

The Templar Quarterly

A SOCIAL REFORM MAGAZINE.

VOL. I.

HAMILTON, CANADA, AUGUST, 1895.

NO II.



THE GIANT DRINK.

Once upon a time there was a huge giant who lived by plundering the surrounding country. "Why is it," exclaimed the people, "that although we produce plenty we are still in want?" "'Tis the crows who rob you," said the the cunning giant, and while the people railed at the birds he continued his depredations unmolested.



The Templar Quarterly

Proclaims Christ's Cure as the only

Salvation for Society.

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

Subscription, 40 Cents Per Annum.

Single Copies, 10 Cents.

THE TEMPLAR PUBLISHING HOUSE.

HAMILTON, CANADA.

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

AUGUST, 1895.

THE TWO COMMANDMENTS.

"All the law hangs, and all the prophets hang, On these commandments," spake he, "on these two." So did our Lord, out of their own mouth, judge Those hypocrites, telling how this makes Veil and dim vestibule of larger life, Eternal, boundless; and what separates twain Sway the commingling realms so manifest. Wherein, who loves his brother, seen and known, Loves God unseen, unknown, and who by faith Finds the far Father in the close sweet Son Is one with both.

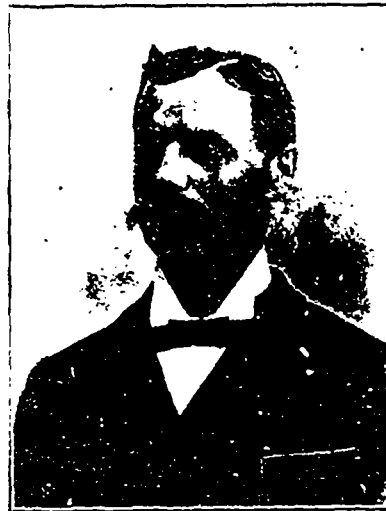
THE QUARTER.

The battle for Social Reform for the better distribution of wealth, for the abolition of monopolies and privileges, for the enthronement of Justice, for the coming of the Kingdom, is a stern warfare, confronted by many obstacles, but the course is onward and upward. The record of every month and every year is a record of Progress. The history of the last three months is no

exception, although a summer quarter. A brief retrospect is encouraging, eye inspiring.

"The Templar Quarterly" confines itself pretty closely to Canadian affairs, Canadian events and Council in conditions.

In the House of Commons, Mr. T. B. Flinn, member for Yarmouth, N.S., introduced a resolution, committing the House to the adoption of a law prohibiting the trade in intoxicating



T. R. MAYBERRY, Woodstock, Patron-Prohibition Candidate for South Oxford.

drinks. He made an excellent speech in support of his resolution. Dr. Roome, of West Middlesex, and Mr. Crag, of East Durham, also spoke in favor of the resolution. Notwithstanding the fact that the resolution had been adopted by the caucus of members supposed to be friendly to Prohibition, very few had the courage to raise their voices in the House. The conspiracy of silence was shameful, and the cowardly members merit defeat at the polls. Nearly one-third of the members were absent during the debate. The resolution was defeated by an amendment introduced by Mr. Gullett, of East Northumberland, urging delay until the Test case before the Privy Council was settled. The excuse for delay was paltry, as there is no question about the authority of the Dominion Parliament to prohibit the liquor traffic. Gullett's amendment was adopted by a vote of 68 to 57. The division list, and the list of absentees will be found in "The Templar" of June 21st. Mr. Foster, the Leader of the House, voted against the amendment, and presumably in favor of the resolution. Mr. Laurier voted for the Gullett amendment.

