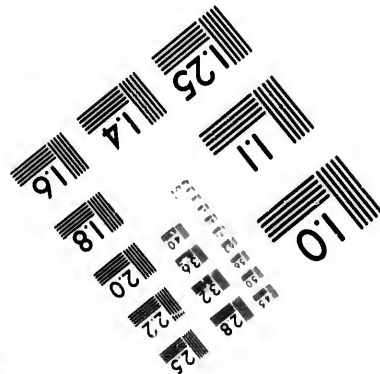
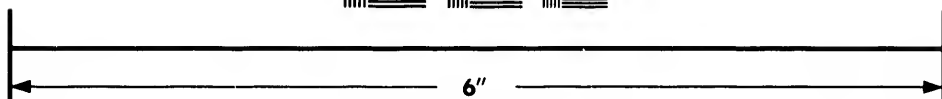
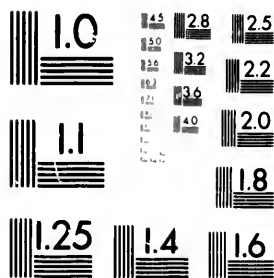


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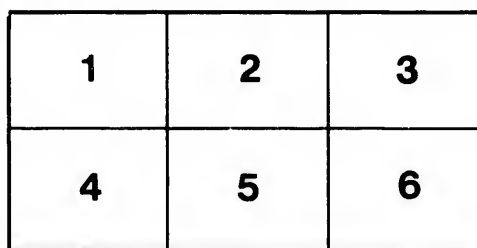
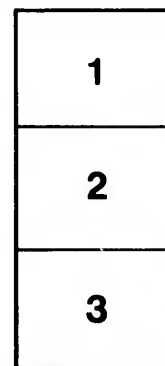
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THE PLEBISCITE:

HOW SHALL I VOTE?

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AN APPEAL TO THE ELECTORS OF CANADA
ON THE PRESENT CRISIS IN THE
TEMPERANCE REFORM.

O. P. M. QUÉBEC

BY

REV. W. A. MACKAY, B.A., D.D.,

Woodstock, Ontario, Canada.

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While the days are going by.”

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Here is the Ballot and the Question asked you:

Are you in favor of the passing of an Act prohibiting the importation, manufacture or sale of spirits, wine, ale, beer, cider and all other alcoholic liquors for use as beverage?	YES	NO
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"Cider in this question means alcoholic cider, not unfermented apple juice."
 —Hon. Sidney Fisher.

GOD'S clock has struck the hour of opportunity. Now for God, and home, and native land. Let your act of voting be an act of worship. We have done well in previous campaigns. Look at the record:

On July 23rd, 1892, Manitoba gave prohibition a majority of	12,522
On December 14th, 1893, P.E. Island gave prohibition a majority of	7,226
On January 1st, 1894, Ontario gave prohibition a majority of	81,769
On March 15th, 1894, Nova Scotia gave prohibition a majority of	31,401
Total majority so far for Prohibition.....	132,918

On April 7th, 1893, New Brunswick, by a unanimous vote of her Legislature, asked the Dominion Parliament to pass prohibition.

Never let it be said that the Prohibitionists of Canada have played a retreat. Let no consideration of blood money, called revenue, chloroform your conscience. Every cent spent for liquor is one less to be spent for boots, clothes, food, furniture, books, pictures, music, and all the other products of useful industry and art. On the question of revenue alone we claim the vote of every clear-sighted, level-headed citizen in the land. See the testimony of Laurier, Foster and others on pages 14 to 16 of this pamphlet. Now for the battle of the ballots. Forward! March!!

This the Supreme Issue.

Probably never before have we exercised the franchise in more solemn circumstances. Our responsibilities are grave. Our opportunities are great. The situation is full of important and far-reaching results. There is no question before the people of this Dominion to-day that is comparable in importance with that of the suppression of the drunkard-making business. Questions of tariff reform and of national schools have their importance, and may wisely be considered, but they are secondary to the liquor problem. The drink traffic is by far the greatest evil that afflicts our land, financially, politically, socially, morally and religiously. Its suppression is therefore the greatest of all the issues before the Canadian people. Remove this evil, and other questions may be left to be settled as they come to the front for solution. Let the issues be presented frequently and forcibly to the people, and we may assume that the mass of voters—many of whom are at present indifferent—will side against the traffic: the people of Canada committing themselves, after full deliberation, to the support of grog shops is hardly conceivable.

