

The Templar Quarterly

A SOCIAL REFORM MAGAZINE.

VOL. I.

HAMILTON, CANADA, MAY, 1895.

NO. I.



LABOR'S ALTERNATIVE.



The Templar Quarterly

Proclaims Christ's Cure as the only

Salvation for Society.

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

Subscription, 40 Cents Per Annum.

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THE TEMPLAR PUBLISHING HOUSE,
HAMILTON, CANADA.

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

MAY, 1895.

OUR MISSION.

The sepulchre of a buried Christ in the infidel hands of the Saracen was a theme, on the lips of Peter the Hermit, which aroused all Europe in the eleventh century. The flower of the Anglo-Saxon homes followed Richard the Lion-hearted, in the third crusade, to deeds of sacrifice and valor, which have been the very inspiration of English romance.

"The Templar Quarterly" preaches a new crusade. It declares the truth that the religious Pharisees and political Sadducees have excluded the living Christ from the potential activities of practical life, and buried him amid ecclesiastical formalism, and that the Saracen is enthroned in industrial power; all this not in far-away Palestine, but in our beloved Christian Canada.

"The Templar Quarterly" proclaims a holy war against the infidelity and atheism, which keep Christ out of industry and politics; it cries to the faithful and brave to unsheathe their swords and battle for the reign of Christ in every realm of life.

Social Reform means the application of the principles taught by Christ to the conduct of society, the operations of industry, and the functions of the State. Social Reform means "Do unto others as ye would have others

do to you"; it means, "An injury to one is the concern of all"; it means Co-operation in place of competition; it means "Equal rights to all and special privileges to none"; it means The Brotherhood of Man; it means The Kingdom of Heaven among men. True, many Social Reformers fail to discern the person of Christ because of the selfish, grasping hypocrisy which flaunts itself in the name of Christianity and intervenes to hide His brightness; but their work is the very essence of His gospel. The social problem is the call of the State to become Christian.

Social Reform aims to drive out the Saracens of monopoly, who wield an industrial despotism, who rob the people of their God-given heritage and drive them to starvation, pauperism, vice and crime. God has provided plenty for all in this favored land, and Social Reform teaches that under Christian laws all would have equality of opportunity and all would have plenty.

Social Reform aims to drive out the Saracens of corrupt politics, who are the servants of the Saracens of monopoly; and by wicked legislation enthrone these despots upon special privileges, where they may plunder the people. In the hands of a few are vested a monopoly of the land, a monopoly of transportation, a monopoly of currency, a monopoly of trade, a monopoly even of debauching the people with drink. The result is a wide and fearful impoverishment, growing worse and worse day by day, which will speedily reach as bitter and cruel a slavery as ever bound any people of any time.

But the axe of truth is laid at the roots of social falsehoods, and the people who have heard Christ's gospel and possess a free ballot will not for ever be deceived by corrupt politicians, by grasping monopolies, by partisan organizations and by a venal press. The truth and inspiration of the gospel will fire noble men with a passion for social righteousness to lead a greater crusade that will drive the Saracen hosts from our fair land and establish Christ the rightful ruler of society.

"The Templar Quarterly" comes out to play an humble part in this great work of Social Reform. It comes not to bring peace, but a sword. Its keen thrusts of caricature may offend the susceptible and pious Pharisee and annoy the calculating and political Sadducee, but that is not their purpose—the aim is to arouse the "common people" to throw off the unholy yoke and become free men.

CHRISTIAN SOCIALISM.

"Each for himself and God for all"
Was not the motto of Christ and Paul,
But "Each for all and God for each"
Was the doctrine they ever strove to teach.
God listens, helpless to earth's sad moan,
While each one lives for himself alone;
But "God for each" is for ALL the best,
For the man God abeth will aid the rest.

SOCIAL REFORM GEMS.

The Practical Application.

"Truth is the summit of being; justice is the application of it to affairs."
—Emerson.

Change the Face of the World.

"Whoever introduces into public affairs the principles of primitive Christianity will change the face of the world."—Benjamin Franklin.

He Discovered the Remedy.

"If the doctrines of Christianity, which are found in the New Testament, could be applied to human society, I believe the social problem could be got at."—Louis Kossuth.

Who is a Christian?

"He is a Christian, though he may or may not be religious, who makes his love for man the law that is sovereign in his life; who organizes to save, rather than to be saved, from whatever wrong he sees devouring the life of the world."—Rev. Geo. D. Herron, D.D.

From Within or Without?

"The church needs to rise to a broader conception of its social mission; and unless the friends of the church bring about a reformation from within, we shall have a revolution forced upon us from without."—President W. Dewitt Hyde.

The Call for Volunteers.

"Say to men, Come suffer; you will hunger and thirst; you will, perhaps, be deceived, be betrayed, cursed; but you have a great duty to accomplish; they will be deaf, perhaps for a long time, to the severe voice of virtue; but on the day that they do come to you, they will come as heroes, and will be invincible."—Joseph Mazzini.

Brings Deliverance to the Captives.

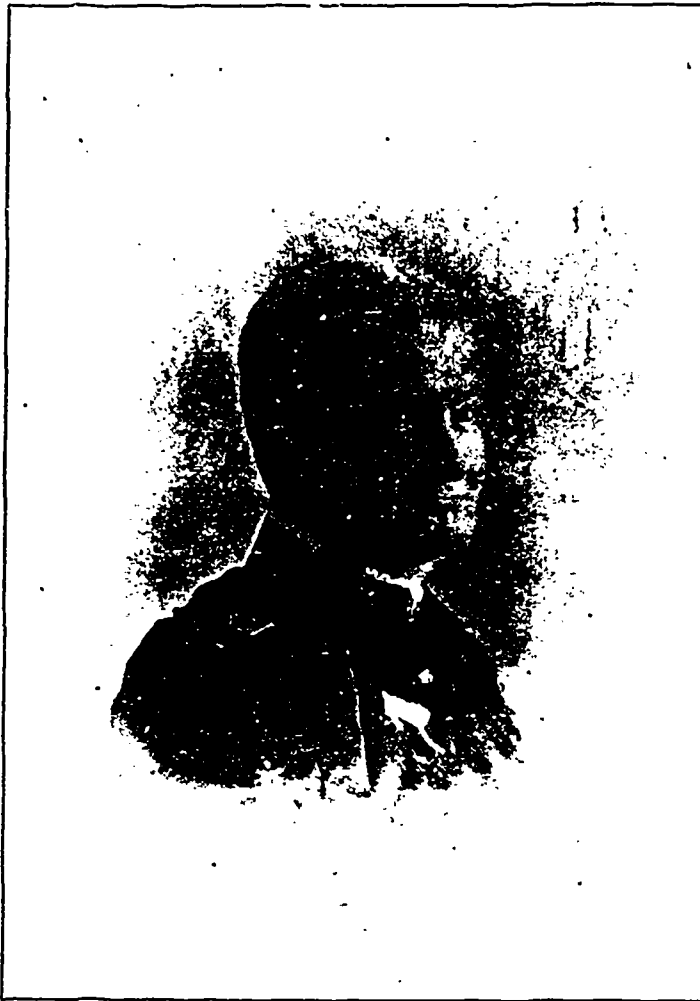
"I would have the church become the incarnation and representative of Jesus in bearing away the sins of society; in being rejected by the proud and selfish and mighty, that it may bring deliverance to the captives of social tyrannies and preach the gospel of the kingdom of God to the people."—Rev. George D. Herron, D.D.

The Paradox of Our Civilization.

"Industrial slavery cannot long exist with political freedom. Either the spirits of men will be crushed, as under the tyrannies of ancient times, and they will become unfit to remain free even in name, or they will resent the yoke of oppression, whatever its form, and demand with their ballot that they shall be free, not only in name, but also in fact."—Henry L. Call.

The Opening Vista.

"Now men are coming to see that beyond and above this individualism there is something higher—mutualism. Sometimes it is called socialism, sometimes communism. This new life, where service is the universal law, is but the coming in of the life of God upon man."—Phillips Brooks.



MRS. ELLA F. M. WILLIAMS.

MRS. ELLA F. M. WILLIAMS.

Mrs. Ella F. M. Williams, President of the Dominion W. C. T. U., whose death occurred at her home, Montreal, on Thursday morning, March 28th, honored the trust reposed in her by her co-workers. By birth and education she was qualified to lead her sisters in the great reform to which the White Ribbon women have addressed themselves. She was of Puritan stock, and her father, the Rev. N. S. Dickenson, of Massachusetts, always took an active part in temperance work. Upon her arrival in Montreal, in 1876, she and her husband, Mr. C. T. Williams, identified themselves with Christian work in connection with Emmanuel Congregational church. She was one of the original Board of the Montreal W. C. T. U., formed in 1883, and was appointed first Superintendent of Social work in connection with the Quebec Provincial Union, organized the same year. In 1887, she accepted the Provincial Superintendency of the Flower Mission department; in 1890, was elected Recording Secretary of the Provincial Union; and at the Ottawa convention of the Dominion Union, held in 1892, was chosen, greatly to her surprise, to the responsible office whose duties she so faithfully discharged up to the time of her death.

Heredity and environment united to produce in this instance one of the best furnished of the many earnest and efficient workers in the field of Christian and Social reform. She applied herself most diligently and conscientiously to discharge the various tasks assigned her and acquired an administrative skill which excited the admiration of her co-laborers. Mrs. Williams' gifts were known and appreciated beyond our own borders. At the formation of the World's Union she was chosen to fill the office of Treasurer, in which capacity she became most favorably known to the women workers throughout the world.

Her death was the result of an accident which happened nearly a year ago. Though confined to her home for months, she bore her sufferings with Christian resignation, preserved her deep interest in the great work committed to her trust, nor ceased to labor for it, according to the measure of her strength, up almost to the hour of her death. The funeral which took place on Friday afternoon, March 29th, was, by her request, a quiet one. Undue signs of mourning were excluded. Her coffin stood in her sunny parlor window, just where her friends had been wont to see her sit, a bright, alert, busy figure at her desk, among her flowers; at her finger-tips the current details of temperance and mission work the world over. The coffin and a table near by were loaded with floral emblems. On the head of the sealed casket, in a silver frame, stood her photograph, surrounded by the flowers she loved. It was characteristic of her that she wished to be remembered by her friends not in death but in life.

The religious exercises were conducted by her pastor, the Rev. J. B. Sillcox, assisted by the Rev. Principal Harbour.

The Christian Piracy of the Times.

"The priests who accompanied the pirate ships of the sixteenth century, to say mass and prayers for the souls of the dead pirates for a share of the spoil, were not a whit more superstitious or guilty of human blood, according to the light of their teaching, than Protestant leaders who flatter the ghastly philanthropy of men who have heaped their colossal fortunes upon the bodies of their brothers."—Rev. George D. Herron, D.D.

Religious Aspect of Politics.

"How we believe in Christ is shown not by what we say about Him, nor by the temples we build in His honor, nor by the hymns we sing in His praise, but by the extent to which we succeed in restoring in man the lost image of God. The tramp is Christ's brother, the harlot, is Christ's sister. These are the images which we have made of Christ. When once this idea is firmly grasped, when the condition of our fellow-citizens is recognized as the test of the measure of our faith in Christ, the religious aspect of civic politics acquires a new and supreme importance."—William T. Stead.

The Root of the Matter.

"In the manifestation of the Son of man is the ground of the redemptive life of humanity. It affirms the principle that no man liveth and no man dieth to himself. It sets forth the organic relations of human society. It is alone in righteousness and freedom that there is laid the ground of the enduring order and development of human society."—Elisha Mulford.

Larger View of Christ.

"The church's conception of her mission has been far too narrow. Her all absorbing aim, when well enough awake to be in earnest, has been to bring individual souls into right relation with God, to rescue as many as possible from a wrecked and slaking world. It has hardly dawned upon her as yet that her commission includes the saving of the wreck itself, the quieting of its confusion and struggle, the relief of its wretchedness, a deliverance from its destruction. No greater service can be rendered to the church to-day than to give her a truer, larger vision of Christ."—Rev. Josiah Strong, D.D.

—Read "The Weekly Templar."

GOOD CITIZENSHIP.

The Hamilton "Spectator" was quite exercised by the fact that certain members of the Christian Endeavor Union, of this city, thought it would be a proper thing for the Union to co-operate to secure the election to Parliament of a man who stands on a Christian platform, pledged to work and vote for the destruction of the liquor traffic and other forms of social evil. It is extremely gratifying to note the "Spectator's" jealous care, lest these young Christians, in their zeal for what they judge right, should hurt themselves and their influence. One scarcely knows which to admire the more: the deep solicitude of the party journals for the growing usefulness of Christian Endeavor societies, or the ill-concealed apprehension that their "good citizenship" work bodes no good to the "old liners."

In striking contrast with the "Spectator's" attitude, is the fact that the founders of the organization give encouragement to Unions to work along these lines. The "Golden Rule," organ of the Christian Endeavor societies, maintains a "Good Citizenship" Department, and frequently publishes examples of the work being accomplished. No name is more honored among them to-day than that of young Ross, of Troy, N.Y., who fell a martyr to the cause of good citizenship. It was in a Troy Christian Endeavor society that he promised to guard the purity of the ballot-box, and from that meeting went forth, the following morning, to serve his country and his God in a polling booth, where, while resisting the attempt to corrupt the verdict of the electors, he was shot down by "Batt" Shea, one of the "Murphy heelers"—an exponent of the "party influence."

In all probability Ross would be living to-day if the Troy C. E. society had only accepted the advice of the old party journals and left politics alone. But they hulked better than they knew when they gave young Ross to the cause of "good citizenship," and sealed this new departure with his blood. Great reforms are not accomplished by sitting aside, and sighing and waiting the tide. We must take a hand in, and be prepared for the worst—to lay down our lives for the truth. True reformers never seek counsel of their enemies; except it be to study what they fear, and then do that. And those who supremely seek the rescue of this land from the rule of the liquor lords will not ask counsel of those journals which have been the apologists and defenders of the evils they seek to overthrow.

JUDGED BY ITS FRUIT.

The R. V. A. C. Crews, Methodist minister, of Toronto, preaching in Barrie, Ont., on a recent Sunday, said: "If the Saviour were to visit the world, He would not ask about the membership of the churches, but would ask what was being done to aid the poor, relieve the distressed, rescue the perishing and lift the fallen. If the Saviour were to spend a fortnight in Toronto, he would not go into any of



LIONS IN THE WAY.

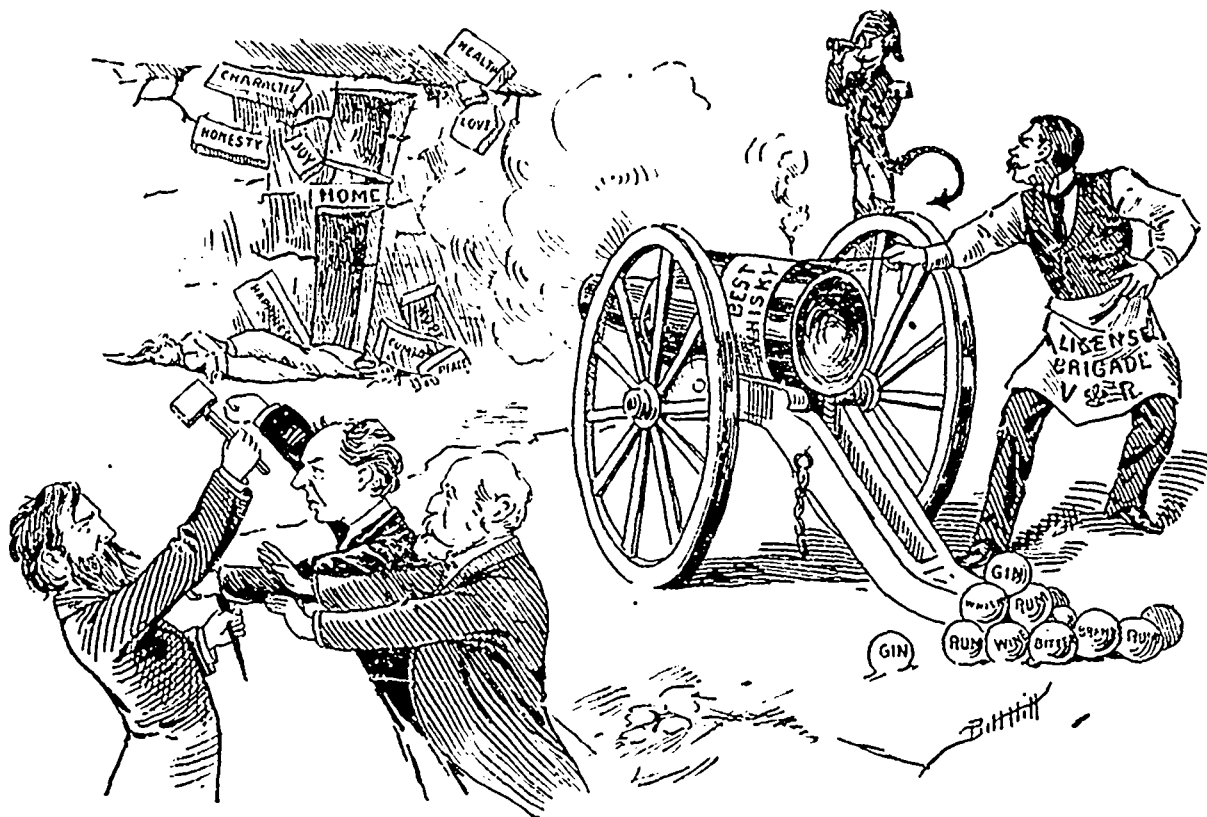
PROHIBITION—The battle must be fought in Parliament yonder, but these party lions are in the way.