A very important feature of the quarter is the coming together of the Patron and the Prohibition movements. The courting seems to have been very much better managed in Canada than between parallel principles in the United States. The Patrons and the Prohibitionists stand upon common ground in opposing special privileges and monopolies; the liquor traffic is the greatest monopoly in the country, carried on by men who are given special favors by Government. In Manitoba and the Northwest the representative Patron body deliberately declared for Woman's Suffrage and Prohibition, placing these planks in

the platform. By this step the Patron candidates for the Commons, which are in the field for every constituency in that part of the Dominion, with one exception, were made Prohibition candidates, and Prohibition will be made the live issue in the coming campaign. A Union convention of Patrons and Prohibitionists was held in Winnipeg on the 18th and 19th of July, when resolutions were unanimously adopted providing for a working basis of union and co-operation. In future Prohibitionists will be invited to all nominating conventions held by the Patrons in Manitoba and the Northwest. The Patrons of Quebec have also adopted Prohibition as a plank in their platform. The Patrons of Ontario have submitted the question to a vote of their lodges, and the result will be announced this autumn. A very practical indication of the trend of feeling amongst the Patrons is to be found in the fusion of the forces in the county of Oxford, where a joint convention of Patrons and Prohibitionists was held, and candidates nominated for the Commons. These candidates are called Patron-Prohibition candidates, and they will make the question of Prohibition the vital issue in their campaign. This adds two more to the list of out-and-out Prohibitionists in the field for the next general elections. Mr. T. R. Mayberry, the Patron-Prohibition candidate for South Oxford, will face Sir Richard Cartwright, the nominee of the Liberals, and with every prospect of success. Mr. Mayberry, although still a young man, is an ex-warden of the county, a very popular public man, and, if elected, will make an able representative. Mr. Hugh McDonald, will oppose Mr. James Sutherland, the Liberal Whip, and Mr. Kern, the well-known piano manufacturer, as Conservative candidate, making in that constituency a three-cornered contest. Mr. McDonald is a sturdy farmer of East Zorra township, and an incisive speaker. He will put up a strong campaign.



HUGH McDONALD, Patron-Prohibition Candidate for North Oxford.

The Pan-American Congress, held in Toronto, brought together many of the best-known and ablest public men of the day. Nearly all the addresses delivered referred to, or were mainly devoted to the question of Social Reform, and the application of Christian

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REV. JOSEPH McLEOD, D. D.

truth to practical, concrete affairs.

The Canadian organ of the great Methodist church, "The Christian Guardian," has now for its editor Rev. A. C. Courtice, B.D., who assumed editorial control in June. He has completely changed the policy of the paper with regard to its attitude on Prohibition, and he declares that the journal will be aggressive in its advocacy of the principles laid down by the General Conference with respect to Temperance and Prohibition.

The Test case, as it is popularly called, being the appeal from the Supreme Court of Canada to the Privy Council, on a series of questions jointly submitted by the Ontario and Dominion Governments respecting the right of the Provinces to prohibit the liquor traffic, has been heard before the law lords of the Empire, and judgment will probably be known within a few months. J. J. MacLaren, Q.C., and Richard H. Haldane, Q.C., M.P., argued the case for the Province of Ontario, claiming that the Provincial Legislature possessed the power to entirely prohibit the sale of strong drink. Edward Blake, Q.C., M.P., and Wallace Nesbitt represented the Brewers and Distillers, and E. L. Newcombe and H. W. Lockins represented the Dominion of Canada.

If expressions dropped by the members of the Privy Council during the argument are any indication,

the decision of the Supreme Court will be sustained. This is that restrictive legislation is within the jurisdiction of Provincial Legislatures, but that Prohibition is vested in the Dominion Parliament. Such a decision will justify the policy of the Advanced Prohibitionists, who demand National Prohibition, and insist that the final battle must be fought in the Federal arena.

Such a decision will also mean a complete overhauling of the License Law of Ontario, popularly known as the Crooks Act. The Ontario Government practically promised that important amendments and increased restrictions would be adopted immediately following the decision of the Privy Council, if that decision did not make it clear that the Provinces had the power to entirely prohibit the traffic in strong drink.

It is gratifying to learn that Sir William Vernon Harcourt, who introduced Local Veto in the late British Parliament, and was defeated by "beer and the Bible" in Derby, has just been returned for West Monmouth by a majority of 7,243. Sir William, notwithstanding his experience in Derby, persisted in declaring in his speeches in West Monmouth that temperance was still the chief plank in his platform.

