he learns to what extent pleasure or profit may be pursued wisely. Then he concludes that it is unwise to go beyond that point. This wisdom, acted upon, is temperance. Its exercise is called for in eating, drinking, work, sleep, sports, lust, frivolity, emotions, etc. God created man with all these attributes and with the tendency or at least the possibility to over-indulgence in their gratification; He gave man perfect liberty to pursue any one or all, to indulge moderately or to totally abstain. He evidently intends that man shall learn from actual experience to what extent he may or should indulge, and learn to exercise his powers of will to restrain himself. This proper restraint produces in all things temperance. The perfectly temperate man is not so much the one, who, through fear of self, totally abstains, as he who has gained strength to keep from indulging beyond a certain limit. There would be no cry of intemperance in regard to liquor drinking, even, if men never drank beyond the safe point, which proves that only immoderate drinking can rightly be called intemperate. This seems to be the view taken of drinking throughout

the Bible, where wine is so often mentioned as one of the blessings to the people. It was a part of the sacrifice, was made by Christ at the marriage feast, and was used in that most solemn sacrament of the Lord's Supper. Christ also speaks of putting new wine in old bottles; and throughout the Scriptures do not prohibit the moderate use of wine, which, if it were still used only in moderation, would doubtless still be considered a blessing.

But to return to temperance in the general sense; while many know how far to indulge, yet, because of the pleasure, they allow desire or appetite to become master of their wills. Bad habits are formed and exercised and the power of resistance lessened more and more. These habits grow unrestrained so long that they become the most marked characteristics of those possessing them. This sad condition is common to all types of humanity. All are not slaves to the same habit, yet the same principle or lack of principle is at the root of every case. Certainly at this stage legislation is mere foolishness. The scientific doctor does not cure a headache by application to the head, but goes back to the root of the matter and recommends a change of habit to make the heart and liver more healthy. We must treat the intemperate in the same way, by going to the root of the matter and building up the principle of restraint. Restraint not only in the most intemperate habit, but tully as much along other lines so as to develop the general principle of self-control; just as a mastery of one branch of learning assists in every other branch. The mistake that is generally made is in blaming the thing of which intemperate use is made for the evil result; whereas the cause at the very root of the matter is lack of control of the tendency to excess. There is no royal road to learning, nor is there any royal road to temperance; no short cuts. Developing the principle of temperance may be a slow process, but it is

a sure one. Every conquest in smaller things gives strength that helps in future need. When a person has been developed or has developed himself in this way the result is a man of whom there is no need to be ashamed.

Even suppose it were possible to at once cut off some of the means of indulgence, such as spiritous liquors, it is quite probable that intemperance equally as marked would manifest itself in other directions, because of lack of restraint. On the other hand, when the power to resist has been wisely and duly exercised we need not fear in cases of new experiences and circumstances. This principle is generally recognized in other things, as when we try to inculcate principles of right in a child rather than to give him rules to guide in every instance. Looking at temperance from this rational point of view, liquor, while it has been the means of doing much harm, has also done much good, having been the means whereby many have been made strong by resisting and controlling. It is quite doubtful if the world would be better to-day had there never been any liquor invented. The hearts of men would have been just as evil, and while many would not be fallen, many would not be as strong.

CHAPTER II.

**The Church in Relation to  
Temperance.**

One would think from the way some of the churches keep up an agitation for prohibitive legislation against the liquor traffic that their own condition was all that could be desired; that the Church had its work done and well done. But one has only to be a casual observer to see that such is not the case; that their own condition is weak, their work ineffective, and that they might well be criticized by the people they seem to delight to antagonize.

One great error some of the churches make is that they do not cultivate the intellectual faculties of their members sufficiently. They do not study the Bible with sufficient zeal, and much of their teaching and work is of a character so superficial as to indicate but slight insight into the profound and universal principles laid down by Christ. Clergymen are too often content to preach sermons containing the thoughts and hackneyed phrases familiar from childhood. Members do not make the deep study of the Bible that their fathers did, nor are they able to discuss matters of religion with that degree of insight that should be shown. One evidence of this lack of intellectual acumen and knowledge of the principles underlying things is their attitude towards the liquor question. They seem to be able to think about only what they see. They see a man drunk on the street and at once desire to banish all drinking, whether temperate or intemperate. This would they do

at the sacrifice of fundamental principles without taking the pains to search for and discover them. They at once attribute base motives to those who prefer to look at this question, as at all others, in an impartial, truth-seeking manner. In other words, such members of a community are swayed and directed by prejudice rather than by intelligent investigation. At this very moment the Church would do well to enter upon a more earnest study of Christ, seeking to find out the perfect principles underlying His life and works. Christians need to be more independent and fearless thinkers and to be prepared to give a reason for their hope and faith.