PATRON—Brace up, young man. If you have the courage to come forward, you will find that the lions are restrained by the chains of public opinion.

the large, fashionable churches of the city, but would visit the city missions, shelters for the poor, etc." He said the great cry of unbellevors to-day is "Show us your men that have been reformed by the power of Christ." There are lots of reclaimed men said the preacher. "Come with me to Toronto and I can take you to a family where not long ago a man degraded in drunkenness and crime, came home one

night and dragged the mattresses from beneath his sick wife and pawned it for liquor. Now you will find that man beating the drum in the Salvation Army, and the family in respectable and happy circumstances."

There are cases where it is better to have the hydrophobia and die as a man, than to have the partyphobia and live like a coward.



THE POLITICAL SITUATION.

ADVANCED PROHIBITIONIST.—“Let's spike that gun.”
 OLD PARTIES.—“Don't dare to touch it until we settle the tariff.”

ADVANCED PROHIBITION MOVEMENT.

What is known as the “Advanced Prohibition Movement” was inaugurated at a big Dominion Prohibition convention held in Hamilton in August, 1892. The most prominent Temperance leaders of Ontario and Quebec were in attendance, and no less than five Provinces were represented.

The simple aim of the movement is to make a practical political issue of Prohibition. It is proposed to make Prohibition an issue in the country by pressing all candidates for Parliament up to a discussion of the question in the political campaigns; by pledging Prohibition electors to refuse support to any and every candidate who fails to publicly declare that he will promote Prohibition in Parliament without regard to party discipline; by uniting Prohibition electors in an independent support of candidates who publicly advocate Prohibition. It is proposed to make Prohibition an issue in Parliament by electing at least a few independent Prohibition candidates, with the necessary ability and devotion to force the fighting in the House.

The Advanced Prohibition Movement is neither a political party nor a Temperance society. Although its operations are purely political, it does not propose to antagonize the political par-

ties upon any other question than Prohibition, and then only so far as it is necessary to make Prohibition a living concrete issue in practical politics. It does not advocate or promote the building up of a new party in the country, but rather the support of any candidate or any party which becomes the champion of Prohibition.

The Dominion Executive of twenty-five members, and an Advisory Board of five members, look after the general interests of the movement, encouraging the formation of local clubs, and the nomination of a few independent candidates in favorable ridings. The President and Secretary are both residents of Hamilton, decided upon for convenience of consultation. The former office is filled by Frederick W. Watkins, a merchant prince of the “Ambitious City,” and the latter by E. J. Howes, a newspaper man.

The Maritime Prohibition party adopted the principles and plans of the Movement, and supervises the work in New Brunswick, Nova Scotia and Prince Edward Island, with E. C. Simonson, Tuskett, N.S., as President, and J. Bryenton, Amherst, N.S., as Secretary.

The Manitoba Prohibition League has identical aims, and manages the Movement in the Prairie Province, with W. Redford Mulock, Q.C., Winnipeg, President, and W. Vaughan, Winnipeg,

Secretary.

A great many local clubs have been organized, and are doing good work in every part of the Dominion, and in nearly every constituency the Advisory Board has a corresponding member and local head centre.

In Ontario there will be at least three independent candidates in the field for the next general elections and the strength of the Movement will be concentrated upon these candidates to promote their election. W. W. Buchanan, the first President of the Movement, and a member of the Advisory Board, is the candidate for the city of Hamilton.

In the Maritime Provinces there are two independent candidates already in the field—Louis E. Young in Carleton, N.B., and S. H. Flewelling in Kings, N.B. Several party candidates in these Provinces will be endorsed and supported by the Movement. In Annapolis, N.S., the Liberal candidate, Shippey Spurr, with the endorsement of his nominating convention, declares for Prohibition “regardless of fealty to political party.” T. B. Flint, M.P., of Yarmouth, N.S., is also an Advanced Prohibitionist, and the Liberal convention in renominating him, pronounced in favor of immediate Prohibition.

It is likely that a Dominion Prohibition convention will be called under

the auspices of the Movement at the same time as the Dominion Prohibition Camp in August, at Hamilton. The Secretary invites correspondence from all who desire further information.

In Manitoba and the Territories the Patron organization, with Independent candidates in nearly every constituency, is fully committed to Prohibition. The last association for this jurisdiction deliberately made the "total and immediate suppression of the liquor traffic" a plank in the Patron platform. Prohibition is, therefore, certain to be an issue in these constituencies, and Prohibitionists will have an opportunity, not only to vote for candidates who advocate Prohibition, but for candidates who are bound by the powerful ties of their political association to act up to their convictions. The Manitoba Prohibition League has endorsed the Patron action.



LOUIS E. YOUNG, ESQ.,
Independent Candidate, Carlton, N. B.

IT WILL BE A FIGHT.

T. B. Flint Throws Down the Prohibition Gauntlet.

There is promise of lively times for Prohibition in the Canadian Parliament now in session. Not alone the report of the Royal Commission, and the minority report of Dr. McLeod will force the question to the front. T. B. Flint, member for Yarmouth, N.S., who introduced the Prohibition resolution last year, is in the House with his hands strengthened by the resolution of his Liberal convention, instructing him to fight for Prohibition. He has made haste to enter upon the order paper the notice of a Prohibition measure which he will introduce. Every friend of the temperance cause will have his eye on Parliament this year, and "The Templar" will attend to the matter of supplying the news. This is a time for intelligent Prohibitionists to keep themselves thoroughly posted, and a time for them to spread the information and keep their friends posted.

Pleton, Ont., W. C. T. U. have instituted a mock Parliament. They will discuss women's suffrage and Prohibition.



ROBERT ALEXANDER STARK.

The first Independent candidate nominated for Parliament under the auspices of the Advanced Prohibition Movement was R. A. Stark, Reeve of Derby township, Grey county, Ont. He was selected at a Prohibition convention held at Owen Sound, September 15, 1893, and was subsequently endorsed by the Patron convention. North Grey was the riding chosen for the battle, and at the time of his nomination there were upwards of twenty local clubs in operation. James Masson, M.P., is the sitting member, a Conservative, returned at the last general election by a majority of 247. The Patrons are also strong in the riding, and there were bright hopes of his election.

Some months ago Mr. Stark's health commenced to fail, and he intimated that he would have to be relieved of the responsibilities of the position. On Friday, April 19, 1895, he passed away. He was born in Toronto in 1846, of Scotch parents, and was educated in the city. He took up farming in Grey county when a young man, and prospered. He also went quite extensively into saw mill operations, and was an enterprising, pushing business man. He was six years councillor and eight years reeve of Derby township, six years on the county high school board, and twenty-one years a justice of the peace. He was a Liberal up to the time he took an Independent position by joining the Advanced Prohibition Movement about a year before his selection as a candidate. He was a member of the Methodist church.

Christian man, with pitying thought,

Use the ballot in your hand!

Here's the battle to be fought—

Church of Christ, arise and stand!

Shield the million babe sleeping,

Succor all the poor wives weeping;

Break those chains that bind our brothers,

Dry the tears of pale faced mothers,

Rise and crush this demon fell,

Shut up all the gates of hell.—Bengough.

"It is a high, solemn, almost awful thought for every individual man that his earthly influence, which has had a commencement, will never through all us, have an end!"—Thomas Carlyle, ages, where he the very meanest of

CONVENTION AND CAMP.

A Great Dominion Meeting in Hamilton in August.

Although not yet finally decided upon, it is pretty certain that the Prohibition forces of the Dominion will be called together for a great Camp and Convention on the 3rd of August, in the city of Hamilton. Prospecting committees are now at work, and everything points to a favorable and successful issue. The Camp will be held in a beautiful park on the shores of the far-famed Burlington bay, and will continue for ten days, with mass meetings every afternoon and evening. The most eloquent and noted Prohibition speakers on the continent will attend, and many other charming and attractive features which have contributed to the success of former big



S. H. FLEWELLING, ESQ.,
Independent Candidate, Kings, N. B.

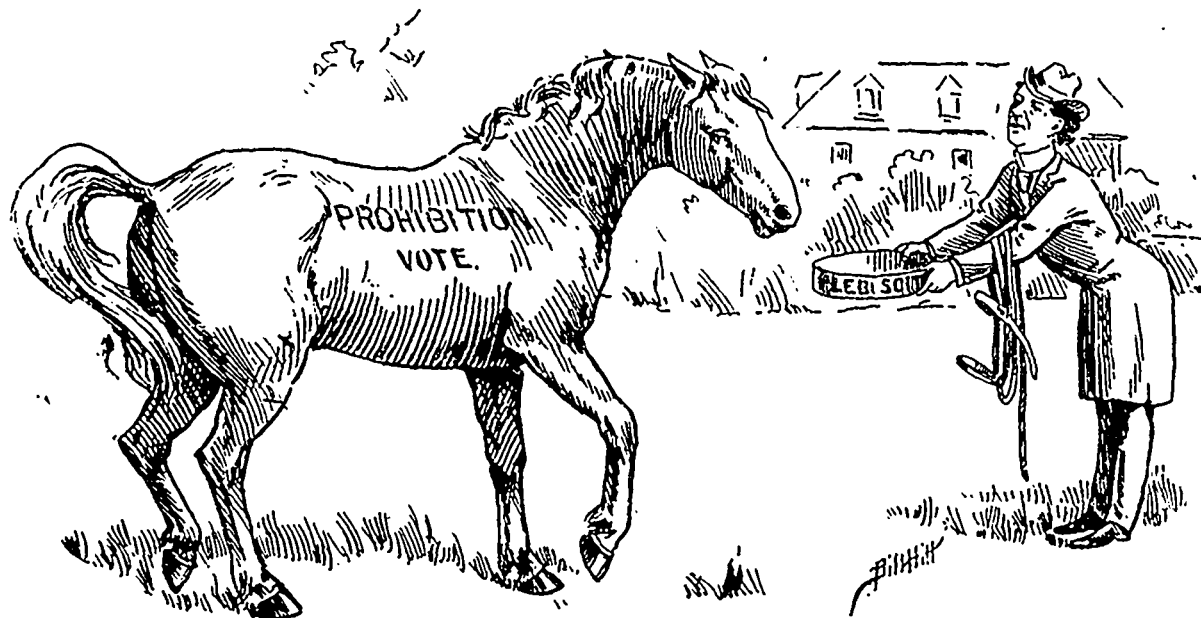
Camps under the same auspices will be provided. This will be the decennial year of the Prohibition Camp movement of the Royal Templars, and the aim will be to make this year's event far outshine its predecessors.

The Convention will be called under the auspices of the Advanced Prohibitionists, the Maritime Prohibition Party and the Manitoba Prohibition League. All who are prepared for Independent political action on the Prohibition question will be welcomed. In view of the approaching general election, and the critical condition of political affairs, the Convention is certain to attract great attention. Particulars may be secured by writing the office of this journal.

TAVERN INSCRIPTION.

The following philosophical stanza is copied from the walls of a public-house at the village of Daurick, near Melrose, where, in all probability, it was first inscribed by some maudlin poet whose cash had run short and who then found the insubstantiality of all other resources:

"This is a good world to live in,
To lend, to spend and to give in;
But to get, or to borrow, or to keep
What's one's own,
'Tis the very worst world that ever
was known."



NOT TO BE CAUGHT WITH CHAFF.

CARDINAL MANNING'S PLEDGE.

A Promise to God.

I promise thee, sweet Lord, that I
Will never cloud the light
Which shines from thee within my
soul,
And makes my reason bright;
Nor ever will I lose the power
To serve thee by my will,
Which thou hast set with . . . my heart
Thy precepts to fulfill.

O let me drink as Adam drank,
Before from thee he fell;
O let me drink as thou, dear Lord,
When faint by Sycchar's well.
That from my childhood, pure from
sin
Of drink and drunken strife,
By the clear fountain I may rest
Of everlasting life.
—Written for Children's League of
the Cross.

Distillers in Parliament.

Mr. Corby, M.P., the Belleville distiller, has decided to retire from political life and enjoy the comfort which his wealth may secure him. But the liquor interest will not be allowed to suffer; for Mr. Jos. Seagram, the Waterloo distiller, has accepted the Conservative nomination for that county and rumor has it that Mr. Walker, of Walkerville, the "Canadian Club" whisky maker, has serious designs upon Parliament, if, indeed, he do not seek a place in the Ministry. If the distilling interests of Canada must be represented in Parliament by members of the trade, why should not Prohibitionists also be sent there with a direct charge to guard against the evil influences of the liquor traffic, both upon legislation and the interests of the home?

GENERAL BOOTH.

An important event of the last quarter was the visit of General Booth, head of the Salvation Army, to Canada. His was a triumphal tour from Pacific to Atlantic. Governors, politicians, monopolists, all toadied to the simple but powerful Salvationist, and the "common people," whom he loves, heard him gladly.
No one will accuse General Booth of any lack of devotion to the salva-



tion of men's "souls," but he is also an ardent Social Reformer. Hear him: "All through my career I have keenly felt the remedial measures usually enunciated in Christian programs, and ordinarily employed by Christian philanthropy to be lamentably inadequate for any effectual dealing with the despairing miseries of outcast classes. Alas, therefore, my humanity and my Christianity if I may speak of them in any way as separate one from the other, have cried out for some more comprehensive method of reach-

ing and saving the perishing crowds. * * * Time, experience, criticism, and above all, the guidance of God, will enable us to advance to a true and partial application of the words of the Hebrew Prophet, "Loose the bands of wickedness; undo the heavy burdens; let the oppressed go free; break every yoke; deal thy bread to the hungry; bring the poor that are cast out to thy house. When thou seest the naked, cover him, and hide not thyself from thine own flesh. Draw out thy soul to the hungry. Then they that be of thee shall build the old waste places, and thou shalt raise up the foundations of many generations."

General Booth is imbued with the true sacrificial and redemptive spirit, which alone makes a man a genuine follower of the Master in the work of saving man—a savior of mankind.

Clashing Interests vs. Spiritual Union.

"To you and me and men like ourselves is committed, in these anxious days, that which is at once an awful responsibility and a splendid destiny—to transform this modern world into a Christian society, to change the socialism which is based on the assumption of clashing interests into the socialism which is based on the sense of spiritual union, and to gather the scattered forces into a communion wide as human life and deep as human need."—Edward Hatch.

"Municipal reform, if it is to save this country must be thorough-going. It must bring the community, in everything, up to the rule of righteousness laid down in the word of God. It must apply the plumb line of the angel to the walls of the city. It must build on the rock."—Rev. J. T. McCrory, D.D.



HAMILTON'S CANDIDATE.

The nomination of an Independent Prohibition Candidate for the Commons in the city of Hamilton was a genuine surprise to the politicians, and an inspiration to the Advanced Prohibition movement. Hamilton, a city of upwards of 50,000, has been looked upon as a liquor stronghold. Even in the Scott Act days, when more than half of the province adopted the Act, Hamilton gave more than 1,000 majority against it. During the decade temperance has made substantial progress in the Ambitious City, and the plebiscit, taken in January, 1894, showed a majority of 1,500 for Prohibition. The liquor traffic is still a political power, far beyond the numerical voting strength behind it, because it dominates the parties and dictates terms in return for its contributions and its vote. It is still assumed by party managers that the temperance vote is hopelessly divided between the two parties, and not sufficiently devoted to make any party sacrifice for the sake of the Reform. But revolution is an invariable incident of reform, and the Hamilton Prohibitionists are persuaded that conditions are favorable to a revolution, and the corruption of the political machines by the liquor power has ripened the electorate for a revolt against party rule. The nomination of a candidate is, nevertheless, a bold stroke.

The candidate, W. W. Buchanan, was offered the nomination of the South Oxford Advanced Prohibitionists to oppose Sir Richard Cartwright. He was also offered a nomination in another county, where he was assured the endorsement of both Patrons and Liberals. When a large convention of his own fellow-citizens unanimously invited him to become their standard-bearer as an Independent Candidate he bowed to their decision. Although his nomination may be regarded as a national event, so far as the Prohibition Reform is concerned, he felt that his first duty was to his own city, and that it would be cowardly for him to abandon it for a safer constituency.

A campaign organization was formed, known as the Hamilton Prohibition and Social Reform Association,



THE FOSTER BROTHERS.

FOSTER OF OLD—Congratulations, Bro. Foster, upon your elevation to the leadership of the House. Now we shall have your help to get Prohibition.

FOSTER OF TO-DAY—Your mistaken, Sir, I'm not Bro. Foster the Temperance Crank; I'm the Conservative Leader of the House of Commons.

