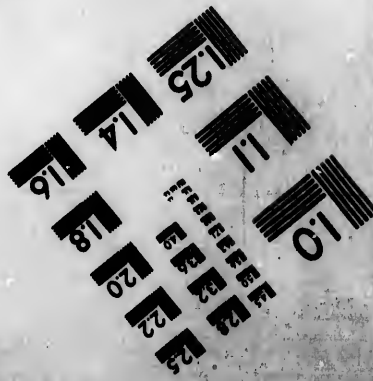
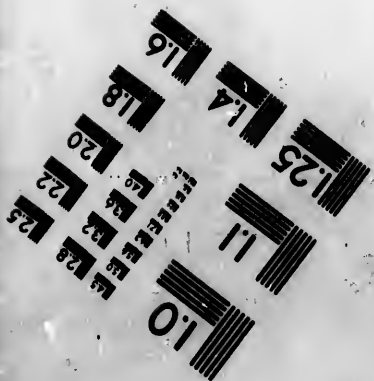
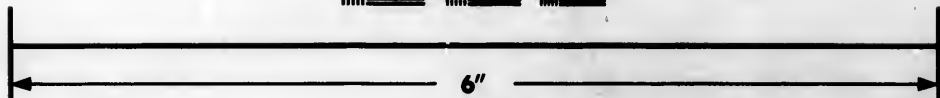
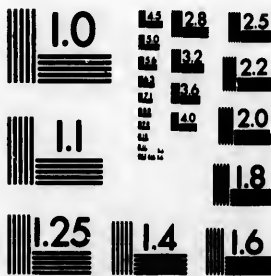


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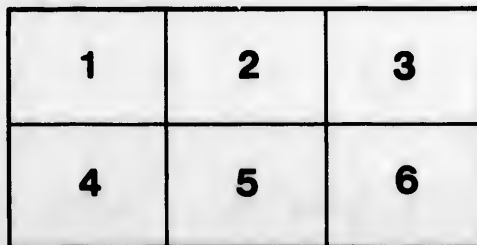
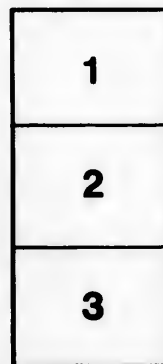
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THE VIEWS OF  
EMINENT DIVINES  
ON THE QUESTION OF  
PROHIBITION,

INCLUDING:

Rev. Prof. Clark.	Rev. A. H. Baldwin.	Archbishop Duhamel.
Principal Grant.	Bishop Campbell.	Rev. Thos. Geoghagan.
Bishop Dumoulin.	Archdeacon Dixon.	Rev. Wm. Kloepfer.
Dr. David Allison.	Rev. G. M. Milligan.	Archdeacon Mulholland.

**An Interference with Personal Liberty.**

"Prohibition is a serious interference with personal freedom. It is alcohol to-day, it may be tobacco to-morrow, it may be something else the day after. This is not the way to make men good, or true, or strong. \* \* \* It is sometimes terrible to see a teetotaller eat, and Sir Henry Thompson says that over-eating does more harm physically and morally than over-drinking. Prohibition leads to secret drinking and the morphine habit. The latter is comparatively unknown in Canada, whereas it prevails extensively in the United States."—PROFESSOR CLARK, of Trinity College, Toronto, in a letter to the *Daily Mail*.

**Principal Grant's Outspoken Denunciation.**

"After long and earnest consideration I have come to the conclusion that a Dominion Prohibitory Law would be hurtful to the cause of temperance, and most hurtful to general public and private morality. Believing this, it is surely my duty to go to the polls and vote 'No' to the question, 'Are you in favor of Prohibition.'"—PRINCIPAL GRANT, in his first letter to the *Globe*.

**What Dr. David Allison Said.**

Dr. David Allison, Principal of Mount Allison University College, addressing a large congregation of Methodists at Sackville, N.B., only a few weeks ago,

said that facts did not go to show that prohibition meant the annihilation of the liquor traffic, and added: "It must be admitted that there is doubt in the minds of some sincere friends of temperance whether the times are ripe for prohibition. I frankly admit that my own mind is not free from doubt." (This is not the newspaper report, but comes direct from Principal Allison himself.)