Another error that some of the churches make and which is a fruitful cause of much of the drinking as well as of other evils is the constant teaching that Christians should make a sharp dividing line between themselves and the world. This leads them to become a select and too often self-righteous few and to satiate themselves on sentiment. It is taught that you must not go among sinners lest you shortly become one yourself. With the sentimental and weak hold that many of them have on the fundamental principles, it does seem a wise precaution. Before Christ came to the world He was with the Father in glory, and, looking down at the terribly sinful state of humanity, might have said that He would draw the line between Himself and the world, and that He would never mix with such sinners. But He came into the world in human form, and, being in the world, went down among the worst and most degraded to lift up and to save. What are we to think of His professed followers who fear to go near such lest they become tainted with pollution? It was Christ's sympathy for men that brought them out of themselves and made them men. This may be a difficult remedy for Church

people, but, as it was Christ's way, they should adopt it. Away with the dividing line and let each Christian love his neighbor as himself, and by sympathy, association and help prove himself a true brother in Christ. It is not enough to just associate with our weaker brethren; we must touch them in every possible point to encourage, assist and strengthen. In everyone there is some spark of goodness left, and it is our duty to find and foster it into flame. Christians should seek the sinful and wretched, associate with them, share their sufferings, even eat the same fare and wear the same clothes if need be; anything that can be done to express sympathy and render assistance. We cannot love them without sympathy, and we cannot sympathize without knowing their thoughts, desires, likes and dislikes, difficulties and sufferings. It is necessary to come to a knowledge of them by some means. We must win their confidence and their love; their respect and their admiration are not enough. What is needed is true friendship, the warm and confidential fellow-telling that causes them to realize that they are our brothers and equals. Some Christians are so afraid that proper reverence will not be shown them that they conduct themselves more rigidly in the presence of the sinful than at other times. This arouses antagonism. It should not be the church member that is revered, but the ennobling principle which dominates his life. The fact that he is as human as they, yet acts differently in the midst of temptation is readily attributed to the Christianity within him. It is his silent influence, his cordial friendship and solicitude for their welfare, that makes the ungodly desire to be like him in principle and character.

The Church has become too selfish. The fact is forgotten that it is not what we accomplish in life that counts, but the effect that the accomplishing has on character. Social graces are wasted on those not in need of them, and much

time devoted to accumulating more of this world's goods than the Christian should seek to have. The desire is not to distribute the good things of the world among the whole people, but to make wide the contrast between rich and poor. There is much lack of genuine sincerity.

Home life is not always what it should be, and improvements in this, by Christian people, would prevent many children from going astray. Christians at least should place a higher value on family worship, which seems to have died out in a great many homes. Every family should have an altar sacred to the worship of the Most High. Reverent worship might not entirely prevent children from wrongdoing, but its influence would be far-reaching, and in most cases effectual. In other respects homes are not kept up to a desirable standard. Parents, as a rule, are leaving too much of the training of their children in the hands of others. Public and private schools are doing a great good throughout the land, perhaps more than the churches, but they cannot fully make up for lack of good home training. The excuse of lack of time or ability to train is a poor one. It is perhaps the highest duty of parents and guardians to efficiently train and prepare their children for good citizenship; and this duty should be imperatively felt. Even in spare moments much can be done in right training, if only a proper sense of responsibility be felt and the good it would accomplish be apprehended. While the parent may not have many scholastic attainments, he has experience of the world and should strive to establish moral principles in the hearts and minds of his children. Mothers are somewhat at fault in placing too low an estimate on the nobility of their work in the home, and in endeavoring to shine socially or to be prominent in church and other societies. Too often effort is put forth to enter the sphere proper to men, which ever leads to the neglect of the home, where

woman's noblest work for God and man is done. The work of charity is appropriate to women, as well as to men. Considerable of their spare time so spent, especially in a private and unostentatious manner, could not fail to make them a blessing to others. Homes seem to have been attacked by the selfishness so common in the world. Riches and display are sought eagerly, and then seclusion for the exercise of selfish tastes. Society cliques are formed and those without the circle are not welcomed to our homes. All men are brethren, we say, and to love our neighbor is an admitted duty, but how often do we give the needy the helpful hand and the poor the loving word? We call ourselves Christians, but what does the Christ think of us? There is much room for Christian effort in our homes and intemperance in liquor-drinking is not the only evil to be overcome.