The nominating convention made the original membership and the association is growing rapidly. J. T. Barnard, a prominent manufacturer, and hitherto an active supporter of the N. P., is President; Byron Smith, an educationalist and hitherto an active Liberal, is Vice-President; J. C. Harris, a general agent, and formerly a Conservative, is Secretary; Frederick W. Watkins, a merchant prince, and former Liberal, is Treasurer. Three elected delegates from each of the seven wards of the city, with the officers, make the executive committee.

A ladies' organization was also formed on the same identical basis.

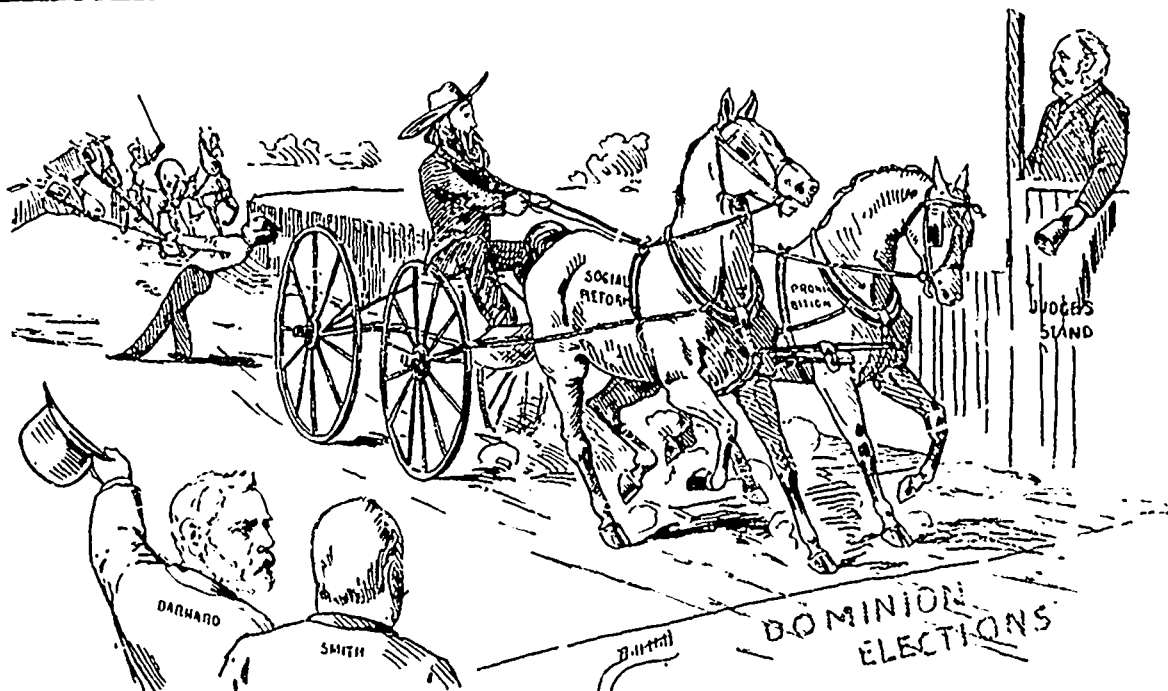
A public ratification meeting was held in the Grand Opera House on the 19th of March, and it was a magnificent success. A full report appeared in "The Weekly Templar" of March 22nd. Hundreds of letters of congratulation were received from leading Prohibitionists from all of the provinces, and a few of these letters were read at the meeting. The President of the Association occupied the chair, and among the speakers were: Dr. B. E. McKenzie, B.A., Toronto; Rev. S. S. Craig, Oakville; Rev. W. A. McKay, D.D., Woodstock; F. Buchanan, of the wholesale firm of Spriggs & Buchanan, Toronto; Ald. Lees and Ald. Watkins, of Hamilton; J. D. Andrews, Grand Chief Templar I. O. O. T. of Canada; Rev. E. Brethour and Rev. J. VanWyck,

Hamilton; Rev. J. W. Cooley, Tilsonburg; Rev. W. Kettlewell, Paris; and the candidate. Fully one hundred and fifty supporters of the Independent Candidate crowded the big platform including no less than fifteen clergymen. The ratification meeting was an eye-opener to the machine-politicians, who were inclined to belittle the movement.

An aggressive campaign will be difficult and expensive in a city like Hamilton, but the Association has counted the cost, and is prepared for the undertaking. A fund has been guaranteed to provide the cost of public meetings and ample literature, and the electors will not be permitted to fail of duty for lack of knowledge and appeal. Friends of the reform, outside of the city recognize the responsibility in this regard and many have already sent subscriptions to the treasurer.

George's remark that the Canadian Liberals and the United States Democrats are like "a man afraid of his horses," was seized by our artist to present Hamilton's Independent candidate at the scoring line, ready for the race, with his spanking team well in hand, while the parties are still in the back ground, fooling with their factious nags. Mr. Buchanan is the only candidate in the field in Hamilton.

Heaven's plan starts with patriotism.



NOT AFRAID OF HIS HORSES.

WHAT IT COSTS.

Canada's Liquor and Tobacco Bill for 1894.

The annual blue-book containing the reports, returns and statistics of the Department of Inland Revenue for the fiscal year ended 30th June, 1894, has just been issued under the authority of Mr. John Fisher Wood, the Controller of Inland Revenue. The total accrued revenue for the year was \$2,141,495, as against \$3,520,230 for 1893, \$3,076,526 for 1892, and \$6,905,005 for 1891. The excise revenue from spirits was \$4,133,638, as against \$4,142,057 for the year preceding; from malt liquors \$6,125, as against \$6,628; malt \$956,691, as against \$1,008,130; cigars, \$700,535; as against \$692,226; tobacco, \$2,448,957, as against \$2,446,130; manufactures in bond, \$37,691, as against \$36,050; seizures, \$3,285, as against \$8,989; methylated spirits, \$12,396, as against \$33,117.

Production of Spirits.

	Lbs.
Malt.....	1,409,424
Indian corn.....	20,074,920
Rye.....	5,807,361
Wheat.....	232,025
Oats.....	267,640

27,791,379

The quantity of spirits produced during the year was 1,608,344 proof gallons, as compared with 3,856,955 proof gallons produced in the previous fiscal year. The raw material used in its production was as follows:

The quantities of spirits exported during the last five years was as follows, in proof gallons:

1889-90.....	12,003
1890-91.....	20,497
1891-92.....	32,223
1892-93.....	51,229
1893-94.....	76,093

The details of the revenue which the Dominion derives from tobacco shows that for the year 10,092,521 pounds of tobacco, snuff and cigarettes were taken for consumption, as against 10,128,673 for the year preceding. Of Canadian tobacco 904,835 pounds were used, an increase of 421,398 on the year before. The number of cigars in warehouse on July 1, 1893, was 13,206,700; the number manufactured during the year, 120,346,137, as against the annual average for the four years ended June 30, 1893, of 12,011,634, and 105,655,243 respectively. The number taken for consumption was 115,440,480, and exported 480,825, as against averages of 104,820,049 and 241,484, respectively, for the four preceding years.

An interesting portion of the report deals with the per capita consumption of spirits, beer, wine and tobacco. Of tobacco the consumption for 1894 was 2.264 pounds per head, which is less than for three years preceding. In 1893 it was 2.314 pounds, in 1892, 2.291; in 1891, 2.292, and in 1890, 2.143 pounds. The consumption of spirits was .742 of a gallon per head in 1894, as against .740 in 1893, .701 in 1892, .745 in 1891, and .883 in 1890. Of beer, 3.722 gallons are set down as having been drunk by every individual in the Dominion. In 1893, 3.485 gallons of beer per capita; in 1892, 3.516; in 1891, 3.789, and in 1890, 3.360. The per capita consumption of wine in 1894 was .089 of a gallon. It was .094 in 1893, .101 in 1892, .111 in 1891, and .104 in 1890.

The per capita duty paid on spirits in 1894 was \$1.079, on beer 11.8 cents, on wine 6.3 cents, and on tobacco 45.4 cents.

Neal Dow celebrated the 91st anniversary of his birth March 20th.

PHYSICIANS ON BEER DRINKING.

Not long ago the Toledo "Blade" interviewed ten of the principal physicians of that city on the effects of beer drinking. This is some of the testimony:

Dr. S. Thorne—"In regard to surgical operations, every physician dreads to have anything to do with beer drinkers. It is dangerous for a beer drinker even to cut his finger."

Dr. S. Bergen, thirty-five years' practice, said: "It kills quicker than any other liquor. Pneumonia, pleurisy, fever, etc., have a first mortgagage on the beer drinker."

Dr. M. Parmelee—"Beer is worse than whisky, the hops contained in the beer producing congestion of the liver, dyspepsia, and kindred diseases. Habitual beer drinkers seem to have no constitutional power to resist disease."

Dr. W. T. Eldenolr—"Beer drinkers are very liable to die of pneumonia, and when a confirmed drinker takes pneumonia he dies."

Dr. S. S. Lingren—"Every part of the body of a confirmed beer drinker becomes loaded down with morbid and poisonous matter, and every part will soon fall in ruin and decay."

Dr. J. F. Woods—"Lager beer, if used at all, should be used as a medicine, as ipecac, quinine, rhubarb and strychnine."

Dr. C. Kinkly—"There is no more fruitful source of Bright's disease than beer drinking. The evil effects are not confined to the consumers of the beverage, but are transferred to their offspring."

Dr. C. W. Chapman—"I regard beer as harmful as ardent spirits, brandy and whisky, as it produces fatty degeneration of the heart, liver and kidneys."

THE DAY DAWNS.

Those only doubt the ultimate victory of Prohibition who are blind to the spirit and trend of the movement and the victories already won. It is no longer the fad of enthusiasts or fanatics, but the best thought of the age has confessed its necessity, and statesmen are turning to it as the one way of escape from the evils which the liquor traffic inflicts upon the nations. Lord Rosebery's famous declaration: "The State must control the liquor traffic or the liquor traffic will soon control the State," has just been supplemented by the following remarkable utterance by Sir William Harcourt, Chancellor of the Exchequer. He said: "Of a" the falsehoods that have been industriously circulated to injure the Government, the most stupid and the most false is that which imputed to it that it intended to play false to the Temperance party. If there were any question to which the Government and Parliament is more deeply pledged than another, it is to grant to the people themselves the control over the liquor traffic. They were told that they ought to address themselves less to politics and more to social reforms. In his opinion, of all social reforms, this was the greatest. He should like to know whether drunkenness is one of those sacred institutions which constitute a part of the constitution of the country! Social reforms! Ah, sir! he exclaimed, what an inexhaustible fund of old-age pensions you might derive from the Temperance of the people! For himself, he would say that there was no question to which he should more desire that what remained of his political life should be devoted, and to assist in any degree in the accomplishment of this mighty social reform would be to him at the end of his political life a great and rich reward."

AN OBJECT LESSON.

"It had been decided at the last convention that in times of elections the members of the (O. L. H. P.) Association should hold themselves entirely independent of any party, and only cast their ballots for those who were not opposed to the interests of the liquor trade. He was very happy to say that this decision had been adhered to; and the Government and the public at large had been given to understand that the Licensed Hotel-keeper's Protective Association was a power in the land that could no longer be ignored."—Harry Maxey, President of the O. L. H. P. A.

One scarcely knows which to admire the more, the simplicity or courage of President Maxey. It is well that we have it on such high authority that the liquor men are organized to control the elections and Government, and so the Legislature of this Province. While many doubted, "The Templar" endeavored to persuade its readers that such was the fact. There remains now no longer any doubt, President Maxey, of Hamilton, being witness, that when the local liquor association, with Harry Maxey in the band wagon, whooped it up for the Provin-



A SINGULAR OMISSION.

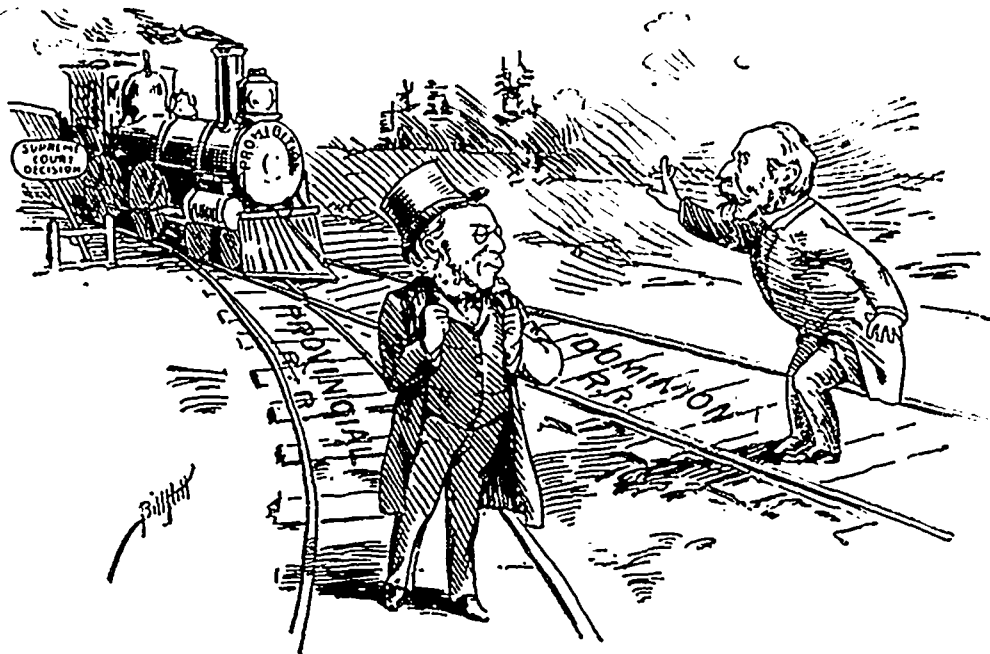
EDITOR WILLISTON, OF TORONTO "GLOBE"—Why don't somebody give him this ball to juggle with? They did not slight Laurier on Prohibition!

EDITOR BUCHANAN—That's right, Williston; I've been poking them up, but Tory Prohibitionists are slow to heckle their leaders.

cial Secretary last June they believed they were voting only "for those who were not opposed to the interests of the liquor trade." Later, in the London by-election, they held themselves independent of their party, deserted in a body the Conservatives and voted for Mr. Hobbs, who, they believed, was "not opposed to the interests of the liquor trade."

"The Templar" has no desire to speak unkindly of the Provincial Secretary or the London M.P.P., but fidelity to a sacred trust compels it to record the news and edit it for those who desire to know how to secure Prohibition. We are not in a position to

deny that the action of the members of the L. H. P. A. in these elections secured for them an undue influence with "practical" politicians. We do not blame the association for its efforts to protect itself—it is the instinct of the worm to turn on its destroyer; nor do we wholly blame "practical" politicians for surrendering to the enemy of their country; but we do strive to make the Christian elector see the futility of hoping to secure Prohibition by voting for the men who have the liquor support when even they, through their President, have witnessed that they "cast their ballots for those who are not opposed



ON TO OTTAWA.

SIR MACKENZIE—Shades of Sir John! She's coming down the Main Track. Where's the Royal Commission Flag? Stop Her! Stop Her!!

SIR OLIVER—Oh, you can't stop her that way, Bowell. I tried it myself a little way back. She's got too big a head of steam on. You may as well give her right of way. (Aside). I'm might glad she isn't on this track.

to the interests of the liquor trade." Let us learn the lesson, though it be taught by our enemies, that Governments respect us for our votes rather than our prayers. When we have the courage of the L. H. P. A. and hold ourselves ready to defeat or sustain a Government according as it grants or withholds Prohibition, then, and not till then, will they legislate for God and Home and Country.

A HYPOCRITE.

A good story is told of a minister and a saloonkeeper who live in Illinois. The saloonkeeper, who had amassed considerable money in his business, built a commodious residence. An old party preacher during its erection took occasion to make some very caustic remarks about the saloonkeeper, berating him and his business. The next day they met, when the following conversation occurred:

Saloonkeeper—I hear that you gave me a drubbing in your sermon yesterday?

Old Party Preacher—Yes, sir; I said some pretty hard things, but they were true.

S. K.—Did not you and I attend the same election in this city, and vote for the same candidates?

O. P. P.—Yes, that's true.

S. K.—Were not those candidates elected, and did they not grant me my license?

O. P. P.—Yes, I must admit that.

S. K.—Did we not support the same candidates for the Legislature, and don't they leave the law on the statute book, which authorizes the granting of license?

O. P. P.—Yes, that is true, but—

S. K.—Never mind buts. You support a party which approves of, or at least does not repeal, the law which legalizes the saloon business. You vote for candidates with me who take my money and grant me a license to sell. You then accuse me and my business. I think you are a hypocrite. Good day.

CANADIAN POETS.

Canadians have no reason to apologize for her writers of prose and poetry who have appeared in print. A young country in the first struggle for existence and development along the prosy lines of peace seldom produces many song writers. Canada is an exception. We have already a notable band, strong in numbers and merit. A quarter of a hundred pretentious volumes by as many Canadian authors grace our library, and we are very proud of the collection. We make a specialty of Canadian literature in the Book Dep't of "The Templar" Publishing House, and can supply copies of every Canadian poet or a full collection. About \$25 will pay for a copy of each, and every loyal Canadian who takes any interest at all in the literature of the soil should possess this col-

lection. Order it from "The Templar" Publishing House, Hamilton, Ont.

TEMPERANCE REFORM

Lies at the Foundation of all Social and Political Reforms.