A Call to Arms.

The forces are mustering for the conflict. With the country more and more awakening to the evils of the drink traffic; with truth and right and Christian womanhood, and God Himself on our side, we engage in the conflict, taking as our watchword the words of the late Emperor of Germany to his soldiers as they started on the great Franco-German war: "Forward in God's name without fear or fatigue." Reader, in this great army, fighting for God and home and native land, is there no place for you? Take heed lest by holding aloof at such a time as this you incur the awful guilt of Meroz: "Curse ye, Meroz, curse ye bitterly, the inhabitants thereof, because they came

not to the help of the Lord—to the help of the Lord against the mighty.” This is a conflict to which you cannot be indifferent without guilt. The man who stands aloof has his hands red with blood. I address to you the words of Nehemiah: “In what place, therefore, ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.”

Rum, Rags, Wretchedness.

At a time like this we must keep constantly before our own minds, and the minds of others, the awful power and damnable character of this traffic. More than half a century ago that eminent Christian philosopher, Thomas Dick, estimated that since intemperance dug the first grave, over seventeen thousand millions had perished through strong drink. More than three thousand four hundred times the population of Canada, or seventeen worlds like the one we inhabit, damned by Rum. With intemperance on the increase, the record of the last fifty years would swell the above figures immensely. There are \$3,000,000,000 spent yearly on strong drink throughout the world, while only \$12,000,000 are raised for the spread of the Gospel. And for this vast outlay the world has a standing army of 1,800,000 drunkards, and 180,000 every year go down to a drunkard's grave and a drunkard's eternity. What tongue can utter or imagination conceive the immensity of the destruction of bodies and souls represented by these figures? He alone who hears the sighs and moans and wailing of suffering humanity knows all. Would that our people in their daily lives, and our voters at the ballot-box were more impressed by these awful facts.

“Darkest Africa.”

Africa, with a population of 200,000,000, is waiting for the Gospel, but for every missionary that goes to

the dark continent, there are sent from England, Germany and the United States, 70,000 gallons of liquor. Ethiopia stretches out her hands unto God, but these "Christian" nations, instead of making known to her the great salvation, sends her distilled damnation at the rate of 8,000,000,000 gallons of rum annually. And this rum is so vile that native painters use it for turpentine.

Is there a Christian in Ontario with conscience so dead, with heart so hard, with cheek so brazen, as not to blush with shame when he is told that in many eastern ports the heathen regard "drunkard" and "Christian" as synonymous terms? When they see a native drunk they are accustomed to say, "he has left our religion and gone to Jesus."

"The wailing of widows," says a high authority, "rends the air of India with curses against the British Government for having introduced strong drink." The same is the state of things in the Southern Sea. Reader, if you would have the world evangelized, help by your voice, vote and example to overthrow the demon of intemperance,—our reproach before the heathen, and the blight of many a foreign mission field.

"Darkest England."

Behold England—the land of the free, which boasts that on its flag "the sun never sets," through a licensed liquor traffic forging chains of drunkenness, riveting them upon the people, and destroying the health and happiness of millions of its subjects. God bless Gen. Booth, and the great work in which he is engaged. The "submerged class," by which he means the pauperized and degraded, numbers three millions, or one-tenth of the whole population. "The drink difficulty," says Booth, "lies at the root of all. Nine-tenths of our poverty, squalor, vice and crime spring from this poisonous tap-root." And yet, notwithstanding these

three millions of starving population, England spent in 1891, \$101 per family on the drunkard's drink.

In the same year Scotland spent \$81 per family. Poor, distracted Ireland paid \$52 per family, or \$10,000,000 more for whisky than for rent, and Mr. Justice Fitzgerald says that intemperance in Ireland leads to nineteen-twentieths of the crime in the land. Yet no one calls for the eviction of the liquor-selling landlords, and no Home Rule Act is demanded to deal with the evil.

The total drink bill for Great Britain and Ireland is 1,209,000,000 gallons, at a cost of \$705,000,000.