Leaders in Church work are too often characterized by aestheticism. They are absorbed in high ideals of personal piety. The danger of this is sentimentality and impractical effort. They stand at too high a point for common everyday folk to reach, and it is not strange that they meet with disappointment in others not striving to attain to so exalted a level. More broad charity and practical common sense, together with hard thinking and honest toil on a plane more in touch with humanity, is needed.

Of course the foregoing remarks on the Church touch somewhat on the ideal which cannot be fully attained; but it is along these lines that work should be done. The Church is not keeping pace with the rapid strides being made in worldly affairs. This should not be. The Church could again become popular and win the hearts of men by more practical thought and effort and keen energy applied along the lines here mentioned. Lack of observation and

thought is a profound evil which leads to fruitless labor. To arouse and enoble the spirit, and to build morally on sound principles is the proper work of the Church; and not to seek to coerce into right living by external means. Intemperate drinkers cannot be made sober by legislating prohibitive measures. Fermentation is a law of nature, and hence alcoholic drinks easily procured by all. No sane man will concede the right of others to dictate to him what he shall eat or drink. Christ in the heart, or the love of fellow-men, is the best aid to temperance and sobriety; and the Church's duty is to preach Christ, and the divine power of love.

Intemperance is not entirely due to the faults in the churches, nor are all the evils in the world caused by drunkenness. The opposite contention is due to intemperate statements by agitators. Drunkenness is followed by other evils, and is itself often a result of evil influences. Drunkenness causes much of the poverty and misery in the world, but, on the other hand, is often their product. The evils of drink could be greatly lessened by improving surrounding conditions, such as providing better houses, better food, purer air, giving increased attention to sanitary conditions, recreation, etc.

## CHAPTER III.

**Hints to Reformers.**

The old proverb—"Prevention is better than cure"—applies appropriately to temperance reform. If a child is prevented from becoming a drunkard, a greater work has been done with less energy than to reform him after he has become a slave to the habit. If parents and guardians trained the children entrusted to their care in the fundamental principles of self-control there would be no drunkards. The children would not only be master of their appetites in this respect, but in every other as well. Children should be taught to obey implicitly in matters which they do not understand. Matters which are too complicated for their intellect should be argued with them, but an unquestioned obedience imposed. All through life they have to submit to circumstances over which they have no control and the reason of which they cannot see, hence the necessity of training them in childhood to submit to authority. There are many incidents in the life of a child in which the principles of temperance apply. He can be taught to hold his temper, to resist the temptation to strike his brother or sister or to abuse his pets. These are matters which make up his daily life, and he has a rational understanding of them. Reasons for self-restraint can be made apparent to him without going into theories and principles which mistify and muddle his intellect. From this can be seen the absurdity of inducing children to pledge themselves never to drink liquor. They know nothing of liquor or

its effects, and if they are left alone will not know in all probability for some years to come. They know little or nothing of principle or motive. But they are presented with one of the most complicated results of an unknown cause, their minds are filled with wonder and they have a new subject for thought. The continuous harping of Sunday school teachers and others keeps the subject of liquor-drinking constantly before the childish mind. This is surely unwholesome food for the opening intellect of childhood. Wrong ideas are also impressed on the child mind. Children are taught that the demon is in the glass, and on the pledge card usually appears large snakes or some other species of hideous reptile. These exaggerations give the child a horror not only of liquor, but of men who drink it. The restraint of the pledge is felt to bind them to this view. But he reaches the age when he sees men drink, sees no devil in the glass nor any snakes. Liquor makes men merry, and his youthful abundance of life causes him to love merry people. Men of respect and influence drink, men whom everyone admires and who always treat him kindly. He begins to feel that he is a big boy now. His God-given right to exercise his choice in matters concerning himself asserts itself. He chafes under the restraint of pledge and teacher and finally throws it off entirely. Once he realizes he is free his first impulse is to abuse that liberty. He has suddenly come into possession of it and has not been taught its proper use and extent. This is not strange. The English people on becoming suddenly freed from the severe restraint imposed by Cromwell immediately plunged into excessive indulgence in the very things which he prohibited. Similar conduct was that of the French revolutionists, and of the plebeians of ancient Rome. It is only when people are left in possession of their freedom and educated to its proper use and extent that they can be expected to use it wisely.