#### **The Views of the Bishop of Niagara.**

"I am not in favor of the enactment of a prohibitory law. I do not think it would be a wise or a workable law. When I say I do not think it is founded on those principles of eternal wisdom and of long experience that have dictated the laws of past nations, I do not find that the principle underlying such laws enters into the Divine Law, nor into the great human codes that have governed the largest and the oldest nations in the world. The Jews had certainly not a prohibitory law; drunkenness was found amongst them, and it was rebuked by their prophets, but the article was not prohibited. The Romans and the Greeks certainly had no prohibition. England, the great country that it is, has not a prohibitory law; and in very few States of the Union—in only one or two I think—is there prohibition now. For all these reasons, I come to the conclusion that it would not be a wise law. I think the great principle of law is not to put it absolutely out of the power of a man to do what is wrong, but to strengthen him to resist temptation to do wrong. The only circumstances in which I think it is put out of the power of people to do wrong, so far as that can be done, is when they are confined in prisons or lunatic asylums. But when the subject is free, I do not think it is put out of his power, either by Divine or human law, to commit breaches of those laws. I think he must be approached from another side."—CANON (now BISHOP) DUMOULIN in his evidence before the Royal Commission on the Liquor Traffic

#### **Prohibition Would be a Curse.**

"I have had experience of the working of a prohibitory law in Maine and in a portion of Chicago. I thought it was a great curse. It made people drunkards, hypocrites and sneaks. Under no circumstances whatever would I favor the enactment of a prohibitory law in Canada. I believe it would be a great curse to the country in every way."—REV. A. H. BALDWIN, Toronto, in his evidence before the Royal Commission on the Liquor Traffic.

#### **Totally Opposed to Prohibition.**

"In my own view I am totally opposed to prohibition. I think it is not in accordance with the principles of Christianity. I feel very strongly about it. It seems to me there is nothing from beginning to end of the New Testament of the principle of prohibition, but a great deal against it."—REV. J. J. BOGART, Ottawa, in his evidence before the Royal Commission on the Liquor Traffic.

#### **It Would be a Sumptuary Law.**

"A prohibitory law that would prevent men from making cider of their apples, and using it, would be a sumptuary law."—BISHOP CAMPBELL, Reformed Episcopal Church of Canada, in his evidence before the Royal Commission on the Liquor Traffic.

#### **The Scott Act was a Demoralizer.**

"I saw a great many more drunken persons about the streets during the period that the Scott Act was in force than I ever saw prior to its enactment or since. I found that the spy system connected with it created a great deal of ill-feeling among the people generally. The License Act is preferable. I would

not favor the enactment of a prohibitory law—decidedly not. I think the Scott Act was a demoralizer instead of an educator.”—ARCHDEACON DIXON, Diocese of Niagara, in his evidence before the Royal Commission on the Liquor Traffic.

#### **Temperance is Not Teetotalism.**

“I would not like to see a prohibitory law. I am opposed to prohibition. The priests are always active in promoting temperance but not teetotalism, because we make a difference between the two.”—MOST REV. J. THOMAS DUHAMEL, D.D., Archbishop of Ottawa, in his evidence before the Royal Commission on the Liquor Traffic.

#### **A Total Abstainer's Views.**

“I would not favor the enactment of a prohibitory law for the Dominion. In my judgment, a prohibition law would not be enforced, judging from our experience with the Scott Act. Then again, I think that it is taking away the Christian liberty of a man. I do not think anybody has a right to take away from a man his liberty, to say what he shall eat or drink. I speak as a total abstainer of some years. I have a right to use my liberty to give it up, and I do not think any man has a right to take from me the liberty of drinking what I wish. That is the view I take of the question of prohibition.”—REV. J. Q. FARTHING, Woodstock, in his evidence before the Royal Commission on the Liquor Traffic.

#### **The Law Would be a Dead Letter.**

“My feeling is that there is such a gap between public feeling and the execution of the law, that at present it would not be possible to enforce prohibition. It would be a dead letter upon the statute-book.”—REV. THOMAS GEOGHAGAN, Hamilton, in his evidence before the Royal Commission on the Liquor Traffic.