All these millions are worse than lost. The losing of them by fire or flood would be small in comparison with what it is now, when we take into account the increase of cost to the state for paupers, criminals, jails, poor-houses, asylums, penitentiaries and reformatories. Stop this waste, and at once there will be an increased consumption of all kinds of manufactured goods. As a result of long experience, the late Earl of Shaftesbury came to the following conclusion: "It is impossible to relieve poverty until we get rid of the curse of drink." Talk of poverty, wretchedness, crime! The wonder is how the nation can live with such a vulture tearing at its vitals.

German Beer.

In Germany 10,000 persons die every year from the delirium tremens, forty-six per cent. of the convicts in the prisons are drunkards, and Von Moltke has lately said that Germany has more to fear from beer than from all the armies of France.

"Darkest America."

Crossing the Atlantic we find our own continent fast following the older lands on the down grade. In the United States, during 1892, they consumed half a barrel per man of malt liquors. More than

half a million of men are engaged in the drunkard-making business, and more than seventy per cent. of all the arrests are for drunkenness or for drink offences. They have 250,000 drink shops, enough to form a line from Chicago to New York, and in making the drunkard's drink they destroyed in 1892, more than 4,000,000,000 pounds of grain. This would pave a street 1,000 miles long with loaves of bread, or it would give one pound loaf of bread per day for a year to more than 11,000,000 people. \$900,000,000 a year spent on strong drink, and yet in that land thousands upon thousands on the verge of starvation.

In a single year there were in the city of New York **2,418** delirium tremens patients brought into one hospital. Of these 1,950 were men, and 468 were women, an average of **nine** women and **thirty-five** men for every week during the year. If the record of one hospital tells such a tale, what a revelation would the combined records of all similar hospitals in the land make!

Rum in Politics—Startling Facts.

Not least among the dangers of the traffic is its tremendous and constantly increasing political power. Already it controls the municipal affairs of most of the large cities, and openly boasts of its power. And woe be to the man who, by fair deeds and respect for the law and his oath of office, incites the enmity of the traffic! He is crushed without mercy, and a more pliant figurehead set up in his place. Miss Willard expresses the calm, sober judgment of many of the most far-seeing statesmen and philanthropists of the United States when she says: "The experiment of free government in our large towns and cities is a failure loudly confessed." Rev. Dr. Josiah Strong, in his book, "Our Country," is still more emphatic. He says, p. 78: "The alternative, then, seems simple, clear, certain, that civilization must

destroy the liquor traffic, or be destroyed by it." The eminent Joseph Cook strongly holds the same view.

The force of these statements is in no way weakened by the results of high license, wherever tried. High license may, for a short time, lessen the number of liquor sellers, but any amount of conclusive evidence can be submitted to prove that it has never lessened the quantity of liquor consumed, or consequently, the resulting evils. The reverse is true. High license invariably gives compactness, power, and permanence to the traffic, and thus increases drunkenness and crime. The *Philadelphia Evening Telegraph* (October 20th, 1890), says: "It is one of the most notorious facts of the day, known and frankly admitted by all intelligent observers, and fully confirmed in every particular by the wholesale liquor and beer men, that there is not one drop less of their wares consumed since the passage of the Brook's High License Act than before." The wholesale liquor men are all advocates of high license. They understand their own interests, and their testimony is conclusive that high license increases the consumption of liquor.

The traffic is a most powerful factor in the political life of this Dominion. It controls the party machinery from the ward meeting to the national convention. Candidates for office cringe and cower in its presence, and party leaders on both sides do it reverence.

The question is in place for every Canadian citizen: Shall the liquor power, with its dire and deadly influence, be allowed to rule our country, and ruin every influence for good? Or shall it be utterly destroyed?

Canada's Drink Bill.

The liquor bill for the Dominion, while smaller than that of either Great Britain or the United States, is large enough to cause anxiety in the minds of all who have the material or moral prosperity of our country at heart. The report of the "Royal

Commission on the Liquor Traffic" gives the yearly cost of liquors to consumers as \$39,879,854. And the report adds, "As more than one-half of this is paid for spirits, to which it is well understood a large addition of water is made before they are vended to the public, the total amount paid is probably considerably in excess of the sum just mentioned." The amount is at least \$40,000,000, or \$8 *per capita* of the population, while the direct and indirect loss reaches to about \$140,000,000.