Parents should know their children better than anyone else knows them. They should be more intimate with them than other people. They should be their confidential friends as well as their protectors. To accomplish this they must study them closely, watch the growth of their young intellects and discern the first indications of forming character and disposition. To parents belong the right and the obligation to mould and shape the dispositions of their children and not to others with whom the children come in contact on the streets or at school.

Because a son has grown up and developed into a drunkard is no reason that his reform should be despaired of. A father may be a moral and temperate man and his son a worthless inebriate. This is doubtless due to the fact that the father has been careless or perhaps too much occupied with other affairs to give the son the attention required. They have been little together, it may be, and have had few pursuits or interests in common. The father has failed to discover the tendencies of the boy, and, when the latter has reached the years of manhood, they are comparative strangers. Because of the circumstances which have kept them apart, the boy has sought companionship elsewhere. The result is that others, too often unscrupulous and vicious, have usurped the father's place in the son's confidence. He learns from them the things he does not know and what a boy growing into young manhood must come to know. Things for which he should have the highest respect he learns to make vulgar jests about and to regard as means for the gratification of sensual desire. In a word, he is not moral and temperate like his father, but immoral and intemperate like his comrades, who have had the parent's place in his affection and conduct. The father sees the boy fast becoming a drunkard, unfit for work or business. He reproves him, reasons with him,

pleads, commands ; in fact, he does everything he can think of to induce or to compel the boy to reform, but seemingly without avail. Exasperated beyond endurance, he gives the lad one last chance. Failure ensues, and the neglected, ill-trained youth is expelled from his home. Some neighbors express admiration for the moral courage of the father who will not tolerate drunkenness even in his own son. The young man may pull himself together and build a better character, but he is more likely to go down in his dissolute course. Instead of sending him away, the father should systematically and persistently seek to win back the place in the boy's heart which others have usurped. While he has grown away from his father in many respects, there is still the inherent power of filial love which should be fostered and strengthened till reform be effected. The poor lad should be shown that, though drunken and depraved, he is deeply and tenderly loved ; more so than he can possibly understand. To prove such paternal love the father must become an agreeable companion, interesting himself in such innocent sports and other pursuits as delight his son. He must become a youth again in spirit and conduct and surround his companion and comrade with conditions that attract and please and keep his mind actively engaged. This will prevent him from thinking of liquor and encourage him to resist the tendency to indulge. He will probably not succeed in stopping drinking all at once, but he will have commenced to exercise his will in choice of other things. Unless it be really necessary, let there be no conversation about liquor, as the thought of it arouses the appetite for strong drink.

The same rule holds good in cases of wives who have drunken husbands. Women who scold and find fault or threaten to leave if reform be not effected, have not at heart their husband's self-conquest, but their own personal

comfort. They attack men in their strongest fort when they strive to force them, to abstinence. Everything that men accomplish in the world is done by force of one kind or another. In fact overcoming obstacles is their natural bent, while in the case of wives it is quite the opposite. The latter accomplish nothing by force. Their weapon is love, and, if by means of this they cannot reform their husbands, it is worse than useless to resort to force. The tendency to overcome resistance is excited the more by opposition.

It has already been clearly shown that temperance and temperance reform are matters of intellectual training and moral culture; and, since neither can be accomplished in any other way, it is evident that, if the intellectual and moral side of a person's life has from any cause been neglected from childhood, development must be undertaken in manhood years. Habits are set and the intellect dulled and not easily impressed, which makes the task difficult; nevertheless, by becoming thoroughly acquainted with those in such a condition, taking them just as they are, finding out their conceptions of right and wrong and to what extent in every case resistance or self-control is practised, they can be led to apply this power to new phases of indulgence. This can be accomplished by any one who is superior in intellectual strength and moral character. They can be so completely led out of themselves that in time they will almost entirely forget intoxicants. Quite unconsciously they are induced to exercise resistance, and before they are fully aware of it they are restraining themselves from habitual actions. The new subjects of thought and conversation interest them, intellect and principles broaden, and they come at length to realize that they have a power within themselves to make them temperate and respectable. The respect and interest of others beget respect for themselves

and the good work is done, or at least self-control is gaining strength and working out its effects in their conduct.