From Union Advocate, Newcastle, N. B.

"Temperance reformers occupy a very honorable position. They are the truest friends of the noblest liberty-men, who do something to advance the true interest of society. Temperance reformers are doing a work not to be surpassed by any other class of social reformers. 'The Temperance reform,' said Richard Cobden, 'lays the foundation of all social and political reform,' so that while we are engaged in promoting freedom for man's body, for man's mind, and for man's soul, for the church and for the State we are helping to advance all other methods of goodness and means of promoting civilization and happiness among our neighbors, our countrymen, and all mankind. The temperance reformer occupies a noble and honorable position in society. If we love our liberties, if we love our fellow-men, and if we love our country and desire to conserve the best interests of church and State let us be true TEMPERANCE REFORMERS."

—Canadian headquarters for entertainment books, "The Templar" Publishing House, Hamilton.

UNITED, WE STAND.

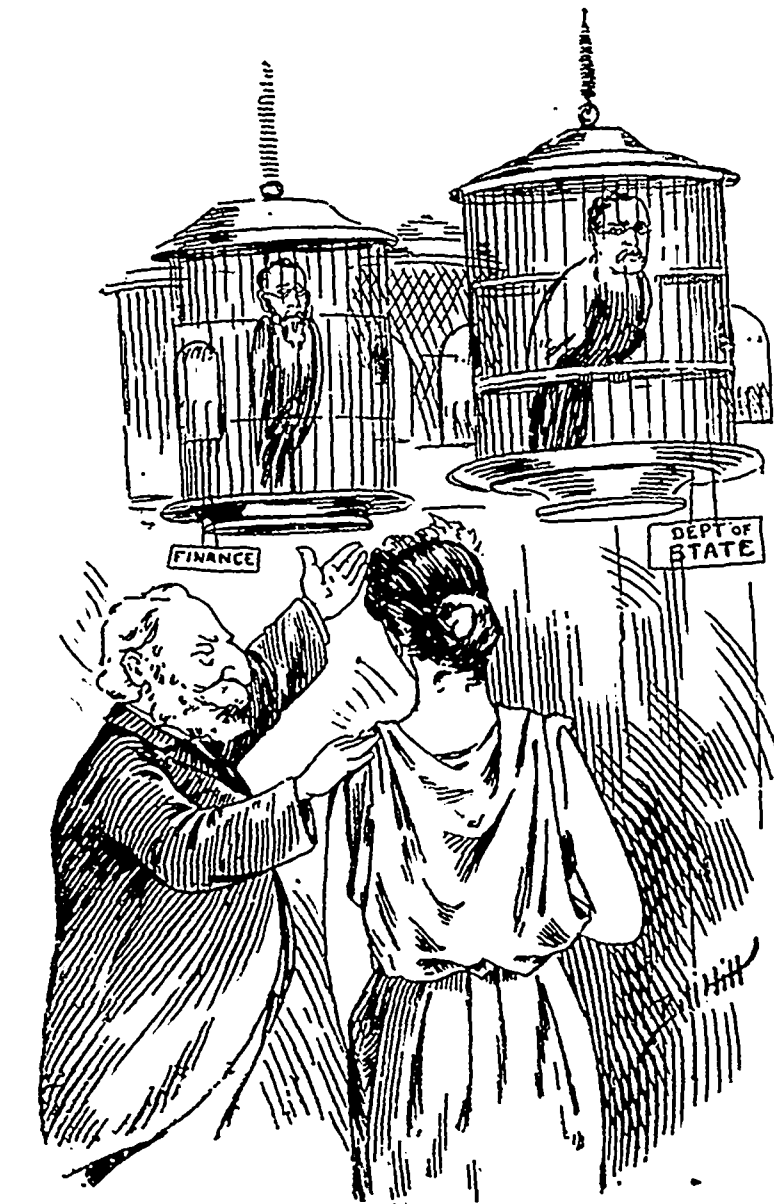
Hon. Mr. Foster is the Conservative candidate for York, N.B. That there is a very strong temperance sentiment in that riding was proved by the request to Rev. Dr. McLeod to become the Independent Prohibition Candidate, which honor he did not feel free to accept. Under these circumstances it was natural that the Finance Minister, when visiting his constituency, should refer to the question of Prohibition. According to the St. John, N.B., "Sun," he told his audience: "When and how the country would obtain a Prohibitory law. Such a law could only be introduced by the Government, and whenever there was a majority in the Cabinet favoring the principle, with a majority in the House of the same mind to support them, that law would be enacted. Lately the Government had taken Hon. Mr. Dickey, of Nova Scotia, and Hon. Mr. Ferguson, of P. E. I., two strong Prohibitionists, into the Cabinet, which meant towards this end."

"The Templar" would be rejoiced to know that it is a fact that the selection of the Nova Scotian and the Islander meant exactly, what at first blush the sentence suggests, that it was a deliberate adjustment of the Government to the increasing Prohibition sentiment of the Dominion. In any event it is a matter of thankfulness that the London brewer has disappeared from the National Council, and that two such excellent men as Dickey and Ferguson have been taken in. But Prohibitionists must never forget that the way to obtain Prohibition, according to Mr. Foster's Galt speech, is to send men to Parliament to "demand" it. This advice is but the echo of that volunteered by Sir John A. Macdonald in Woodstock, Ont.: "Elect Prohibitionists to Parliament and you will have Prohibition." With slightly varying form, we have had the same teaching from Sir John Thompson, Hon. Mr. Haggart and others.

We must be dense indeed if we fail to comprehend the meaning of the Finance Minister's word "demand." Only when we place in the House men who will insist upon this reform being granted, without regard to its effect upon party support, will Parliament believe our professions and answer our prayers. We must move along the lines so plainly laid down by practical politicians, and the day of our advance will be the day of the retreat of the liquor forces. Let us throw off the bonds of party which have too long bound us and prove our supreme devotion to Prohibition and our country's good by standing together on the platform of the Montreal National Prohibition Convention.

GROWTH OF TEMPERANCE.

Dr. Norman Walker, in giving an account of a visit to the Highlands, says: "A distinct change has come over the country with regard to temperance. Time was when whisky was constantly in evidence. I remember the late Mr. Hugh Handyside telling of a meeting he had had somewhere with a deacon's court, when a glass went round before



THEY CANNOT SING THE OLD SONGS.

MISS TEMPERANCE—I see you have my Dickey bird caged, Sir Mackenzie?

SIR MACKENZIE—Yes, my dear, these Prohibition birds make beautiful singers.

MISS TEMPERANCE—I do not see how they can sing when robbed of their freedom.

SIR MACKENZIE—Oh, they cannot sing the old songs, and they may feel a little despondent at times, but we feed them well and they soon pick up new notes.

the commencement of business. Now most of the ministers are teetotallers, the number of public houses is exceedingly small—far fewer in proportion to the population than in the south—and such a sight as that of a drunkard is very seldom indeed to be witnessed, at least in the north. The only place which holds an exceptional position is Stornoway. During the fishing season the drinking there is deplorable. When moderate drinking was substituted for total abstinence, Canon Ellison,

and like-minded earnest men, found that the preaching of the Gospel was like "casting pearls before swine." But when the stumbling-block of drink was removed by "entire abstinence from that which had been the occasion of the sin," and Christian men and women, "in the exercise of their Christian liberty" associated themselves with the victims of the drink, "in their voluntary abstinence," it was found that the Gospel became again "the power of God unto salvation."



MONS. LAURIER THE JUGGLER.

LADIES AND GENTLEMEN,—If you will Oblige by dropping your ballot in this Box to indicate your choice, I will serve you with Whisky or Water, whichever you please.

AN OBJECT LESSON.

From the Philadelphia News.

A bartender plaintively bewailed the necessity of having to rub congealed drops of sticky beer on the bar. "But if I let them remain," said he in a tone of one seeking compassion, "they rot the wood."

"They rot the wood, do they?" fiercely

repeated a beer-bibber. "Then what in the name of common sense does beer do to my stomach?"

Replied the manipulator of drinks: "It is beyond me to tell. Of one thing I am confident, and that is man's stomach is made of cast-iron. Elsewise, how could it withstand the fluids he pours into it? Let me show you something." He placed a piece of raw

meat on the counter and dropped upon it a small measure of an imported ginger ale. In five minutes the meat had parted into little pieces as though hacked by a dull knife.

It is not surprising that beer-drinkers are held by life insurance companies to be extra hazardous risks.

—Read "The Weekly Templar."

QUARTERLY TEMPERANCE RECORD.

Index to Important Events of Jan., Feb. and March, 1895.

Tuesday, Jan. 1.—Inauguration of pledge-signing campaign.

Thursday, Jan. 2.—Asst. Gen. Manager Tait, C.P.R., writes to the Montreal "Witness," suggesting that the Dominion Alliance representatives confer with him in his office at 11 a.m. of Monday, Jan. 8, re dismissal of W. W. Smith. Mrs. Mary T. Lathrap, noted W.C.T.U. worker, loved by Canadian white ribboners, died of cancer at her home in Jackson, Mich.

Monday, Jan. 7.—Ontario municipal elections. License reduction was an issue in many localities. Alliance delegation confer with Asst. Manager Tait.

Tuesday, Jan. 8.—Conference with Asst. Manager Tait satisfactorily concluded and memo. signed. The C. P. R. agrees to allow its employes to engage in temperance work; disavows Asst. Supt. Brady's position in the Smith case; and engages to mark its disapproval of his violent speech.

Saturday, Jan. 12.—Manitoba Patrons adopt Prohibition as a plank in their party platform. Temperance and General Life Ins. Co. formally deny that they have had a heavier death-rate in their total abstinence section.

Monday, Jan. 14.—Judge Muir, Hamilton, Ont., quashes a conviction for selling liquor after hours, on the ground that solar, not standard, is the legal time.

Tuesday, Jan. 15.—The Supreme Court of Canada gave judgment in the Test case, the court deciding by a vote standing 3 to 2 against the Provinces and holding that all power of prohibitive legislation is vested in the Dominion Parliament. In the South Norwich local option case they practically reversed the decision by 3 to 2, declaring the local option law intra vires.

Wednesday, Jan. 16.—Royal Commission called to meet until Report is ready for Parliament.

Friday, Jan. 18.—"The Templar" published a charge that certain Hamilton liquor dealers had tried to bribe aldermen to vote against license reduction.

Friday, Jan. 25.—A meeting of Manitou, Man., Prohibitionists formally record their satisfaction with the Patron's Prohibition plank, but protest against their Lisgar candidate.

Sunday, Jan. 27.—John G. Woolley addresses a mass Prohibition meeting in Toronto Pavilion.

Monday, Jan. 28.—Hon. Mr. Foster, at Galt, Ont., advises Prohibitionists that they must send men to Parliament to "demand" Prohibition if they would ever get it.

Wednesday, Jan. 30.—Sir Oliver announces that he has instructed J. J. MacLaren, Q.C., to carry the "Test case" to the Privy Council, and that it will likely be argued in May or June.

Monday, Feb. 4.—Hon. Mr. Haggart, Minister of Railways, speaking at Orillia, Ont., says members must be sent to Parliament "pledged" to Pro-



THE MEETING OF THE LOVERS.

FRS. MIN.—I still love you, Prohibition, and if ever I get free from Madam DeCabinet, will return to my first love.

MISS P.—You deserted me for place and pelf I can never trust you.

hibition before that legislation can be secured. General Booth expounds his Darkest England scheme to a large audience in Hamilton, Ont., Drill hall.

Tuesday, Feb. 5.—Grand Council of British Columbia Royal Templars held its annual session in Vancouver, B.C.

Wednesday, Feb. 6.—First anniversary of Sir Oliver Mowat's pledge to pass such Prohibitory legislation as the court of final record decides to be within his competence.

Friday, Feb. 8.—Winnipeg Prohibitionists endorse Patron's Prohibition plank.

Sunday, Feb. 10.—General Booth receives an address from the temperance workers of Toronto, and delivers a five minute's speech on temperance work.

Wednesday, Feb. 13.—York, N.B., Prohibitionists tender the nomination for the Commons to the Rev. Dr. McLeod, who requests time to consider.

Saturday, Feb. 16.—Annapolis, N.S., Prohibitionists, in convention in Lawrencestown, agree to support for Parliament only candidates who will "publicly pledge" to support Prohibition regardless of fealty to party.

Tuesday, Feb. 19.—Oxford county, Ont., Prohibitionists nominate W. W. Buchanan, of Hamilton, and Mr. D. R. Ross, of Embro, to contest the South and North ridings of Oxford respectively for the Commons. Three Grand Councils of Royal Templars of Temperance meet in an-

nual session: Ontario, in Woodstock; Manitoba, in Winnipeg; and North West Territories, in Moose Jaw.

Wednesday, Feb. 20.—Manitoba Grand Council R. T. of T. declares in favor of Patron candidates who are known Prohibitionists. The Ontario Grand Council endorses the action of Oxford Prohibitionists, and commends the Patrons of Manitoba for adopting Prohibition.

Thursday, Feb. 21.—Mr. S. H. Flewelling, of Hampton, accepts the nomination for the Commons tendered him by the Prohibitionists of King's, N.B.

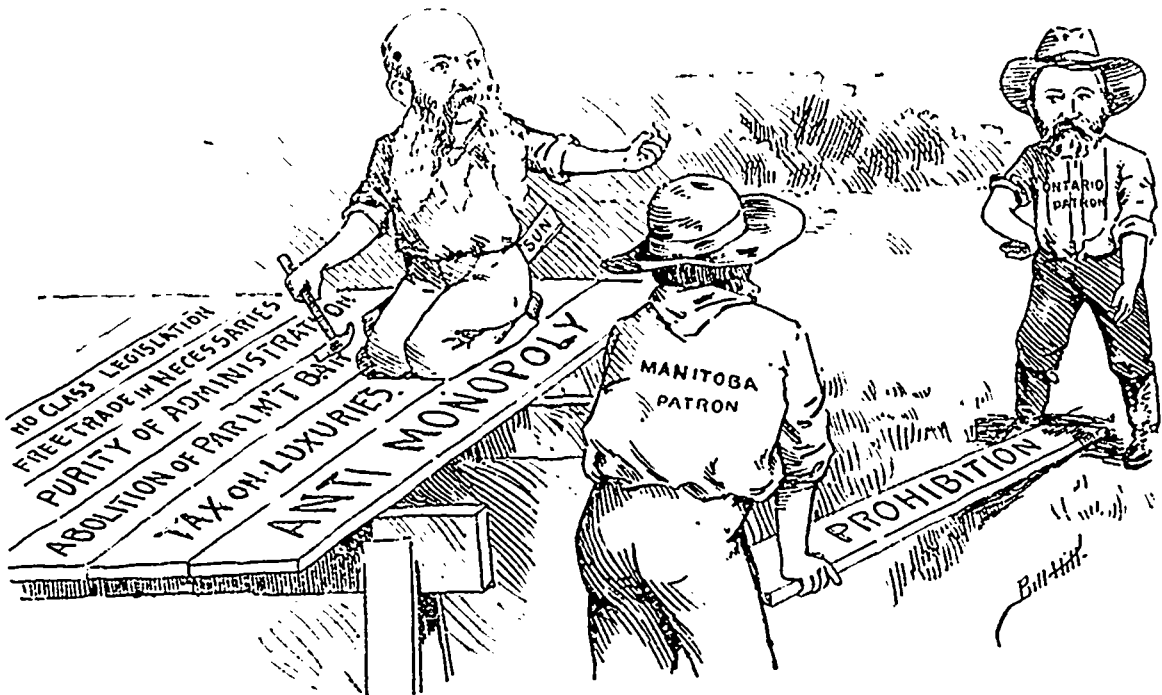
Friday, Feb. 22.—Silver Bugle Council, R. T. of T., of Drew, Ont., awarded Dominion Banner of the Order for 1895, as the largest Council in Canada.

Monday, Feb. 25.—Rev. Dr. McLeod declines to be the Prohibition candidate in York county, N.B.. Quebec Alliance holds annual convention in Montreal and renews the demand that Parliamentary candidates give public pledges to support Prohibition "regardless of fealty to political party."

Tuesday, Feb. 26.—Quebec Grand Council R. T. of T. begins its annual session in Point St. Charles, Montreal. Methodist Young People's Convention, Toronto, 600 delegates, declares in favor of "public pledges" to support Prohibition "regardless of fealty to political party."

Wednesday, Feb. 27.—Shippy Spurr, Liberal candidate in Annapolis, N.S.,

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THE PATRON PLATFORM.

PRESIDENT BRAITHWAITE, OF NORTHWEST PATRONS—Pick it up, Mallory, it's a good solid plank.

PRESIDENT MALLORY, OF ONTARIO PATRONS—Yes, it's a good solid plank, but—

EDITOR WRIGLEY, OF "FARMER'S SUN"—Bring it along, boys, it is just what we need to complete the platform.

makes a "public pledge" to support Prohibition "regardless of fealty to political party." Quebec Grand Council Royal Templars of Temperance, endorses action of Manitoba and Quebec Patrons making Prohibition a plank in their platform, and urges Mr. W. W. Buchanan to accept a nomination for the Commons.