THE MINORITY REPORT.

What the Rev. Dr. McLeod Found and Recommends to Canadians.

Though the evidence taken by the Royal Commissioners, filling six large volumes, was printed and laid before Parliament nearly four months ago, the majority and minority reports submitted to the House on April 24th and 25th, respectively, have only now reached the country, notwithstanding the promise of the Hon. Mr. Foster, on 3rd June last, in reply to Mr. Flint, M.P., that the reports would soon appear.

To meet a demand we publish the following condensation of the synopsis of Dr. McLeod's minority report, given to the public at the time of its presentation to Parliament:

"There is no room for difference of opinion in regard to the fact that intemperance and its inevitable train of harmful consequences constitute one of the most formidable evils that afflict society, diminish the wealth of the country and impede the progress of civilization. The fact is universally admitted. In Canada, as in other lands, intemperance is the prolific cause of pauperism, disease, insanity, idleness, excessive mortality and crime, with all the suffering and sorrow which attend these conditions."

"Whatever evidence relating to pauperism was heard in the course of the Commission's investigations in the United States was in agreement with the foregoing statements that nearly all of it is traceable, directly or indirectly, to intemperance."

"A majority of medical men unhesitatingly endorse total abstinence as safe. Many claim that it is essential to the fullest degree of physical health. All the evidence obtainable goes to show that heavy drinking is universally condemned, and also that there is a growing tendency among medical men to discountenance even what is known as moderate drinking."

"Replies to questions sent by the Commission to the physicians and life insurance companies in Canada suggest the physical evils resulting from strong drink. "Of 1,355 Canadian physicians 1,068 said that the general health would be improved by total abstinence. Of 1,340 who gave definite answer to a question about moderate drinking 901 said the use of intoxicants, even in moderation, is injurious to health and to an active condition of body and mind. Of 779 physicians a large majority said that the use of intoxicants increases the number of the insane."

The doctor quotes the Hon. Mr. Foster's statement in Parliament in 1885 that 3,000 deaths per year might safely be set down to liquor in Canada. Vice and crime engendered by strong drink is also very fully set forth and sustained by extracts from the evidence. "From 1882 to 1892 inclusive the number of convicts in the Dominion was 383,459. Of these 133,371 were for drunkenness, and probably not one-third of those who drink to drunkenness ever appear in these records."

A conservative estimate of the amount paid annually by the consumers of liquor in Canada is placed at \$40,000,000. The cost of prisons, loss of labor and misdirected efforts should, Dr. McLeod thinks, be added to the expenditures on account of the traffic, and he therefore makes the following estimate:

"Amount paid for liquor by consumers, \$39,879,854; value of grain, etc., destroyed, \$1,839,765; cost of pauperism, \$3,149,037; loss of productive labor, \$76,238,000; loss through morality caused

by drink, \$14,304,000; misdirected labor, \$7,748,000; total, \$14,352,000.

Against this he sets receipts from the traffic as follows: Dominion Government, \$7,101,557; Provincial Governments, \$942,652; municipalities, \$429,167; total, \$8,473,316. Net loss, \$134,785,100.

The different laws adopted in various countries to regulate and control the traffic are extensively discussed, and the question of high license vs. low license threshed out. Dr. McLeod's conclusions are that nowhere has there been found a license system which really regulates the liquor traffic; that the restrictive features of license laws have not produced the results claimed for them; that everywhere the regulative and prohibitive features of license law are habitually and generally flagrantly violated by licensees; that licensees do not, as a rule, interfere with illicit liquor sellers, but often supply them with liquor; and that interference with illicit selling by officers or others is infrequent and ineffective; that license laws, whether the fee be high, medium or low, do not reduce the volume of the liquor traffic, lessen the number of its victims or diminish the miseries or desolations which it produces; that high license has not demonstrated its superiority to low license in respect to reducing the volume of the traffic or in lessening the drunkenness and disorders traceable to drink; but that, on the contrary, there has been an increase in the consumption of liquors and a corresponding increase in drunkenness and related evils; and, finally, that as a remedy for or even a check to the evils of the liquor traffic license laws of every kind have been a stupendous failure.