Very few people realize the magnitude of this awful waste. The purchasers of this liquor have paid out their money, and have to-day nothing to represent their investment except perhaps, injured health, degraded character, and general physical and moral deterioration and loss. Had the money been spent in some other way, say, invested in improving property, building homes, etc., they would have an equivalent that to-day does not exist. In short, a moment's thought will convince any careful inquirer that our country is absolutely poorer to the extent of every dollar spent in strong drink. And yet every year the people of Canada spend nearly \$8 per head for every man, woman and child in the land, or \$40 per family.

"Over-Production."

Just now throughout Canada and the United States we hear much about "over-production." Thousands of men are out of employment. You ask the reason why, and instantly we are told "it is over-production;" and to prove the correctness of the reply, you are told of storehouses crowded with goods which cannot be sold. Nonsense, I say. Within a few hundred yards of that storehouse are scores of families who are in need of the goods, and would like to have them. But they have not the means to buy. Why not? Because they have spent so much upon liquor that they cannot

buy good furniture, good food, or good clothes. You see it is not over-production, but under-consumption caused by drinking, that is the real trouble. Last year out of the pockets, for the most part, of the laboring classes of this Dominion, more than \$40,000,000 were directly taken for intoxicating liquors. Turn these millions loose to-morrow on your unsold goods, and at once there will be robes where there are now rags, and plenty where there is now poverty. You will see no more "over-production," but the inauguration of an era of prosperity such as will surpass the visions of the most hopeful enthusiast.

Not over-production but under-consumption is the principal cause of dull times and stagnation of business. And this under-consumption exists largely because of the waste in strong drink.

What Our Imports Represent.

According to the Dominion Trade and Navigation Returns for the fiscal year ending June 30th, 1895, there was imported for home consumption during the year, 1,523,858 gallons of liquors, valued at \$1,333,479. That sum of money went out of the Dominion never to return, and what value did the people get back for it? The liquors were consumed and the money was gone. In hard times like these the country cannot afford to sustain any such dead loss. A prohibition law would stop any such worse than needless outflow of the people's hard earnings. The demoralizing results of this consumption remain, however. These can only be stopped by an effective prohibition law. How much of our surplus productions went to pay for this import liquor bill? We all know that for every dollar's worth we import, we must export some equivalent value to pay for it. Take a few facts gleaned from the same Government reports: During the same year the farmers of Canada exported, in all, 14,085 horses, valued at \$1,261,942,—not enough to

pay the needless import liquor bill by quarter of a million dollars.

During the same year the entire exports of sheep from Canada amounted to 180,387 head, valued at \$1,372,077, or quarter of a million short of our import liquor bill. During the same year, as the result of a great deal of Government encouragement and expenditure, 3,650,258 pounds of butter were exported—equal to nearly 2,000 tons—valued at \$697,476, or less than six months' imports of liquors!

The total exports of the rich and fertile Province of Manitoba that year were valued at \$1,611,003. Take out the needless import liquor bills of the same time and but little remains!

The total exports of that beautiful agricultural Province of Prince Edward Island for that year were valued at \$1,039,493, or not within half a million of enough to pay our export liquor bills.

Can Canadians expect great prosperity and progress and go on legalizing a traffic that thus consumes all its surplus export of horses, or of sheep, or of butter, or the entire surplus of all the exports of such fertile Provinces as Manitoba or Prince Edward Island?

The Losses of Years.

Here are some significant figures from the last Dominion Statistical Year Book, an official publication prepared without any view to the Temperance question. From 1874 to 1894, inclusive, the following quantities of liquors were imported from foreign countries and consumed during that period:

Spirits and wines valued at	\$26,079,997
Ale, beer and porter	3,321,038
Cider	87,708
Malt for brewing.....	347,522
	<hr/>
	\$29,836,265

This vast sum went out of Canada, and all the liquors thus purchased were consumed from year to year, leaving nothing to show in the end except the moral and physical wrecks resulting therefrom.

That enormous sum represented five million dollars more than the entire assessed value of all the real estate, personal property and taxable income of the city of Hamilton, the third largest and most wealthy city in the Dominion of Canada, and millions of dollars more than the average assessed wealth of one of the counties of the Province of Ontario.