Friday, Mar. 1.—Deputations of Methodist Y. P. societies and R. T. of T's walk upon the Ontario Government requesting reduced number of licenses and hours of sale and better enforcement of license law.

Saturday, March 2.—Carleton county, N.B., Prohibitionists nominate E. L. Young, of Woodstock, lawyer, for the Commons. He accepts.

Monday, March 4.—Henry George lectured on Single Tax, in the Hamilton Opera House.

Tuesday, March 5.—A large convention of Hamilton Prohibitionists unanimously nominated Mr. W. W. Buchanan to contest Hamilton for the Commons. The trial of Jenne, Howarth and Willson charged with conspiring to murder W. W. Smith, President of Brome county Alliance, began at Sweetsburg, Que., before Judge Lynch.

Thursday, March 7.—Yarmouth, N.S., Liberal convention resolve that their candidate must place the party interest second to Prohibition. T. B. Flint, M.P., accepts the Liberal nomination on this understanding.

Queen's and Shelburne, N.S., Liberal party first exact a pledge to support Prohibition before party from F. G. Forbes, M.P., then tender him the nomination. The Ontario Brewers' Association interview Sir Oliver and request that municipalities be deprived of the power to reduce the number of licenses.

Friday, Mar. 8.—Jury in the Smith conspiracy case fail to agree and are discharged after being rebuked by the judge for their failure to convict on the evidence. Prisoners held for re-trial on Monday, March 11.

Monday, March 11.—Local option was carried in Nelson township, Halton county, Ont., by a vote of 220 to 70. Jenne, Howarth and Willson plead guilty to assaulting W. W. Smith and are sentenced to one month in jail.

Friday, March 15.—Hants county, N.S., Prohibitionists in convention in Windsor organize to compel public pledges for Prohibition. Halifax, N. S., Royal Templars protest against the Liberals nominating for the Commons a man interested in the liquor trade.

Monday, March 18.—Hon. Mr. Harcourt stated in the Ontario Legislature that License Commissioners were not bound to act upon the resolution of municipal councils in the matter of the early closing of the saloons.

Tuesday, March 19.—Lisgar, Man., Prohibition convention, by a vote of

80 to 40, agrees to support Patron candidate. The nomination of W. W. Buchanan was ratified by a large and successful meeting in the Hamilton Opera House.

Wednesday, March 20.—Ontario L. H. P. A. convention in Toronto. Their delegation waits upon Sir Oliver requesting amendments in the license law. Sir Oliver declines to grant their request.

Saturday, March 23.—Oxford, Ont., Prohibitionists meet in Woodstock and take action looking to placing candidates in the riding, Messrs. Ross and Buchanan having declined.

Sunday, March 24.—Temperance Sunday. Many Sunday schools, acting upon "The Templars'" suggestion, held special temperance exercises. Robert Bell kills his paramour and takes his own life in their room, Jarvis street, Toronto. He had been drinking.

Wednesday, March 27.—Oxford, Ont., Patrons appoint a committee to confer with the Prohibitionists with a view to placing a candidate in South Oxford. Brandon, Man., Prohibitionists meet at Souris, and adopt an elector's pledge, which binds the support of any candidate for Parliament, chosen or endorsed by a convention of pledged electors.

—Social Reformers read "The Weekly Templar."

—Sample copies of "The Weekly Templar" free. Write Hamilton, Ont.

IS NEAL DOW CRAZY ?

The "Advocate," edited by the general Kribbs, wants to know "Is Neal Dow Crazy?" He says:

"The great Prohibition apostle of Maine has been attacking Chief Justice Peters in a most virulent way of late, to the extent that His Lordship has felt constrained to reply. This is what the Chief Justice has to say:

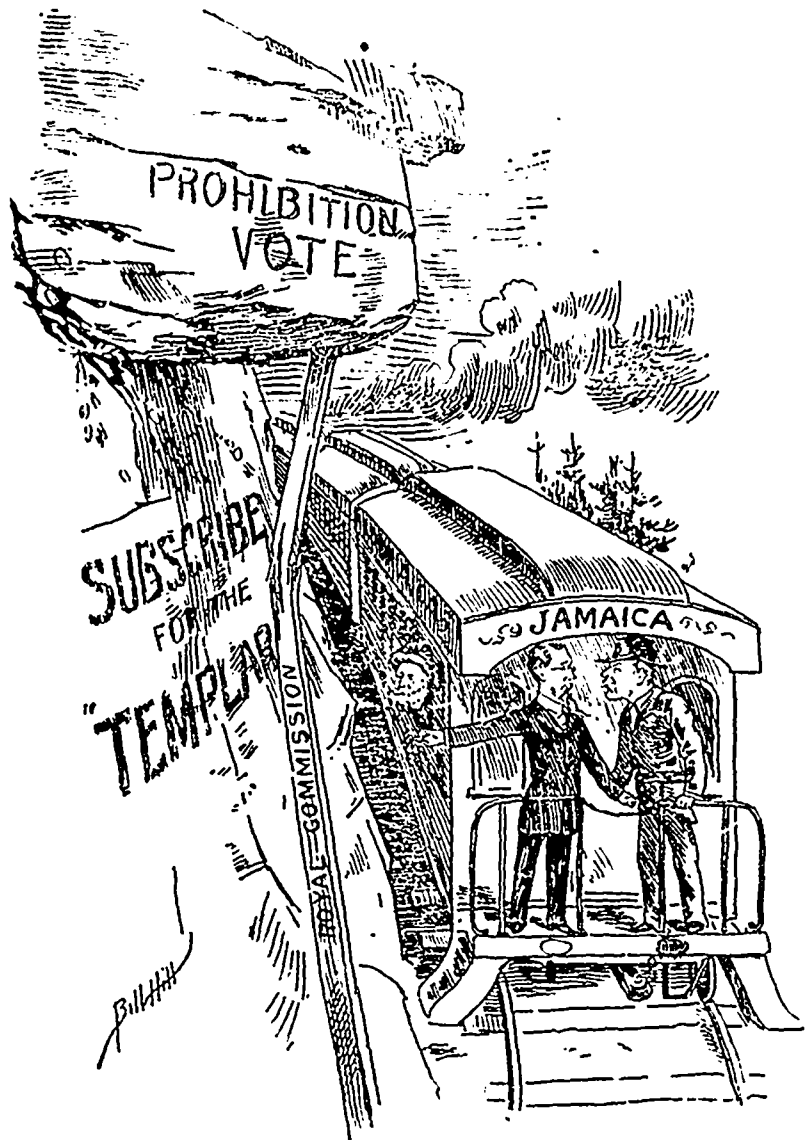
"I have at present no time to waste on Neal Dow. I regard him as a crazy man and suppose everybody else does. But I will say that in all of his ravings for two years past he has not truthfully stated any facts concerning me, and that the opinion which he chatters about as my ruling was an opinion of the full court."

That the General is not crazy will probably be the conclusion of those who read his reply, which we reproduce from the New York "Voice." He says:

"There has been a little excitement in Maine involving the Chief Justice and myself, the result of which cannot fail to be beneficial to Prohibition, calling public attention to the scandalous way in which some of our courts continue to nullify the Maine law. The lawyers as a whole are opposed to such legislation and such enforcement of law as will summarily suppress the liquor traffic, because it brings a great deal of business and large profits to the bar.

"There is absolutely no manufacture of intoxicating liquors in Maine—none. The rumshops are supplied entirely by illegal transportation with their stock in trade. The penalty for this offense has always been \$50—no jail—which is totally inadequate. We have tried in vain at many legislatures to have this absurdity corrected, but that of 1891 responded to our appeal and changed it to \$500 and costs and one year in jail; if fine and costs were not paid, another year in jail. This penalty would entirely cut off the resources of the grogshops, and Maine would be entirely delivered from the fraction of the liquor traffic yet remaining among us. A large sum of money was raised for that and other purposes, which was put into the hands of a member of the legislature of 1893—we know how much it was, and into whose hands it went; and by and by, perhaps, we may think it wise to unfold the whole affair before the people. That will depend upon the future conduct of beneficiaries of that large 'honorarium.'

"The act of 1891 relating to illegal transportation was immediately attacked with great vigor, and in the Senate a letter from the Chief Justice was paraded and made much of, declaring the 'one year in jail to be unconstitutional, because out of all proportion to the offense.' Knowing the Chief Justice, I was alarmed at this, because, if true, there would be the end of Prohibition in Maine—at best, a feeble struggle for its life. The constitutional prohibitory amendment occurred to me, and turning to it, I was enabled to say in the public papers that there was no word in the constitution that would justify the opinion of the Chief Justice. The amendment says:



THE STUMPING TOUR.

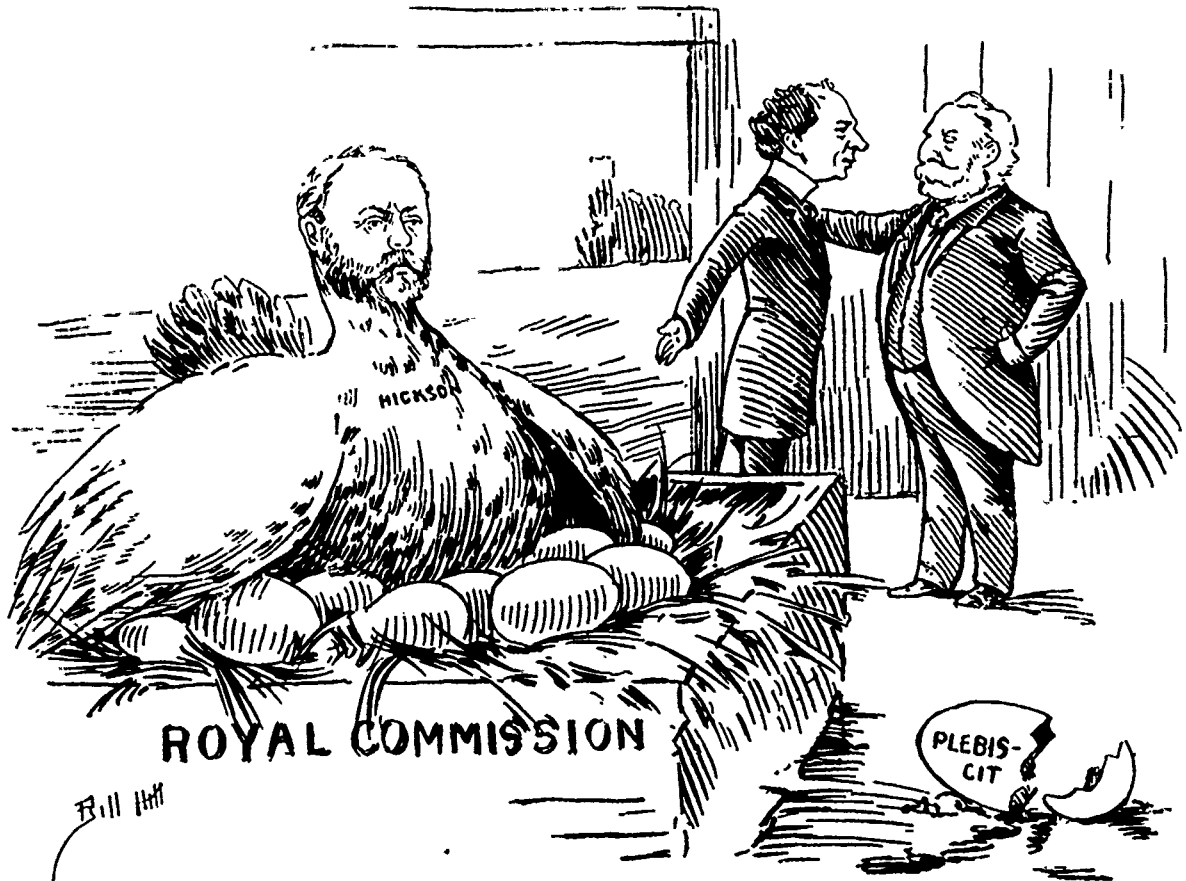
HAGGART—Why, Foster, that prop of yours is giving away, and we'll have that great rock on us one of these days.

FOSTER—It is getting shaky, but I did not promise that it would last forever. We need to lay a new policy track a little farther out, or put up a new brace before we send an election train around the curve.

"The legislature shall enact laws with suitable penalties for the suppression of the manufacture, sale and keeping for sale of intoxicating liquors."

"The antecedents of the Chief Justice are well known all over the State, and some people were surprised that he should do or say anything unnecessarily to recall the past. For two years I have been writing open letters to him, the drift of which was to persuade the judge that the drunkard-making trade, the family-destroying trade, the trade which degrades

and brutalizes the people, which unfit them for all the duties of life, which impoverishes and criminalizes them, which converts sober, industrious, thrifty citizens into idlers, tramps, beggars, thieves, burglars, incendiaries, murderers, was not a trade to be tolerated by the State nor defended or coddled by the courts. I do not flatter myself that I have in any way changed the views or sympathies of the Chief Justice, but public opinion has been awakened, so that we expect good results from it at the present session of the legislature."



THE HEN IS ON.

LAURIER—So the hen is on again, Sir Mac? You surely do not expect her to hatch anything out of those ancient eggs?

BOWELL—No, Wilfrid, but it amuses the people to watch the old hen spread herself, and it keeps them from getting impatient. Let me whisper, Wilfrid: You may fool some people with whole eggs, even if they are addled, but you can't fool many with an empty shell from which the chick has gone.

VOTES NOT THROWN AWAY.

Of Two Evils Choose Neither.

"Of two evils choose—neither. You are not responsible to elect a president; you are responsible to cast your vote. If you believe that one candidate is worthy of esteem, confidence and respect, and the other is not, cast it for the first whatever his party. If you think neither is worthy of esteem, confidence and respect, vote against both. Such a vote is not thrown away. Only he throws away his vote who throws it for a bad man or a bad cause. A protesting vote is not necessarily a lost vote."—Rev. Lyman Abbott, in 1884.

Vote for the Ideal.

"Yet it should never be forgotten that sometimes the weightiest of all votes is no vote—or a ballot cast for some not yet possible ideal. He who should now refuse to vote for any presidential electors, would notify all parties that there is at least one man on whom they cannot depend without higher grades of measures and of candidates, while he who casts his

ballot for some not yet possible ideal is doing his utmost to bring that possibility near."—Rev. Henry M. Dexter.

Votes Always Count.

"'But your vote will be thrown away.' O fools and blind! Have you never heard that there is a God who loves righteousness and hates iniquity? Do you think that a man who votes against a flagrant wrong ever loses his vote? I tell you nay. There is a day after to-day; and the votes of the men who stand up for righteousness to-day will count in all the future of this country—count a hundred times more than the votes of those who stifle their consciences to serve their party."—Rev. Washington Gladden.

Weigh as Well as Count.

"Is suffrage a question of mere arithmetic? Will any sane man hold that this exercise of the right of citizenship is a mere count of heads, as you would count cattle? May not a ballot voice a protest? Votes are to be weighed as well as counted."—Rev. Herrick Johnson.

Vote Against Corruption.

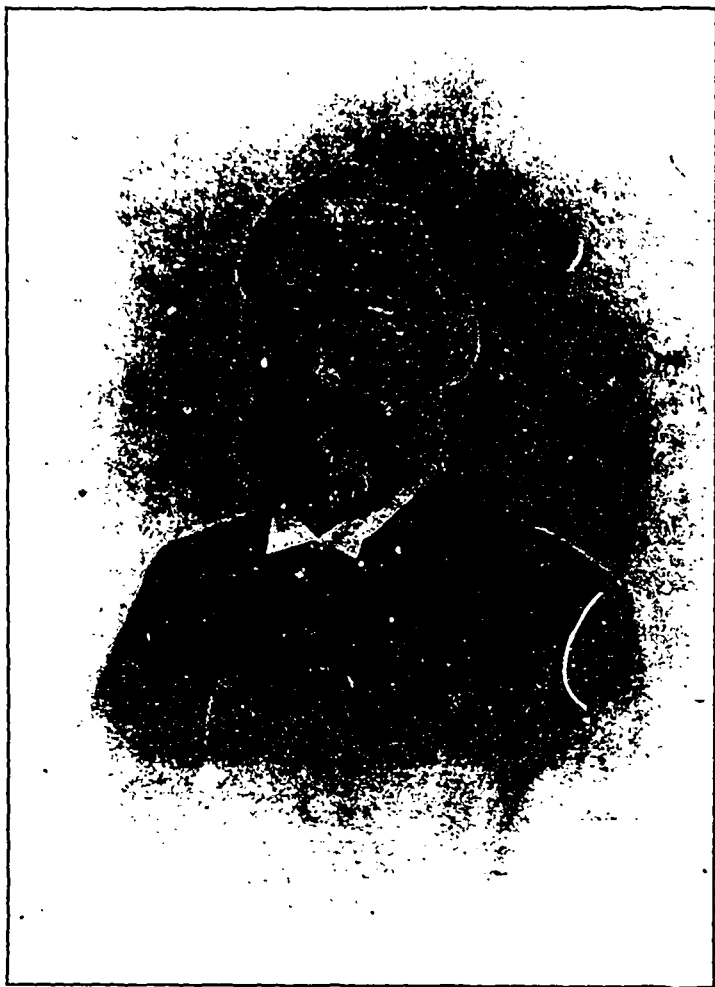
"No vote can be lost or thrown away when it is cast against corrupt political parties, or to express desire for a reform in government."—John Quincy Adams.