Temperance reformers, which should include every Christian, should be observant and diligent students of human nature, using tact and judgment, studying ways of applying intellectual and moral means and methods to different types of intemperance, and, above all, possessing genuine desire to uplift and ennoble their fellow-men.

It is argued by many that, while intemperance is primarily the result of unhealthy spiritual conditions, it has become in many cases a matter for physical treatment. Some have become so enfeebled by the long and constant use of intoxicants that they cannot summon force of resolution sufficient to make an attempt at resistance. Others are so far gone that, if they were to cease indulging, they would become insane or perhaps die. For some physical treatment may be necessary; if so, medical aid should be resorted to. But even this is not certain to succeed. Many who have been physically treated have reformed; but many also, who are intemperate in heart and character and have not been surrounded by intellectual and spiritual conditions, have fallen into the old ways again. Any man who is truly desirous of reforming and who is aided by the sympathy and loving friendship of intelligent companions can cultivate the power of resistance. Even a man, who does not wish to reform, can be brought to desire it by the conduct towards him of temperate Christian friends. Such a person usually shuns prominent church members or temperance agitators. They never go where they are likely to meet them; but Christians should seek them, make themselves agreeable and with loving kindness lead them to desire better things.

These means may be considered by many practical folk

as ideal and impractical. But they are undeniably the means employed by Christ in the spiritual reformation of the world. Temperance reform is but a continuation of that reformation, and the same means must still be employed if any degree of success is to be attained. Unselfish love for those whom it is in our power to assist, knowledge of their dispositions and temperaments, willingness to sacrifice and suffer on their account and an experimental knowledge of the fundamental principles of Christianity are indispensable weapons in temperance warfare.



## CHAPTER IV.

**Prohibition.**

From the foregoing consideration of the false principle of Prohibition, it is not strange that efforts at prohibitory legislation have been failures. In Ontario the Dunkin and Scott Acts failed miserably and were repealed. A prohibitory act of New Brunswick in 1856 was repealed after a trial of only a few months, and eight of the States of the United States have tried Prohibition only to repeal it on account of failure. But the latest agitation is for Provincial Prohibition, which has revived on account of the recent decision of the Imperial Privy Council that the Provinces have power to prohibit the sale of liquor as a beverage. This is really not prohibition in the strict sense, as it does not prohibit the manufacture or sale under certain conditions. It is a measure of a restrictive character which, as it could not prevent importation of liquor from other Provinces, or wholesale by Provincial brewers, would have the tendency to transfer drinking from the public house to the home. Would this be for the good of the homes?

The history of prohibitory measures does not prove such retail restriction to be at all desirable in the public interest. The State of Maine has had a longer experience of prohibition than other communities, yet the following extract from the introduction of "The Liquor Problem" will show that it has not worked successfully. "The Liquor Problem" is a book published by Charles W. Eliot, Seth Low and James

C. Carter, a sub-committee of the Committee of Fifty, a group of the ablest men of the United States. The book is published by authority of the whole committee and should have more weight than the opinions of paid agitators or mistaken enthusiasts. It says:—"But prohibitory legislation has failed to exclude intoxicants completely even from districts where public sentiment has been favorable. In districts where public sentiment has been adverse or strongly divided the traffic in alcoholic beverages has been sometimes repressed or harassed, but never exterminated or rendered unprofitable. In Maine and Iowa there have always been counties and municipalities in complete and successful rebellion against the law. The incidental difficulties created by the United States revenue laws, the industrial and medicinal demand for alcohol and the freedom of interstate commerce have never been overcome. Prohibition has, of course, failed to subdue the drinking passion, which will forever prompt the resistance to all restrictive legislation.