Besides all that, during the same time the average annual importation of corn from the United States for distillation alone and consumption in Canada averaged over half a million dollars per year, or ten millions in that time. Add these sums together, and Canada has sent out since 1847, at least forty million dollars for what has been worse than worthless to its people. Is there any wonder we have to complain of hard times when a traffic so prolific of wicked and wilful waste has been all the time sanctioned and protected by law? Independent of all moral and social considerations, there are substantial economic reasons why a prohibition law should be enacted.

Canada's Criminals.

The Dominion Government's report of "Criminal Statistics of the Dominion of Canada," for 1893, is characteristic of those of other years. The then Minister of Justice reported that the total number of convictions for all causes during the year was 35,653. Of these no less than 11,670, or more than one-third of the whole, were for drunkenness alone. It is a well-known fact that of the other crimes, such as assaults, breaches of the peace, cruelty to animals, neglecting to support families, vagrancy, and similar crimes, drunkenness was the producing cause of the crime. Sir Oliver Mowat's estimate of "three-fourths of all"

was well borne out by these hard facts, published without any regard whatever to this question.

Drunkards Imprisoned.

Here are the number of commitments for drunkenness by provinces for that year (1893):

Ontario	3,787
Quebec	3,778
New Brunswick.....	1,365
Nova Scotia	938
Manitoba	592
British Columbia.....	725
Prince Edward Island.....	233
North-West Territories	252
Total.....	11,670

Look at the facts of the two Provinces of British Columbia and Prince Edward Island. The former had the largest number of liquor licenses in proportion to its population of any province. Its commitments for drunkenness during the year average one for each 135 of its population. The latter, on the other hand, had the fewest legalized liquor shops and its average was but one to each 425, though it is surrounded by water and much exposed to illicit sales on every hand. In each province the proportion of "drunks" was in proportion to the drinking facilities supplied. The plain logical inference is: Cut off the authority to manufacture, import and sell, and you also cut off the awful crop of the worst of all human tragedies—ruined souls and bodies of men because of the drink traffic.

During the last ten years there have been in this Dominion no less than 121,956 convictions for the offence of drunkenness alone, and tens of thousands for other offences caused by drink. Every year 3,000 of our population go down to a drunkard's grave, and

a drunkard's eternity. But who can tabulate the blighted hopes, the broken hearts, the wretched homes that lie behind these figures? It is upon such carnage that the liquor traffic feeds and fattens. All this time the politicians promise, and the churches resolve and the people permit, and the carnage goes on, and angels weep, and demons laugh, and perdition yawns, and souls go down. How long, O Lord, how long!

Not a Difficult Matter.

We are sometimes told that because the Dunkin and Scott Acts did not, within a year or two, stop all sales, that no prohibition law can succeed. These Acts only prohibited *selling*, while manufacturing and importing went on as before. A threefold law, such as is now proposed, strikes deadly blows at manufacturing and importing as well. These will cut off the seller's supplies, and the selling and drinking will surely stop in that case. It is easy to stop the manufacture. It cannot be done in a corner, or in some cellar or back yard. There are now only seven distilleries in all Canada and these are all in Ontario; the rest have all been closed already. It is easy to stop importations, too, by our present customs machinery, which already prohibits the imports of obscene and seditious literature, and many other things, including even oleomargarine. Give us such a threefold law, as is now being proposed, with a Government at the back of it to enforce it, and success is assured as never before. Let this law, faithfully enforced, be accompanied with temperance education in our Public schools, suitable instruction in our Sabbath-schools, a faithful ministry, and a free press; and under God, intemperance will be reduced to a minimum, homes will be made happy, hearts will be made glad, and the whole land will rejoice.

Blood Money.

"What about the revenue?" we are asked. Our Government derives a revenue of \$7,101,557 from this traffic, and how will this be replaced in case the traffic is prohibited? Speaking generally, we reply that health, happiness and good morals are of more value to a people than gold. The awful harvest of poverty, crime, disease and death revealed to us by official statistics, is too great a price even for millions of revenue. In the words of Hon. W. E. Gladstone, "A question of revenue must never stand in the way of moral reform." "Give me," says the same great statesman, "a sober people, not wasting their earnings, and I will easily raise the revenue." Surely a sober people will be as able to pay their taxes as a drinking people.