A Token of Principle.

"In the case of moral evils, if you choose either, you are implicated before God in the guilt. A vote is by no means thrown away because it is not in the majority. Give it in as a token of incorruptible principle."—Rev. Horace Bushnell.

They Are Not Thrown Away.

"It is not wise to take counsel of timid expediency here; votes are not thrown away which are cast for right measures and right men. If they are scattered, lacking organization, as is sometimes likely, and, therefore, seeming to fall of any immediate result, they have not failed. A ballot which is only a protest may have an all-controlling potency over the future, and this may be far more important than any present end."—President J. H. Seelye.



HON. GEO. W. ROSS, LL. D.

THE LAND WE LIVE IN.

Among the speakers who addressed the members entertained at the Press banquet in Toronto, on the evening of Jan. 31, was the Hon. the Minister of Education, a gentleman whose fame as a politician is only exceeded by his eloquence as a public speaker. Upon no subject is he more at home, nor does himself greater credit, than when discoursing upon the vastness, wealth and glories of the heritage enjoyed by young Canada. Our readers will thank "The Templar" for thus affording them the privilege of enjoying one of the most brilliant of the many inspiring addresses delivered by that patriotic Canadian—the Hon. Geo. W. Ross, LL.D.

In replying to the toast of "Canada," so ably proposed by that veteran journalist, the editor of the "Advertiser," I am somewhat overwhelmed by the many lines of thought which it opens before my mind. The very name "Canada" suggests a history reaching back three hundred years to the explorations of adventurers from across the Atlantic, who threaded their devious way up our lakes and rivers or through our forests primeval

in search of El Dorados, always expected but never found. It suggests the settlement of the early pioneer who, fearless of danger and privation, planted the institutions of his native land in our virgin soil. It suggests bitter struggles with the forces of nature and still more terrible conflicts for the possession of the territory which is called by its name. It suggests enterprising journalists, with stick in hand, setting up their fervid editorials, and then with perspiring brows working off mammoth weeklies on a Washington press at the rate of 500 copies per hour. It suggests a greater heritage of immense extent and resources, set apart by a bountiful Providence to be the home of a free and progressive people. It suggests—but why pursue this thought?—the toast is Canada, our own land, "beautiful for situation," as the psalmist said of Jerusalem, "the joy of the whole earth," the birthplace of many of us—the object of the most affectionate regard of all its citizens, journalists included. Let us walk about this Canada you have so kindly received, and take its measurement that we may realize, if possible, more accurately, its extent. Territorially,

It is nearly equal in extent to the continent of Europe, and contains over one-third of the area of the British Empire, or 439,783 square miles more than the area of the United States, leaving out Alaska. We could find room within its borders for England, Ireland and Scotland (and usually it is advisable to give Irishmen and Scotchmen plenty of room), France and Germany, Portugal and Spain, Scandinavia and Denmark, Belgium, Holland, Italy and Turkey, and still leave many thousands of acres to farm out to Czar Nicholas III. and his Siberian exiles. Were its lands divided per capita among its inhabitants every man, woman and child would be the proud possessor in fee simple of about 400 acres of real estate, subject to the succession duties, of course, to his or her heirs, administrators, executors and assignees forever. Ontario alone is almost equal to France or Germany in geographical extent, and about one and a half times as large as Great Britain and Ireland. Or comparing ourselves with other provinces, Ontario is ten times as large as Nova Scotia, and eight times as large as New Brunswick, and one hundred times as large as Prince Edward Island. Or comparing ourselves with our neighbors to the south, Ontario is larger by 40,000 square miles than the North Atlantic States, Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York and Pennsylvania. Even our inland lakes are greater than many of the kingdoms over which European monarchs rule, and when we consider the majestic sweep of such rivers as the St. Lawrence on our southern boundaries, with its connections 2,384 miles long; or the Saskatchewan that ploughs our prairies midway a distance of 1,712 miles; or the Mackenzie, dropping into the Arctic Ocean after flowing a distance of 2,400 miles through Canadian territory, a slight idea may be formed of the vastness of our Dominion. We have mountains grander than Alps or Appennines—mountains that can look down from their serene heights upon the eternal snows of Mont Blanc. Were all the classic mountains of Greece—Olympus, Ossa and Pelion—piled one upon another they would be as pigmies in the presence of the smallest of the Sierras that buttress our western boundary. We have forests which the avaricious eye of the lumberman has not yet seen, and which no reporter has yet described; and we have mineral resources, the value of which no assayer has yet been able to determine. Our agricultural wealth is only limited by the demands of humanity for the staff of life, and our "harvests of the deep," as McGee called them, by the courage and industry of our fishermen. So generous has our great patroness, Nature, been that there is little or nothing which the human heart could desire that she has not bestowed upon us. It remains for us to show that we are worthy of her bounty.

And here one might reasonably ask. Has this vast estate of "forest, field and flood" passed to our hands simply that a geographer, in preparing a map

of North America, might have a name for every part of it, or does the possession of it call for any act on our part to make our title indefeasible? To exercise dominion over a great territory might be a very laudable ambition—an ambition by which, at one time or another, almost every nation of the world was moved. The Roman Empire, long before Jullus Caesar subdued Gaul, sought to enlarge its borders, and it is said Alexander the Great wept because his conquests were limited to the little world in which he lived. In more modern times Spain, France, Germany, Great Britain and Russia delighted in the conquest; and even our American neighbors, if the Munroe doctrine still prevails, are not devoid of the desire to extend their boundary northward as far as least as the aurora borealis and westward as far as the Hawaiian Islands.

Population Wanted.

So far as territorial extent is concerned our ambition should be satisfied. Even the addition of Newfoundland need have no special attraction for us. To occupy the lands we possess would be more to the purpose. How to increase the population of the country is the greatest problem which confronts us. Let us see how we stand in this respect.

The average population of the Dominion is but 1 1/2 persons to a square mile. Ontario, with all its wealth and progress, has but 10 persons to a square mile, while the United States has 21, the United Kingdom of Great Britain and Ireland 312, France 187, Germany 237, and Belgium 485. The average of the British Empire and all her colonies is 33. If we attain the density of population now possessed by the United States, or even the lower average of Ontario of 10 persons to the square mile (and there is no reason why that should not be attained in the next century), the Dominion would contain over 39,000,000 of people. At the opening of this century the population of the United States was only 3,800,000; now it is 65,000,000. What the nineteenth century did for the United States we fondly hope the twentieth century will do for Canada.

But whatever may be our regret with respect to the tardy settlement of the country, when we come to consider what we have accomplished towards its commercial development we cannot charge ourselves with want of enterprise. We have expended for the improvement of inland navigation and the construction of canals the sum of \$61,153,330, thus enabling ocean-going vessels to reach the very heart of the continent—a distance of 2,384 miles from the seaboard. We have a merchant marine consisting of 7,010 vessels, with a tonnage of 1,054,214 tons. This gives us the fifth place commercially among the nations of the world—Great Britain, the United States, Sweden and Norway and the German Empire being in advance of us, while France, Italy, Russia and Spain are our inferiors.

We have invested \$872,156,476 in the construction of 15,320 miles of railway, or more, according to our population, than the United States or the wealth-



THE WHISKY MONOPOLY.

CASSIUS—Why, man, he doth bestride the narrow world
Like a Colossus; and we, petty men,
Walk under his huge legs, and peep about
To find ourselves dishonorable graves.

lest nation of Europe. Our cities are all supplied with abundant facilities for rapid transit, and by means of our postal and telegraph system the remotest part of the Dominion has easy and quick communication with the great commercial centers.

We drill annually for the defence of

the country 45,000 of the bravest of our sons. We have established several military schools for the better education of our people in the art of war, and we have erected 10,480 churches as a counterpoise in which every Lord's day is proclaimed the gospel of peace.

We have built 16,154 Public Schools, 14 Universities, 41 Colleges and over 300 High Schools, and expend annually about \$12,000,000 to prepare 1,000,000 boys and girls for future citizenship. We endeavor to inform ourselves as to the world's doings by means of 75 daily newspapers, 8 tri-weeklies, 14 semi-weeklies, 587 weeklies, 17 semi-monthly magazines, 147 monthlies and 4 quarterlies, in all 852 visitors of varied politics and modes of thought. We sharpen our intellects upon 3,000,000 volumes from our Public Libraries, and we import annually for literary purposes \$1,208,506 worth of books and stationery.

We may discount our promissory notes (when we can find an endorser) in 39 different banks, having a paid-up capital of \$69,009,346. How much of that capital belongs to the journalist is not for me to say.

This brief summary of the efforts made for the development of the country, commercially and educationally, is unmistakable testimony of Canadian energy. What if we have not yet subdued all our waste land and peopled every acre of our illimitable prairies! What if we have not delved into every hillside for the mineral treasures which it contains, who but the veriest pessimist in the face of these facts would despair as to the future? Even had we the golden touch of Midas what more could we have done? By the strong hand of the hardy pioneer great forests have been turned into wheat fields and gardens. By the enterprise of the capitalists, steamships and railways carry our produce to the ends of the earth. Where the Indian shaped his arrow-head in a rude wigwam sixty years ago cities "compactly built together" with teeming thousands are now to be found. The refining influences of religion, education and journalism pervade every home, and the sweet privilege of sitting under his own vine and fig tree, none daring to make him afraid, is within the reach of every citizen.

No Doubt About the Future.

But it may be said, although Canada possesses half a continent of her own, though she has the most ample facilities for the transportation of her commerce by land and by water, though she has banking capital fully adequate for all business purposes, though she has latent resources which the necessities of centuries to come are not likely to exhaust, yet her future is a matter of the greatest doubt and uncertainty. I repudiate this timorous suggestion. (Cheers.) I, for one, have no fear as to the future of Canada, and I shall tell you why. Canadians represent a generous admixture of the most progressive and energetic races on this globe. For instance, about 30 per cent, or 1,400,000 of our population, are of French origin, whose frugality, industry and morality have been accredited by the experience of over three centuries; 60 per cent, or about 2,800,000, are of good old British stock, of whom about 1,100,000 are of Irish descent, 950,000 of English descent, 740,000 of Scotch descent, and 10,000 Welsh. We have, in addition, 300,000, or about 7 per cent, of a German population. The re-

maining 3 per cent, for my argument, need not be considered.

But you will say, this variety of race is our weakness. If we are to succeed we must be homogeneous. I answer not so as I read history. (Applause.) Where among all the nations of Europe will you find a greater variety of racial types than you will find in Great Britain?—so great that very few of us can tell whether the Saxon, the Norman, the Danish or the Celtic strain predominates in his own case. And yet who will dare question the virility of the British race or their title to the sovereignty of the world? On this continent, too, the most powerful nation is also the most varied racially, but, in spite of it all, the dominant force of the American Republic is the good old British stock, begotten of Puritanism and Anglo-Saxon independence—the same stock that fought the battles of the revolution and laid the foundations of the republic a little more than a century ago.

I like the Saxon word "brede," which means to grow—to develop. Given a good stock, trained through generations in the habit of self-government, hardened, it may be, by centuries of struggle for existence, conscious of its ability to grapple with and overcome difficulties, self-reliant enough to assert its rights, and courageous enough to defend them if assailed, and if you need no other guarantee as to the future of a nation that is our position in Canada, and no nation has been and no nation can be a failure where its ruling forces are composed of such stalwart elements. The racial forces which govern Canada govern the whole world. They control its commerce, compose its armies and its navies, legislate for its millions in popular assemblies of varied kinds, and there is none to question their behests or challenge their supremacy. And are we to suppose that, having demonstrated their power by centuries of achievement, having founded and colonized the empires, they would drop from their nerveless grasp the sceptre of conquest when they touch our shores, and content themselves with a future of idleness and obscurity? Nay, verily. (Cheers.) Then what have we to fear?

I have confidence in the future of Canada because our constitution is so elastic as to permit the fullest expression of the popular will. It is a happy combination of the diffusion of power and central control. As an instance of diffusion, we have in Ontario alone about 6,000 limited monarchies in the form of school boards; we have 900 limited monarchies in the form of municipal corporations; we have 45 limited monarchies in the form of county councils; we have 7 limited monarchies in the form of Provincial Governments; we have one limited monarchy, which we fondly call the Dominion of Canada; and over all presides her Majesty—the embodiment of the best limited monarchy which the world ever possessed. This constitution, with its multiplex adaptations, is our own creation. On the one hand, it represents the ideal of local control to the very verge of socialism;

on the other hand, that concentration of power essential to the solidarity of national interests. For 27 years we have tested its adaptability to our various political necessities, and no one can say that it has failed to serve the purpose for which it was designed. In some instances it may have been misunderstood and misinterpreted; in other instances it may have been strained to serve a purpose which it was not intended to serve; but in no case can it be used as the instrument of oppression, except with the consent of those for whom it is administered. And if to-day every Canadian, whether on the platform or through the press or at the ballot-box, has perfect freedom of opinion, if no one can touch his pockets by taxation or his person by indictment, except with his consent, if the will of the majority for the time being is the obligation of all, it is because the constitution which we have framed by our own hands secures for us these priceless privileges.

As a Canadian I want that constitution, modified as the growing wants of the country may require, to be for us an abiding hope—a sure and steadfast anchor. I know of no privilege compatible with public morality which it does not permit me to enjoy. I know of no aspirations for the future of the country which it compels me to restrain, and I want my children and my children's children to cherish it as they would cherish the precious memories of their childhood and the hallowed associations of their home. (Cheers.) Using the words of "Fidells," the gifted writer of Canadian verse, let us hope that

"In the long hereafter this Canada shall be

The worthy heir of British power and British liberty;

Spreading the blessings of her sway to her remotest bounds,

While with the honor of her name a continent resounds.

True to her high traditions, to Britain's ancient glory

Of hero and of martyr, alive in deathless story;

Strong in their liberty and truth, to shed from shore to shore

A light among the nations till nations are no more."

CANADIAN CLUBS.

The complaint "There is no National sentiment in Canada" is only an echo. This generation has seen a wonderful development of Canadian patriotism. Provincialism is fast fading away. Even among the Bluesoes the old "better terms" agitation is like the "lost cause" of our republican neighbors. The young blood of Canada is warm with national impulse, and the young brain strong with national aspiration.

One of the indications of this vigorous development of Canadian sentiment is the Canadian Club movement in Hamilton, Montreal and other centres. The Hamilton club is particularly prosperous, and in a future edition we will give an extended article on the origin and work of the club.



THE PROHIBITION PASSAGE.

CANADIAN ELECTOR—I suppose it ought to be done, and would make a good New Year's resolution, but—

MISS CANADA—But for that imp at your shoulder. I am just reading Macauley :

“As we wax hot in faction, in battle we wax cold,
Wherefore men fight not as they fought in the brave days of old.”

Is there nothing to arouse a patriotic chivalry in Canadian Electors that will place country before party and bring back the days

“When none were for a party and all were for the state,
When the rich man helped the poor, and the poor man loved the great.”

The day when in battle for the right, men

“Spared neither land nor gold,
Nor son nor wife, nor limb nor life, in the brave days of old”?

SIR JOHN THOMPSON.

Height after height achieved,
And each new step well won,
Now by his sovereign royally received,
He stands before the throne.
And gazing from that height
Down the far slope to youth,
He sees with kindling eye a pathway
bright,
Of honor and of truth.
A course of fifty years,
With many a scene of strife,

Yet through it all—its work, its hopes,
its fears—
A good and worthy life.
Yonder's a trampled space
Where he has met his foes,
In politics' fierce war, but face to face
With no unmanly blows.
And yonder is the spot,
More sacred and more dear,
Where the stern battle of his soul he
fought,
A warrior sincere.

A goodly record this—
And yet more good in store,
More work, more fame, more honor—
Peace,
He's dead; it's o'er, it's o'er.
—J. V. Bengough.

Lady Henry Somerset thus defines a fanatic: “He is one who first sees a thing; when more see it, he is an enthusiast; when everybody sees it he becomes a hero.”

Land Reform.

JAS. T. BARNARD, DEPT. EDITOR.

WHAT IS THE SINGLE TAX?

It is not a plan to divide up the earth amongst its inhabitants, giving, or trying to give, to each human being an equal share. Such a division is impossible.

It is not a plan to deprive any one of land. Each holder has as good a right to his land as any of his fellow-creatures. Until the impossible happens, and some one with a better right appears, it would be unjust to dispossess the holder.

It is not a plan to make Government the sole landlord and the people its tenants. Land under Single Tax is to remain in private possession as at present. Single Tax is not Land Nationalization.

It is not a tax on land. A tax on land must be levied according to area, and must mean the taxing of all land. This would unjustly burden the user of large areas, such as the farms, and would, with equal injustice, relieve the user of small areas, such as city lots. A tax on land, moreover, would burden industry, and industry should be tax free.

Single Tax is not Socialism. It is not a project to organize labor into an industrial army. It does not propose to give all such means of production as implements, factories, plants, warehouses and commodities into the control of Government. Such a plan is either an impossible dream, or an intolerable tyranny.

What It Is.