"There have been concomitant evils of prohibitive legislation. The efforts to enforce it during the forty years past have had some unlooked-for effects on public respect for courts, judicial procedure, oaths and law in general, and for officers of the law, legislators and public servants. The public have seen law defied, a whole generation of habitual law-breakers schooled in evasion and shamelessness, courts inefficacious through fluctuations of policy, delays, perjuries, negligence and other miscarriages of justice, officers of the law double-faced and mercenary, legislators timid and insincere, candidates for office hypercritical and truckling, and office-holders unfaithful to pledges and to reasonable public expectation. Through an agitation which has always had a moral end, these immoralities have been developed and made conspicuous. The liquor traffic, being very profitable, has been able, when attacked by prohibitory legislation,

to pay fines, bribes, hush-money and assessments for political purposes to large amounts. This money has tended to corrupt the lower courts, the police administration, political organizations, and even the electorate itself. Wherever the voting force of the liquor traffic and its allies is considerable, candidates for office and office-holders are tempted to serve a dangerous trade interest, which is often in antagonism to the public interest. Frequent yielding to this temptation causes general degeneration in public life, breeds contempt for public service, and of course makes the service less desirable for upright men. Again, the sight of justices, constables and informers enforcing a prohibitory law far enough to get from it the fines and fees which profit them, but not far enough to extinguish the traffic and so cut off the source of their profits, is demoralizing to society at large. All legislation intended to put restrictions on the liquor traffic, except perhaps the simple tax, is more or less liable to these objections; but the prohibitory legislation is the worst of all in these respects, because it stimulates to the utmost the resistance of the liquor dealers and their supporters.

“Of course these are disputed effects of efforts at Prohibition. Whether it has or has not reduced the consumption of intoxicants and diminished drunkenness is a matter of opinion, and opinions differ widely. No demonstration on either of these points is now attainable, after more than forty years of observation and experience.”

Even could it be shown that the consumption of spirituous liquors had decreased under prohibition in Maine, it would only be a similar experience to that of many other places not under prohibitory law. The fact that liquor-drinking has greatly declined in Ontario during the past twenty-five years, though patent to every citizen of the Pro-

vince, is proven very clearly by the following figures from a speech by Hon. G. W. Ross, Premier. In Ontario there were tavern licenses (1875) 4,793, (1901) 2,261 ; shop licenses (1875) 1,307, (1901) 308 ; wholesale licenses (1875) 52, (1901) 21 ; vessel licenses (1875) 33, (1901) none ; all licenses (1875) 6,185, (1901) 2,950. In 1875 there was an average of 1 license for every 278 of population ; in 1901 there was 1 for each 700. The convictions for drunkenness in Ontario are now 1 for each 828, a better showing than any of the other Provinces. The convictions for the whole Dominion are 1 for each 310.

There are also serious objections to the State dispensary systems which are entirely opposed to the sentiment of prohibitionists, who do not wish to have anything to do with the sale of liquor. They create political machines which would not be beneficial to a country like Canada, where there is already too much politics and too little statesmanship. High license also works badly as it leads, in a less degree, to the evils experienced with Prohibition.

The cost of Prohibition for a large Province like Ontario would be very great, and, considering that drinking would still continue and drag a train of evils in its course, this should lead every elector to think seriously before voting for such a measure. The revenue of Ontario last year from license was \$629,238, of which the municipalities received \$250,432. There would be a large loss to the Dominion in excise and other duties. An immense amount of money is invested in distilleries, breweries, hotels and kindred institutions, which would be almost ruined were prohibition enacted. Add to this the loss in employment to thousands of people, the decrease in transportation, the loss to financial institutions, much of which would have to be paid for by the public by way of compensation and the neces-

sity will be evident of making sure that prohibitory legislation is of such benefit as to outweigh all these considerations. As regards liquor-drinking, Canada is already one of the most temperate countries in the world. Owing to the strong temperance sentiment, greater prosperity, educational development, the modern requirement of sober men for the keen business competition, as well as other causes, drinking has steadily decreased. Can the Provinces, therefore, afford a costly experiment with this question when the efforts of other countries in this line have never been successful?