There would be no loss to the national treasury from the passing of a prohibition law. The millions that are now wasted, and worse than wasted on strong drink, would go into different branches of legitimate and useful trade; and thus the customs would be greatly increased, and the exchequer more than compensated for the loss of the liquor revenue. The money now wasted in strong drink would then be invested in dry goods, shoes, furniture, food, etc., thus yielding a revenue to the Government. Sir Stafford Northcote, ex-Chancellor of the British Exchequer, says, "If the revenue diminishes from increased habits of temperance, the amount of wealth such a change would bring to the nation would utterly throw into the shade the amount of revenue that is now derived from the spirit duty." This is no untried theory, it has been demonstrated in the history of Ireland. Sullivan, the historian, tells us that during the great temperance movement in that country, conducted by the famous Father Matthew, between the years 1839 and 1845, "The whiskey trade was for the time anni-

hilated, but," continues he, "traders rejoiced to find how vast was the increase in popular expenditure in articles of food or clothing, or of home and personal comfort." In 1838 the Irish revenue from distilled liquors was £1,434,573. In 1841 that revenue had fallen to £864,726. But the general revenue from customs increased from £1,691,515 in 1838 to £2,030,159 in 1841; and by 1845 this revenue had become £2,126,149. These figures are authoritative, and were quoted on May 7th, 1894, in our House of Commons by T. B. Flint, M.P. What took place in Ireland would take place in Canada under Prohibition—an increase of revenue.

Testimony of Some of Our Leading Statesmen.

While the opponents of prohibition tell us that the prohibition of the liquor traffic would increase our taxation, our Finance Ministers since Confederation, and others who are the best informed of our public men, have no fear of that kind.

SIR WILFRID LAURIER, Premier of our Dominion, said in Parliament, during the debate on the Plebiscite, on May 3rd, 1898:

"It has been stated that if we were to pass a prohibitory liquor law there must be additional taxation. I do not think the phrase is an apt one. There should not be additional taxation, because taxation has always to be governed by the necessities of the revenue, but there must be a displacement of taxation. The Minister of Revenue will have to provide other sources of revenue."

HON. GEO. E. FOSTER, ex-Minister of Finance, said on the same occasion:

"I am ready to vote for prohibition and to pay my share of whatever taxes are necessary, direct or indirect, in order to make up the revenue, and my belief is strong that if you can make prohibition effective it would be a great saving to the people, there would be greater prosperity in the end and greater revenue would come."

On another occasion **MR. FOSTER** said :

“The improvement in the general welfare and well-being of our community would be so great that the receipts in all other branches of our revenue would be increased correspondingly, and there would practically, after the first year or so, not be any diminution whatever in our revenue from our taxpayers.”

Going back a little in our history, we have this testimony from **SIR A. T. GALT** :

“After having a good deal to do with the question of revenue, and the raising of taxation, I am quite prepared to assert that the Finance Minister who should succeed by prohibiting the traffic in intoxicating liquors, in restoring the millions now lost to the people of this country, directly and indirectly through the traffic, would have no difficulty whatever in raising the sum of money which appears in the first instance to be lost to the revenue. There can be no doubt whatever about it.”

SIR L. TILLEY gives equally strong testimony as to the financial gain of prohibition. He says :

“We get five or six million dollars a year from the liquor traffic, but it costs us twenty millions to collect it.”

T. B. FLINT, in his place in Parliament, on June 17th, 1895, advocating the enactment of a prohibitory liquor law, said : “The results of this legislation will be the same as they have been everywhere else, a decrease in crime, an increase in the savings of the people, a decrease in the disorders of the community, and an increase in opportunities for development of the country in all its varied interests. The revenue consideration would, in a very short time, pass out of sight in face of the great prosperity that must inevitably follow the striking off of an annual waste of some \$40,000,000.”

I trust the above testimonies from the very highest authorities will be sufficient to meet the objection arising from a fancied loss in revenue. Prohibition is good for the individual, good for the home, and good for our great Dominion from ocean to ocean.

Who Is Responsible?