To properly understand Single Tax it is necessary to recognize two distinct values everywhere existing in communities. One of these is the product solely of labor—the result of human exertion put forth on nature's raw material. Man must labor to provide food, shelter and clothing. The value of these things represents their cost of production. The other value is not produced by individual exertion. It appears and continues only in communities, small or large.

Gather into a locality one thousand intelligent, industrious men and the results of their exertion increase.

Scatter the thousand, so that each man must produce independently. Their industry may be as great and as intelligent, but the results will be inferior in quality and lessened in quantity. The value which appeared in the gathering has disappeared with the scattering.

As surely as heart beat and lung motion are in the living human frame so certainly must two values always exist in every human community.

As surely as these two values exist, so sure is it that one belongs to the individual that creates it and the other to the community whose existence calls it forth.

It is the misfortune and crime of civilization that these two values are persistently confused and unjustly treated.

But can they with certainty be distinguished? Most assuredly.

The value of individual industries is in the price of commodities.

The value of community creation is seen in the price of land.

The Single Tax is a demand that the value created by the individual shall be retained by him, and that the value created by the community (land value) shall not be taken from it and given to individuals.

The social problem arises from society's violation of the principle of justice embodied in the demand of Single Tax. The solution of that problem is to be found only in the adoption of Single Tax. It is not merely a reform: it is the reform. To regenerate society we must begin by doing an act of justice. Lavish beneficence and most active benevolence will not remove, they can but temporarily mitigate and eventually must intensify the problem, if justice be ignored.

Just conditions can be restored by a simple act of legislation.

Civilization having confounded the two distinct values, permitting both to be appropriated by individuals, its Governments are at a loss to find a just and natural source of revenue. The natural source is that value which each community and the nation at large creates, maintains and increases. But that value being escheated, usurped or misappropriated, Governments are perforce driven to seek elsewhere the revenues necessary to defray national expenses; and hence these unreasonable, unjust and oppressive principles of taxation now universally accepted in civilization:

First—Man should be taxed in ratio of his wealth; or,

Second—Man should be taxed in ratio of his consumption.

To both of these propositions, Single Tax is invincibly hostile, and it submits for the consideration and acceptance of mankind this counter-proposition:

Man should be taxed solely in ratio of the value of his possessions in land, disregarding all labor improvements thereon.

And to this proposition they add what must seem to the unfamiliar mind, a preposterous rider:

And the man so taxed, is really tax free.

But the rider is not preposterous. The value demanded for public revenue by the Single Tax is not a value created by labor, and to take that value, therefore, deprives labor of nothing it has created. What Single Tax insists upon taking for public revenue is that value which the public alone can create. And, therefore, Single Tax is not a burden on industry.

Questions Answered.

Will land values suffice for public expenses?

With government economically administered they will suffice and will leave a potential surplus to be drawn upon as society recovers its moral health and can take upon itself duties now impossible through its weakened moral sense.

But if they did not suffice, they must be all taken before Government can justly levy taxes on production. However, this latter levy, if necessary at

all, would only be needed temporarily. Greatly increased prosperity will mark the adoption of Single Tax. Industry will thrive. Wealth will be created more steadily and in greater increase. Land will become more and more desirable—not as an article of merchandise, an investment of speculation—but for productive use. The revenue from its value will correspondingly increase. On the other hand, the expenses of government will diminish. Notably, the cost of revenue collection will sink to a minimum. Corruption, that leak from the bung-hole, will be stopped, for where profitable investments and employments are seeking for men, poverty and the fear of poverty, will change to a generous competence and a calm confidence in the future. Office-seekers, now driven to their humiliating quest through lack of opportunities and self-respecting occupations, will then be at a loss, not for the means of subsistence, but to choose among many urging their acceptance. No longer hungry for political favors, they will disdain the degrading rewards of party service.

Is Single Tax Just?

All men equally possess life. It is the duty of each to maintain that life. All men equally need the means of sustaining life. The sole means is the use of the earth. All men, therefore, have a right of access to the means. This right is an equal right. None naturally possess a better right than others.

On the other hand, our earth displays an endless variety of fertility and of desirable location. All cannot possess the best of either, and yet all have equal rights to the best. But if each holder of the better sites is required to pay into the common purse the annual value of his site, the equal rights of the rest are conserved. The occupant of a site of no value and, therefore, contributing nothing to the national revenue, need not envy the occupant of a better site, seeing the latter pays to the revenue its whole annual value. This annual payment equalizes opportunities and both taxed and untaxed are equal. Therefore, Single Tax is just.

But will not Single Tax rob land-owners?

If Single Tax, as shown in the preceding paragraph, be just, then its adoption can rob no one. Of what do land-owners imagine they will be robbed? Of their land? No; they can retain possession of that. Of what, then? Simply of this: they now exercise the power of appropriating to their own individual enjoyment a value not created by them, but by the community. Is it robbery to cause this misappropriation to cease?

"The bullock never entered the slaughter-house without pausing and sniffing and trembling—it smelt the blood of its butchered kin—and I say there is not a public hotel, an hotel bar, where you may not smell the blood of your butchered brothers. Back, back, in God's name—back from the blood-stained threshold, and never cross it unless to bring some poor victim out in God's name!"—Rev. John McNeill.



A PRACTICAL DEMONSTRATION.

MAYOR PINGREE, OF DETROIT—I have demonstrated that to abolish Poverty it is only necessary to bring Labor and Land together.

LANDLORDISM—But where do I come in? Am I not a Factor in the production of the Wealth of which I take the Lion's Share in Rent.

MAYOR PINGREE—So far as I can see, you are entirely unnecessary. Your only Function is that of the Potato-Bug.

WEIGHTY WORDS OF GREAT THINKERS.

Workers Never Get Rich.

"The greatest discovery of my life is that the men who do the work never get rich."—Andrew Carnegie.

Land Grabbers are Murderers.

"Those who make private property of the gift of God (land) pretend in vain to be innocent. For in thus retaining the substance of the poor they are the murderers of those who die every day for the want of it."—St. Gregory the Great.

Not the Property of One Generation.

"Properly speaking, the land belongs to these two: To the Almighty God and to all His children of men that have ever worked well on it or shall ever work well on it. No generation of men can or should, with never such solemnity and effort, sell land on any other principle; it is not the property of any generation, we say, but that

of all the past generations that have worked on it, and of all the future ones that shall work on it."—Thomas Carlyle.

They Grow Rich While They Sleep.

"Every permanent improvement of the soil, every railway and road, every bettering of the general condition of society, every facility given for production, every stimulus applied to consumption raises rent. The land-owner sleeps but thrives."—Thorold Rogers.

What is Contained in the Land Question.

"The land question means hunger, thirst, nakedness, notice to quit, labor spent in vain, the toils of years seized upon, the breaking up of homes, the misery, sickness, deaths of parents, children and wives, the despair and wildness which spring up in the hearts of the poor, when legal force, like a sharp harrow, goes over the most sensitive and vital right of mankind. All this is contained in the land question."—Cardinal Manning.

Pingree's Potato Patch.

The experiment of Mayor Pingree, of the city of Detroit, in utilizing vacant lots and unemployed labor to produce potatoes was a remarkable success. It has set social reformers, and some who are not social reformers, thinking. Men who will not take the trouble to exercise the gray matter of their brains over social problems are easily impressed with demonstration of potatoes preventing starvation, when properly applied. Plenty of potatoes within reach of the people would appease hunger, at any rate. There is plenty of land and plenty of labor in this country. Why should not there be plenty of potatoes? The fellows who need the potatoes can't get at the land. Let labor get at the land and there will be plenty of potatoes and everything else for everybody. Do you see the cat? Study the cartoon.

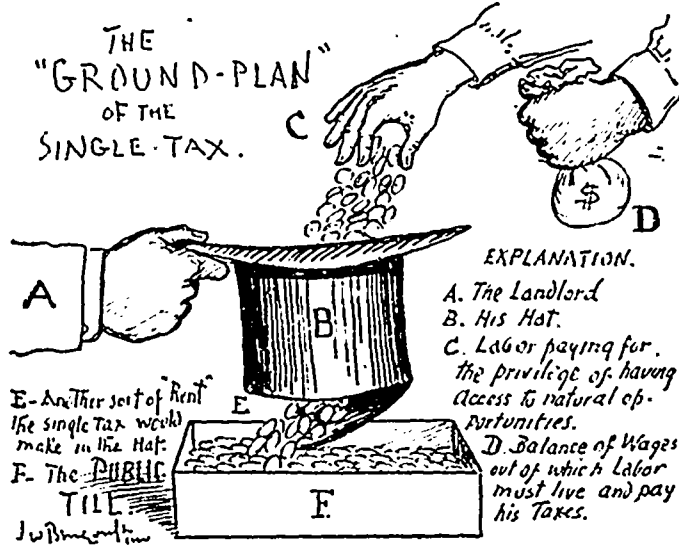
—Read "The Weekly Templar."

HENRY GEORGE IN HAMILTON.

Henry George, of New York, author of "Progress and Poverty," lectured in Hamilton in March and we give a synopsis of his address.

"The time has gone by," began Mr. George, as he came forward, "when men can say that poverty is caused by the ignorance, idleness and vices of the poor. The distress among the masses is pressing itself upon the attention of those who are living in comfort. In the United States, even in good times, there is an increasing number of men who must be supported by charity else they starve. John Stuart Mill's statement that the advent of labor-saving machinery has done nothing to improve the condition of the lowest class is being verified. Various reasons are given for the prevailing state of things. Some think there is not enough work for the number of workers, and they propose to equalize this by reducing the amount of the output. This is one of the aims of the labor unions. It is also an aim of socialism and of the protectionist. The latter endeavors to preserve the work of a country for its own workers by excluding the output of labor from foreign markets. In the United States this extends even to keeping out the workers from other countries, and stringent laws are enforced to prevent the entrance of these foreign artisans and laborers to compete with native workmen. This theory is preposterous on the face of it. Competition is not an evil. Far from it, because it enables us to satisfy our demands at the least cost or exertion, and this advances the cause of civilization. It would, if carried to its logical sequence, destroy the locomotive and all labor-saving appliances with a view thereby to create more work. The other evening in Toronto a meeting was held to protest against departmental stores because they were driving their smaller competitors out of business. Next night one of the greatest of these stores was burned. I would not say there was any connection between the events, but its destruction created a necessity for much new work that will be a boon to several classes of labor. The theory of protection in the United States has done more to lessen the control of the people over its executive than even the establishment of a monarchy would have done. In a recent instance the little sugar of the sugar trust proved stronger than the voice of the American people. The difficulty is that this system gives such a power to the rings and combines, who reap the harvest from such a tax, that they can paralyze the executive functions of government. These powers make it their business to see that the press is looked after and that its agents at Washington arrange for the protection of its interests. What on the one hand is the duty of everybody becomes the duty of nobody, while on the part of those who directly profit by the state of affairs there is an active and zealous power constantly exercised to preserve the condition of affairs. I have been reading in some of your papers here that I have come here posing as a philanthropist and yet charging a price to be heard. I have never called myself a philanthropist, but if others do so they may, people have called me harder names. (Laughter.) I believe in my case the pen is mightier than the spoken word, but if I wish additional leisure combined with remuneration I am at liberty to appear in this way and charge for it. It has also been said that the Grits brought me here to improve their chances, but that is not so. The Grits

THE "GROUND-PLAN" OF THE SINGLE-TAX.



over here resemble our Democrats. They are like a man afraid of his horses. They have hold of a great principle—free trade—but they are afraid to assert it.

Editor Gardiner—No! No!
 Mr. George—No? All right, then. If the Grits want me to come into Canada and stump it from one end to the other in their behalf, I will do so and not charge them a cent except for my transportation. (Applause.) But I don't think they will do so. They temporize with a grand principle under the name of that miserable thing, tariff reform, tariff for revenue only and other names of similar import. They are so befogged with measures that promise merely temporary success that they are satisfied to abandon the principle of free trade in its purity for the time being. But the masses of the people are logical and will not be deceived. The party has not enough grit, like our own Democrats, to risk temporary lack of success for the permanent establishment of a grand principle. Free trade cannot be temporized with. It must be adopted in its purity.

The lecturer then branched out on the question of single tax—the tax on land values—as the panacea for all ills. In the years before the revolution his fellow-countrymen blamed the tyrannies of effete monarchy for ills that they find cropping up just as strongly under free republican institutions. People herd together in the great cities in over-crowded tenements, while there is plenty of waste land and capital and labor to provide Christian homes for all. Speculators put up the value of land in the vicinity of cities, and when a house is erected on it down comes the tax gatherer and imposes a fine commensurate with the commodious character of the habitation. A man is taxed for making two blades of grass grow where only one grew before. The great source of monstrous fortunes in the United States has been the growth of land values—the unearned increment. The crop of great millionaires is growing as it never grew before in the history of the world, and with the advent of the great millionaire comes great poverty. (Applause.) The old time farmer who owned his farm and worked it himself in the United States is doomed to extinction under the operation of existing economic laws. They are either becoming rack-rented tenants or are being eaten up with mortgages on their farms. Within a few decades the old

type of American farmer will be as extinct as his prototype in Europe. That is the reason people are crowding to the cities and the streets are thronged with men looking for work who can't get it. It will be the same in Canada eventually. Notwithstanding the existence of a government more directly amenable to the will of the people it is sure to come under existing conditions, and protection but hastens it. The power of the people is lessening in the United States, and corrupt administration is increasing, as it is sure to do under Democratic forms of government. When men become so poor that a few dollars on election day or the promise of a job or work on a railway is more to them than the free and fearless exercise of their franchise, the success of Democratic government is in jeopardy. It is no new experiment that is being proposed in the adoption of the single tax. The fate of the Roman republic stands out in history as a warning—the declining power of a free people—the rise of a dictator and then the in-flooding of the savage Goths and Huns and Vandals to bury a rotten civilization.

Under the law of England, from which on this side of the Atlantic we draw our laws, there is no recognition of individual property in land. All hold from the state. The single tax theory is simply a proposition to go back, in a mode suited to our own times, to the old system which recognized no private property in land. Its adoption will not hurt the farmer—it is the only thing that will save the farmer. The demand for revenue and the necessity for taxation increases with each advance in civilization, and it is natural that civilization should provide its own remedy for this necessity. And it does so in the matter of ground rent. The cost of manufactures decreases, but the value of land constantly increases with the growth of civilization, and affords a natural remedy to meet a natural demand. These land values should be taxed by the state, and that would strike at the very heart of the condition which creates this universal and growing poverty.

One of the best recommendations to secure a situation these days is, "I do not drink."

If liquor selling is right, why prohibit any one from engaging in the business?

A MODEL ELECTION HELD ON THE HARE-SPENCE PLAN.

Proportional representation has been brought into practical politics in South Australia, largely through the labors of Miss Catherine H. Spence, a gifted journalist and public speaker, who has made this question the main work of her later years. It has not yet become law; but there is nothing to prevent a prophetic eye looking upon the first election under the Hare-Spence Transferable Voting System, in the illustrative town of Prettyfair.

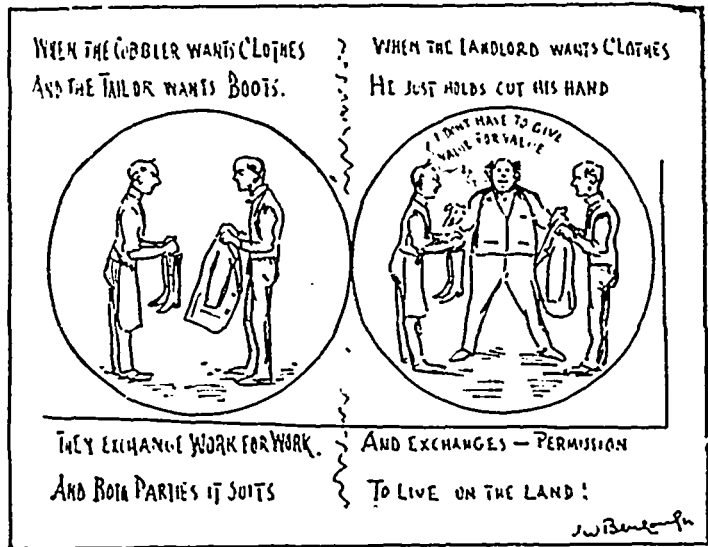
The candidates for a seat in the council numbered fourteen; nine of whom were to be elected for the whole town, the ward system having been abolished. The names of these fourteen candidates were on one official ballot. Each voter was instructed to mark nine names, or fewer, with the figures 1, 2, 3, etc., in the order of his choice, and was also told that his vote would only count for one man. As a sample, here is a ballot which was cast by a voter whom we will call John Smith. It will also serve to show the names of the candidates:

A. B. Backbone	4
C. Buzzer	7
D. E. Clearcut	5
F. Goodbar	
G. H. Jawsmith,	8
I. Noeshow	
J. K. Singeltaks	2
L. Sydewaux	1
M. Swiveltop	9
O. P. Square	3
Q. Tenpercent	
R. Toppelknot	6
S. T. Vakanlot	
W. Windigasser	

What is the meaning of this ballot? Well, it means that John Smith says: "The man of my first choice is Mr. L. Sydewaux; so I marked him No. 1, and I want my vote to count for him if he needs it. But if he has enough ballots to elect him without mine, or if he has no chance of being elected, then I want my vote to count for Mr. J. K. Singeltaks, whom I have marked No. 2. If Singeltaks does not need my vote, then it is to count for Mr. Square, marked No. 3; and so on, down to Swiveltop, No. 9, if necessary to go so far."