#### **Opposed to Divine Principles.**

“I am opposed to the enactment of a prohibitory law. My chief objection is that it is opposed, it seems to me, to the principles upon which God governs the world; and my next reason is that so far as I have had an opportunity of observing the operation of a prohibitory law, it has not been beneficial. I was in the North-west for some time, and I never saw so much drunkenness anywhere as I saw in the very section where prohibition was in force, certainly in Calgary.”—VERY REV. G. M. INNES, Dean of the Diocese of Huron, in his evidence before the Royal Commission on the Liquor Traffic.

#### **No Confidence in a Prohibitory Law.**

“I have not much confidence in a prohibitory law. I do not think it would remove the evils that result from intemperance.”—REV. W. KLOEFFER, Berlin, Ont., in his evidence before the Royal Commission on the Liquor Traffic.

#### **Would Beget an Irreverence For Law.**

“If you pass legislation treating as a crime a thing that is not a crime, if you cannot carry the conscience or the moral sentiment of the community with you, you will beget an irreverence for law all around.”—REV. G. M. MILLIGAN, St. Andrew's Presbyterian Church, Toronto, in his evidence before the Royal Commission on the Liquor Traffic.

#### **Would Not Vote for Prohibition.**

“From what I witnessed during the time of the Dunkin Act, the only opportunity I had of seeing how baneful to society it was, I would not vote for

prohibitory law. I think a man engaged in the traffic of liquor, distilling or manufacturing it, can be just as good a Christian as any other man."—VEN. ARCHDEACON MULHOLLAND, Owen Sound, in his evidence before the Royal Commission on the Liquor Traffic.

**Personal Liberty is Sacred.**

"I do not favor a prohibitory law. I think it is very unjust, and an improper interference with the personal liberty which belongs to every man. I do not think that our personal liberty should be interfered with in matters of that kind. The true principle is self-restraint; every man should prohibit himself when it is necessary to do so."—REV. JOHN PEARSON, D.D., Toronto, in his evidence before the Royal Commission on the Liquor Traffic.

**Grateful to Principal Grant.**

"There are many clergymen like myself who feel grateful to Principal Grant for his outspoken protest against prohibition. I mean any legal enactment which attempts to prohibit the use in moderation of one of God's good gifts."—ARCHDEACON BEDFORD-JONES, Brockville.

**The Poor Man's Beer and Pipe.**

"I cannot deny the poor man his beer and his pipe while I lurch at my club with my bishop."—REV. W. S. RAINSFORD, St. George's, New York, formerly of St. James' Cathedral, Toronto.

**Opposed to British Justice.**

"Prohibition is essentially unjust, and opposed to all principles of British justice. It is punishing one man for the sin of another, the sober man for the drunkard. Because my neighbor gets drunk, I, who can 'use it without abusing,' must be deprived of my inalienable rights as a free-born Briton. Because my neighbor is a lunatic, therefore I must be put under restraint! Because someone buys a razor and cuts his own or somebody else's throat, I mustn't be allowed to shave!"—REV. R. F. DIXON, formerly of Hamilton.

**Because I Don't You Mustn't.**

"I only ask them to give me credit in turn for the sincerity of my convictions, that temperance means moderation, and that the moderate use of alcohol is a blessing and not a curse. Abuse does not necessitate disuse; and I fail to see why I should shave my head because another man has brain fever, or rather water on the brain; why I should discard raiment because some do not pay their tailors; or why I should abstain from horse exercise because others have ruined themselves by racing. So please don't say, 'Because I don't you mustn't.'"—VERY REV. S. REYNOLDS HOLE, in "More Memories."

**Should Know What Prohibition Means.**

"It is foolish for anyone to say, 'I vote for prohibition,' without knowing what prohibition means. I do not think absolute prohibition can be intended, or that any law can be effective that says, 'You shall not make cider, or wine, in your own home, or drink anything intoxicating.' The objection is that if a man were permitted to make liquor it would be almost impossible to prevent the illicit sale of it."—REV. W. F. CLARE, London, as reported in the London Advertiser.