Upon whom does the responsibility for this wasteful and ruinous traffic rest? Not upon liquor sellers solely, nor upon our legislators, but upon the people who, by their indifference or their votes, legalize the traffic. The Christian people of Canada can stop this scourge, and sweep it away whenever they please. The simple and shameful fact must be confessed that the liquor traffic continues and flourishes in Canada to-day, simply and only because those who deplore and denounce it in words do not have the grace and common-sense to carry their convictions with them to the ballot-box and vote as they talk and pray. Bar-rooms will never be closed so long as Presbyterians, Methodists, Baptists and Episcopalians vote the same ticket as distillers, brewers, tavern-keepers and bummers.

Is it Right?

I am oppressed with the thought that so many Christian people in this enlightened country seem to feel so slightly the awful guilt of permitting such a traffic, yea, by their silence or their votes, becoming partners in it. I appeal to the conscience of all who have the love of humanity or the fear of God before them.

Is it right to permit, foster, and encourage a traffic that is acknowledged to have not one redeeming quality, but exists as a blighting, damning curse on everything that is pure, holy and virtuous in society?

Is it right to license a man to sell liquor and then exclude him from church membership for doing that which you licensed him to do? I am assuming of course that no church would admit a rumseller into its membership.

Is it right to pass resolutions in Assemblies, Synods and Conferences denouncing the liquor traffic as a sin

against God and a crime against humanity, and then turn round and vote for the continuance of the traffic, or refuse to vote against it?

Is it right to pray to God to remove a certain evil, and then turn around and vote to build it up, strengthen and perpetuate it?

Is it right to pray, "Hallowed be thy name," and then vote to license that place where, above every other place, God's name is profaned?

Is it right to pray, "Thy Kingdom come," and then vote to license a traffic that is "contrary to the Word of God," and the chief hindrance to the progress of the Gospel at home and abroad?

Is it right to pray, "Lead us not into temptation," and then legalize temptation of the worst form?

Is it right to preach justice and charity, and then license a traffic that breaks hearts, desolates homes, and fills the land with poverty, misery and crime?

There can be but one answer to these questions. To license wrong-doing is wrong. We must not frame mischief by a law (Ps. 94: 20). The tree that brings forth evil fruit is to be, not protected, trimmed and beautified, but cut down and cast into the fire (Matt. 7: 19). Vice is not to be taxed but suppressed.

Jerusalem Troubled.

I think of the blessed Lord revisiting the earth. He enters the bar-room. He sees and hears what is going on. He calls for its authority to damn souls. He is shown the license. He reads its words and places responsibility on the right shoulders. Out He goes, whip in hand, and takes a bee-line for the church. He finds it crowded, the usual Sunday work in full blast. His presence produces consternation in the crowd, but He starts in on them from pulpit to

door with His whip in hand, and before His righteous indignation sleeps every license-voting defiler of His temple, from preacher to sexton, is whipped into repentance or out into the street.

Go Forward.

But the prospect is brightening. The Church is awakening to see and feel the guilt of complicity with this traffic in human blood. The idea of Christian citizenship is better understood. One of the chief difficulties we meet in seeking to advance temperance reform is the "party spirit." Multitudes of men are as servile to their political party as an old horse to his driver, whose "gee" or "haw" is sufficient to direct his course. If we would prove ourselves worthy of our privileges, we must shake ourselves entirely free from the shackles of partyism, and vote for God and Home and Native Land. We must see that good and able men are chosen for all representative positions. I refer especially to the position of school trustees, town and county councillors, and members of Parliament. In these places of trust and responsibility we must have men who are real men; men who will dare to do right irrespective of party; men who have principles and are prepared to stand by them; men who have conscience and are prepared to follow its dictates.

Over every ballot-box in the Dominion, in gilt letters, should be written when this plebiscite is being taken, the words, "Who will rise up for me against evildoers? Or who will stand up for me against the workers of iniquity?" (Psalm 94:16). **TO THE WORK!** **TO THE WORK!** The God of the universe is with us. Right is might. "If the Lord be for us, who can be against us?" "For the Son of Man is not come to destroy men's lives, but to save them."

An Opinion

"IT is not so much a question with us to-day in well-to-do homes the kind of company we keep, as the tone and character of what we read that determines the sort of men and women we are to be. A newspaper or magazine may, by an oblique reference to a question of morality or principle, implant an impression that years of teaching cannot erase. Fortunately the newspaper press of Canada, with few exceptions, rings clear, and none more so than THE WESTMINSTER, the cleanest, freshest, and strongest family paper published in the Dominion."

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