Mr. Countwell has been appointed returning officer. When the polls closed and the counting of the votes began, Mr. Countwell described each step in the process for the benefit of a large audience which was present by arrangement to see the working of the new plan.

After a few preliminary remarks Mr. Countwell said: "I have before me fourteen files or compartments labelled with the names of the fourteen candidates, one file for each candidate. The first step, after thoroughly mixing the ballots, is to sort them into the compartments according to the names that are marked first choice upon them. Our operations are facilitated



by the fact that this had already been partly done in the polling subdivisions. At the same time that the ballots are being sorted, two clerks are keeping tally of them."

On the completion of this process, Mr. Countwell said: "I find that there have been 1,245 good ballots cast; that is the total. Dividing that number by nine, the number of councillors required to be elected, I find that a 'quota' of 138 votes is required to elect any one candidate. Now, the following first-choice votes have been given:

Backbone.....	153
Toppelknot.....	150
Goodbar.....	149
Windigasser.....	105
Singeltaks.....	95
Clearcut.....	94
Sydewaux.....	89
Jawsmith.....	82
Buzzer.....	63
Square.....	75
Vakanlot.....	50
Tenpercent.....	49
Swiveltop.....	41
Noeshow.....	30

Total..... 1,245

"Messrs. Backbone, Toppelknot and Goodbar have each more than a quota of 138 votes, and I therefore declare them duly elected. (Cheers and counter cheers.) I count 138 votes from the top of Mr. Backbone's pile, seal them up, and mark the 'Backbone's Quota.' Those are the votes which have elected Mr. Backbone. I deal with the votes of Mr. Toppelknot and Mr. Goodbar in the same way.

"I now proceed to dispose of the 'surplus votes.' Mr. Backbone has fifteen votes left over, Mr. Toppelknot twelve, and Mr. Goodbar eleven, after their respective quotas have been sealed up. Commencing with Mr. Backbone, I find that the first of his ballots which I take up is marked 'Backbone, 1; Clearcut, 2.' I put that ballot on Mr. Clearcut's file, and that counts him a vote. The next ballot I take up is marked 'Backbone, 1; Goodbar, 2; Windigasser, 3.' As Mr. Goodbar is already elected, he does not need this

vote; so I pass him over, and put the ballot on Mr. Windigasser's pile. I distribute all of Mr. Backbone's surplus votes on the same principle, and then deal with the surplus votes of the other two elected councillors in the same way.

"I find that the distribution of these surplus ballots has not yet increased the votes for any other candidate enough to elect him. I shall, therefore, begin at the other end. Mr. Noeshow is at the bottom of the poll with thirty first-choice votes. He cannot be elected; so I take all his ballots and distribute them amongst the candidates that are marked next choice thereon.

"Still no one else gets a quota; so I take Mr. Swiveltop's ballots and distribute them in the same way. They contain a number of ballots in which Mr. Windigasser is marked second choice, thus more than completing his quota. I declare Mr. Windigasser elected. (Great cheering from the friends of Mr. Windigasser.) The transferred ballots having given Mr. Windigasser more than a quota, I shall proceed to distribute his surplus ballots amongst the remaining candidates; first having sealed up his quota of 138."

We need not follow Mr. Countwell any further in these details, for it would only lead to repetition. It will be sufficient to give the general course of the counting as it affected the respective candidates. Tenpercent and Vakanlot, being next at the bottom of the poll, were successively cut off, with the result of giving a quota each to Singeltaks, Clearcut and Sydewaux. Two more councillors were yet wanted, and the only candidates yet left were Jawsmith, Buzzer and Square, none of whom had a quota. On the first count Square had been below the other two; but enough votes were transferred to him subsequently to place him considerably ahead of both the others; thus showing him to be more solidly grounded in popular favor. Jawsmith, however, kept his lead on Buzzer; so Square and Jawsmith were declared elected, as coming nearest to a quota.

REPRESENTATION.

A Contrast of the Present System With What Ought To Be.

There are great and acknowledged evils in the working of our so-called free representative institutions; and many persons are disposed to ask, Is representative Government a Failure? But if our present system of election is critically examined, there will be found in it such crudeness, such glaring defects, such want of adaptation of means to ends, as will fully account for the evils we deplore. You cannot expect good results from a poor system.

Going down to foundation principles, what is the purpose of electing members to Parliament? It is simply this: that as all the people cannot assemble in one great meeting to pass laws, they send men to Ottawa to represent their views and opinions in doing the nation's business. But the method of electing these men makes all the difference. You can have a method that will only represent about one-half of those who actually vote; a method that will prevent a very large number of voters from having any real choice of persons to represent them. Or you can have a system that will practically give to every considerable body of opinion a full and free expression in Parliament. Which does our present system do?

The present machinery may be briefly shown by taking the Province of Ontario as an example, and examining the method of electing members to the Dominion Parliament.

The whole Province is cut up into little arbitrary districts, and in each of these districts the voters elect one member to Parliament. A voter in one district cannot, of course, vote for any candidate who is running in any other district.

In each of these little districts or constituencies there are, say, from six to eight political ideas that desire expression and representation on the floor of Parliament, as for instance, the Grit idea, the Tory idea, the Patron, Labor, Temperance, Liquor, Orange, Catholic; and perhaps others, such as Woman Suffrage and Single Tax. Some of these may not be numerically strong enough to entitle them to representation, in any event; but others certainly are strong enough. Yet all these varying and often conflicting ideas have either to find expression and representation in the one solitary member sent up from that district, or not be represented at all. Is not absurdity stamped plainly on the face of such a system?

But, if you like, we will leave out of consideration all the political ideas but the two large ones. Take as an illustration a district or constituency containing four thousand votes. A Conservative and a Liberal are running. Two thousand and fifty men vote for the Conservative candidate, and nineteen hundred and fifty for the Liberal candidate. The Conservative is elected. These 1,950 Liberal votes are as absolutely disfranchised and unrepresented as if an Act of Parliament had been passed declaring that the Liberals in that district should have no votes



THEY SEE THE DRIFT.

ENGINEER BOWELL.—Shades of Sir John! Look at that Election Cut, drifted nearly full. Fire up, Foster! Fire up!!

FIREMAN FOSTER—Fire up nothing! We can't get up steam enough to go through that. If the Royal Commission Snow Plow don't clear the track, we're stuck.

at that election. Consider that this kind of thing takes place all through the Dominion, and you will see that as a matter of fact nearly one-half the votes in the whole country are disfranchised at every election. Is that popular representation?

Do you wonder at the party bitterness which obscures reason and calm judgment, when every election is a fight in which the penalty of defeat is disfranchisement and humiliation? But our elections need not be fights, and would not be under a reasonable

and sensible system.

Why is it almost impossible for any man to be elected to Parliament who is running on a straight Prohibition ticket? Simply because the earnest temperance people who would support him are scattered into little helpless minorities by this division of the country into one-member districts. Throw down the barriers between any half-dozen of these preposterous little districts, and let the temperance people in them be free to unite their forces and their votes. There would then be enough of them to return at least one member to Parliament, and you know the kind of straight Prohibitionists they would send there. Now they are divided, conquered and helpless.

This then points to one change that is absolutely necessary in order to bring about a better state of things. We must abolish this ridiculous division of the country into one-member constituencies. It would not, of course, be convenient to have the whole Province one district, returning all the members; but we can have districts large enough and containing voters enough to elect six or seven members; and we can elect these members in such a way as to give fair representation to every important phase of public opinion in fair proportion to the number of voters holding that opinion.

We can use a system by which no vote would kill any other vote; by which all important phases of public opinion would be fairly represented; which would give the utmost freedom of nomination; which would not exclude good men from politics; which would largely eliminate party bitterness; which would encourage political honesty and candour; which would abolish gerrymandering, bribery and treating by rendering them useless, and which, by its application to municipal elections, would strike at the root of the evils that are now chronic in the government of our towns and cities.

Such a system is Proportional Representation, as exemplified in either the Hare-Spence or the Gove plan of voting, or the Single Vote as applied to municipalities.

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THE VOTER AND THE VULTURE.

THE VOTER AND THE VULTURE.

A Church Member one day was Horrified to see his Beloved Party taken Captive and Carried off by a Repulsive Vulture. His whole Soul rose in Anger and Anguish at the Sight, and he felt like doing Something about it. He had a Loaded Rifle in his Hands, and at first he thought of using the Weapon, but on Reconsideration he merely sat down and Cried. "I would not Hesitate to fire at the Foul Bird," he sobbed, "only I'm afraid I might Hurt the Party!"

Moral.—The Liquor Vulture will never be Slain as long as Temperance men in the Parties refrain from Voting in Accordance with their Principles.

ARGUMENTATIVE GROG-SHOP.

"How dare you come and plant yourself up against me?" exclaimed the Church to the Grog-shop. "I regard your very Touch as Contamination. I should think if you had any regard for yourself (which I know you haven't) you would hardly care to be in such close proximity to one who, as you know, despises you as an Institution of the Devil!" "Oh," replied the Grog-shop, coolly, "I'm not sure about there being such a Deadly Enmity between us after all." "What?" answered the Church, "not much Enmity between us? Look at these resolutions!" and she held out a formidable batch of Anti-Saloon Declarations. "Let me tell you they were passed unanimously and amid tremendous enthusiasm." "Yes, I know all about your resolutions," replied the Grog-shop, with impudent affrontery. "That's all mere guff, Mother Church. Actions speak louder than words. I don't regard our relations as at all unfriendly. We are not enemies; we're Partners, and that's why I thought I would come and nestle beside you.

I'm really under your Protection, you know!" The Church was so horrified that for a moment she couldn't speak; and then, her spire trembling with emotion, she ejaculated, "O wretched Church that I am, who will deliver me from this dead body!" "You don't seem to relish my remarks," put in the Grog-shop, "and I notice that your prayer is in the same line as your resolutions. I regard both as pure hypocrisy." "Now you are adding insult to injury!" exclaimed the Church. "I tell you I hate you, and long for the day when you will be utterly exterminated!" "So you have often said," replied the aggravating Grog-shop. "If you mean it, why don't you do the exterminating?" "Oh! if I but had the

power!" fervently exclaimed the Church. "Well, haven't you? You have enough members in good standing at the present moment to secure Prohibition from any Government, if they would vote that way just once. But they won't do it. They vote for the parties that license me, and still remain good members in good standing; and though you pass a resolution that the Liquor Traffic cannot be licensed without sin, you go on winking at the sin of voting for the system of licenses! What do you think of yourself? Am I not really under your protection? Then why do you object to my company? Come, let us have a drink and be friends!"

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ARGUMENTATIVE GROG-SHOP.

US BOYS."

A temperance lecturer was preaching on his favorite theme. "Now, boys, when I ask you a question, you must not be afraid to speak up and answer me. When you look around and see all these fine houses, farms and cattle, do you ever think who owns them all now? Your fathers own them, do they not?"

"Yes, sir," shouted a hundred voices.
 "Where will your fathers be in twenty years?"
 "Dead," shouted the boys.
 "That's right. And who will own this property then?"
 "Us boys," shouted the urchins.
 "Right. Now tell me, did you ever in going along the street, notice the drunkards lounging around the public house door, waiting for some one to treat them?"
 "Yes, sir, lots of them."
 "Well, where will they be in twenty years from now?"
 "Dead," exclaimed the boys!
 "And who will be drunkards then?"
 "Us boys."
 Everybody was thunderstruck! It sounded awful! It was awful; but it was true.

JOKING THE GHOST.

"It is hard enough," says the New York Wine and Spirit "Gazette," "for the saloon to stand the attacks of those in flesh, but it is extremely unkind when the spirits of the dead join in the war. Ye the Indiana 'News' narrates the closing of the City Hall saloon in English, Ind., on account of the appearance of a ghost there and states it is the second saloon closed from the same cause. Are these the bad spirits who come to be re-tailed.

A GOLDEN EXAMPLE.

When General Grant and his attendants were making their tour around the world he paid a visit to the buried city of Pompeii. Coming to one of the exhumed buildings at which was a closed door, the guide informed the General that he and the other gentlemen could be admitted, but none of the ladies, as there were paintings upon the walls on which it would be improper for them to look. The General kindly but promptly replied: "Sir, I never go to any place where I cannot take my wife."

A CLERGYMAN CORRECTED.

A clergyman connected with the custom house at Anstruther, whose name was David Rae, joined Prince Charles' in the year 1745 was taken prisoner, tried, condemned and hanged at Carlisle. The Rev. Mr. Nairn, ministers of the parish, very humanely called on the widow, and, for the pious purposes of consolation, stated that the hand of God was evident in the dispensation. "Na, na," said the honest woman, "There was nae hand in it but the dell's and the Duke of Cumberland's."

"Let no man seek his own, but every man another's wealth."

-I. Cor. x. 24.

"Let no man seek his own, but every man another's good."

-Revised Version.

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 This voice in the counsels of your native land?
 Is it owned by a miscreant or bought for a dollar?
 Where habit directs, is it carelessly thrown?
 Then the glorious right is robbed of its virtue,
 And Liberty well might such followers disown.
 "My vote is but one"—but units make armies.
 One man, by the cannon, deals death to the foe.
 So an honest man's vote carries with it conviction—
 And such votes, like bullets, hit hard as they go.
 Your vote is a hand reached out to the fallen,
 Or else it's a link in the chain of their woe.
 Your vote is a blessing in some unseen fashion,
 Or else it's a curse—as the future may show.
 Your vote is a prayer which God hears and answers,
 Who is given to save some poor brother from sin,
 Or to evils untold it gives your soul's sanction,
 If policy dictates when you throw it in.
 Self alone in your vote cannot be represented,
 You vote for your mother, your sister, your wife,
 You add to the tears or subtract from the sorrows
 That make up the measures of somebody's life.
 Would you wait till the right is stronger my brother?
 Right always is strongest, and soon it must win.
 You're a coward to wait until victory's sure,
 And think at the last you will come stumbling in.
 And remember, amidst all your plans and conclusions,
 A time for accounts will most certainly come—
 When principles only can stand the test trial.
 What will you do with the question of rum?

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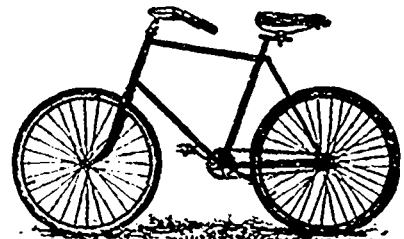
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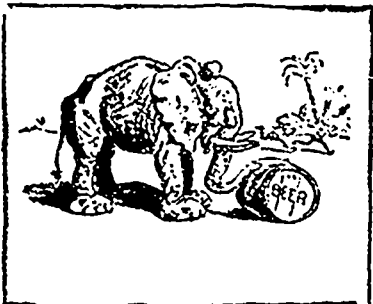
The elephant is usually credited with a degree of intelligence as well as strength quite above the average of the denizens of the forest, but the ways of civilization are past his finding out.



It is related that once upon a time a couple of natives of Africa, having found a barrel of beer among the salvage from a vessel wrecked upon their coast, were about to sample its contents when a member of the genus Elphas Africanus suddenly appeared upon the scene. The natives, not waiting to complete their investigation, fled for their lives, leaving the elephant in undisturbed possession of the prize.



He proceeded to explore the situation when, greatly to his surprise, the bung was sprung and he received his first baptism of beer. Though surprised, he was not wholly offended; like the highly civilized white man, he resolved to sample the contents of the barrel, but found restrictions in the way.



The bung-hole was not built for elephants; nevertheless he would not be restrained of his liberties to drink if he wished, so thrusting his proboscis into the small opening he drew through his nostrils the highly exhilarating beverage.

Continued on page 32

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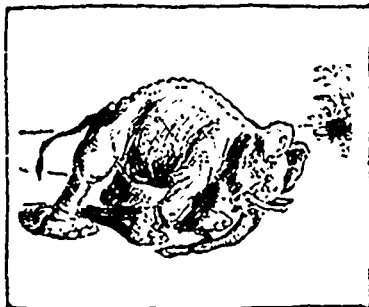
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(From page 31.)



He was charmed; the sensation, though entirely new to him, proved most delightful; and, seating himself upon his quarters beside the barrel, he vowed he would never desert it as long as a drop remained.



The beer gone friendship was o'er. Rising to return home he found himself in a new condition. The earth had lost its stability and heaved like the waves of ocean, his steps become unsteady; he grew bewildered and lost his reckoning and wandered aimlessly about till, in his stupor, thinking he had found a retreat in which he might lie down and rest, he took a fatal plunge into the surf from which he never again emerged.



The Board of License Commissioners, if such existed, following the decision of the South Waterloo, Ont., Commissioners, met and resolved that the blame was not with the manufacturers or importers, nor with the natives who supplied the elephant with beer, but that the township authorities deserved censure for not placing a guard upon the ocean shore to protect the drunken creature from the consequences of his folly.

If the saloon is an institution of the devil there will be no such thing as a reformed city government so long as it is allowed to remain a city institution.

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