The fact is that Canada has too much paternal legislation. All through the statutes are evidences of the interference of goody goody people, so much that if our laws were strictly enforced our people one and all would find them unbearable. Amendments are constantly being made to the statutes at the suggestion of, or to please, women's societies or of men more gifted with sentiment and aestheticism than with wisdom and statesmanship. The agitation for Prohibition is confined almost entirely to one or two churches, and in these largely to the women and to the more impractical of the men. Such men are incapable of studying the question from a broad and business standpoint. Nor must their unceasing agitation be attributed entirely to the depth of their love to God or to humanity, but in no small degree to that inherent spirit of tyranny in a portion of the Anglo-Saxon race, which, though in a lesser degree, is, in its nature, similar to the spirit that actuated in times past the Christian Church in its cruelty.

While there is no need for any sweeping changes in the liquor laws, as we already have law enough if properly enforced, there are some evils that need remedying. The treating system is bad, leading as it does to excessive drinking

through the magnanimous feeling of each to treat, no matter how many may be drinking. This does not require any change in the law, but rather the exercise of common sense by those who yield to the practice against their better judgment. The internal arrangements of many hotels could be improved to lessen the evil. There should be less antagonism to hotels and such an improvement of the law as would lead to simpler and more effective procedure against violators of the liquor acts. The penalties have been made so severe that liquor cases are generally fought to the bitter end, and with the result that attempts at enforcement are not as frequent nor as successful as they should be.



## CHAPTER V.

**Answers to Common Arguments of Prohibitionists.**

Some of the arguments of prohibitionists are found to stand on very slender foundations. One is that the loss in revenue would be made up by saving in the administration of justice and the lessening of crime. There is no evidence of this in places where Prohibition has been tried. In fact, the expense of enforcing such a law would be very great, and would require a whole army of special constables and other officials. In Maine from the year 1890 to 1894 inclusive, the total prosecutions in the Supreme, Judicial and Superior Courts numbered in all 8,190, of which 5,472 were liquor cases. In the same period the total number sentenced was 3,779, of which 2,678 were for violation of the liquor law. More than fifty per cent. of the criminal cases in Maine are liquor cases. No proof can be produced of the lessening of either drinking or crime where Prohibition has been tried.

It is also argued that millions of dollars are thrown away yearly. As a matter of fact, this is over-stated, as much of the money goes out into numerous channels, such as for grain, freight, wages, etc. It is claimed there is prohibition in other things, which is not correct in the sense of prohibition of property. God's method of dealing with men is to give a command but not to remove every possibility of breaking it. It is here that the argument of some fail, when they say that law is a school teacher

and leads to conditions that help spiritually. This may be true of right kind of laws, but surely not of laws that are paternal; that step in and interfere with men's personal and private liberty. Laws are all right when they protect the liberties of all, but not when they interfere with the individual in his private capacity as a free and independent soul.

But the three arguments on which the greatest stress is laid are, that Prohibition would protect the young, that the curse and ruin of drunkenness would be removed and that the citizens of the State, which licenses liquor-selling, are thereby co-partners in the business. In regard to the young we should aim to expand and develop the individual. Christianity demands self-control. Ignorance is neither innocence nor strength. The laws already protect the young if enforced. Liquor-drinking is now confined to a few known places, whereas under Prohibition ardent spirits would be sold everywhere on the sly and in contempt of the law. Such general sale it would be impossible to guard against. Drunkenness is a great evil that no one likes to see, but evil has always existed and this one will perpetuate itself with greater or less vitality as long as men are uneducated in sound principles and untrained in self-control. Evil is one of the mysteries of the world, the reasons for the existence of which have never been explained. Certainly Prohibition has never succeeded in annihilating drunkenness. The argument in regard to licenses is just as weak as the others. Licensing liquor-selling does not create an evil, but confines and restrains one that has always existed and which there is little hope of completely eradicating; and most certainly not by means of prohibitive legislation. The right to license does not give the right to prohibit, as is proven in the case of license to marry.

In conclusion, it is most important that the citizens of

this Province think deeply, coolly and soberly on the subject of Prohibition. There has always been so much sentiment in connection with this question and so many passionate appeals to the emotional nature that calm, business-like consideration has been out of order. But this must not be. This is an age of calm, deep thought, and a cause which will not stand the intellectual and rational test must be very weak. It is the imperative duty of every elector to study Prohibition as a means of moral advancement. We believe that as the result of such deliberation he will conclude it to be a detriment rather than a help to the cause of true temperance. Finding such true, it is his duty as a patriotic citizen to shake off the apathy so prevalent in regard to this matter and vote against prohibitive legislation.