He believes that a careful examination of all the evidence heard, and of the mass of other facts collected, makes sufficiently clear the rightness of Prohibition as applied to the liquor traffic, and that thoroughly enforced Prohibition would be the effective solution of a serious problem.

"The Prohibition law of Maine, despite defects, and many infractions, has been and is a marked success.

Other things being equal, it would be reasonable to expect better general results from a law enforced under the Canadian political system."

Canadian experience with Prohibitory laws is presented at some length and the working of the Scott Act set out, and the following conclusions reached with reference to the whole subject:

"(1) That the House of Commons made a right and wise declaration when it declared: 'That total Prohibition is the right and only effective remedy for the evils of Intemperance,' that the House of Commons was right in declaring at the same time 'that this House is prepared to enact such legislation as soon as public opinion will sustain them in so doing,' and that the House of Commons was well advised in reiterating from time to time, as already set out, this declaration.

"(2) That all the information which the Commission has been able to obtain has made it clear to the undersigned that the effect of the liquor traffic has been and is seriously detrimental to all the moral, social and material interests of the nation; and the measures employed to 'lessen, regulate or prohibit' the traffic have been of value and effective only in proportion as they have approximated in their operations to the absolute Prohibition of the traffic in intoxicating beverages, and that the revenue requirements of the country should not be considered as a reason for the continuance of an admitted evil, and



THE ROYAL COMMISSION.

THE MAJORITY REPORT: "The land through which we have gone to search it is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature. And there we saw the giants, the sons of Anak, which came of the giants; and we were in our own sight as grasshoppers, and so we were in their sight.—Num. xiii. 32.

CALEB: "Let us go up at once and possess it; for we are well able to overcome it.—Num. xiii. 30.

moreover could be met without the continuance of that evil.

"(3) That the endorsement which the electors of different sections of the Dominion have given at the ballot-box to the principle of Prohibition whenever submitted, as well as many petitions, memorials and declarations of church courts, temperance organizations, municipal councils and other representative bodies, make it sufficiently clear that a majority of the total Prohibition of the liquor traffic.

"(4) That it would therefore be right and wise for the Dominion Parlia-

ment, without further delay, to carry out the promise given, and give effect to the principles stated in its several resolutions by the enactment and thorough enforcement of a law prohibiting the manufacture, importation and sale of intoxicating liquors, except for medical, sacramental and scientific purposes, in and into the Dominion of Canada."

Citizen—Say, officer, there's a saloon over there running in full blast in defiance of the Sunday law.

Officer—You just move on and mind your own business, or I'll run you in.



I.—A LESSON IN POLITICAL ECONOMY.

CUSTOMER—"Can't you put this on the slate, boss? It takes my last cent."

SALOON KEEPER—"Can't do it. We ain't in this business for fun."

SAME CUSTOMER—"I'd like to take some of these potatoes to the littl fellows, but I ain't got the price and the grocer won't trust me; I tried him."

THE LOGIC OF PARTYISM.

"The Templar" has been seeking to enable its readers to understand the logic of existing political conditions. It has tried, without setting down aught in malice, to make the electors see that, so long as they submit to the party whip, instead of standing on the patriotic platform of serving their country and generation by a faithful devotion to those principles that lie at the base of national freedom and prosperity, they cannot expect the legislators to be more pure minded than themselves and work for their country rather than their party. With unblushing affrontery the New York "Sun" has boldly preached the vicious doctrine, which Canadian politicians have been, more or less, openly practicing, that to the victors belong the spoils. There is only one outcome of such a creed—the enslavement of the people and the debasement of their institutions. Not such were the fathers of the American Republic, nor, indeed, the saviors of any people. Only men who will spurn the bribe of office or fortune are fit to found a nation that will survive.

We publish the following, clipped from the "Youth's Companion," which vouches for its truth, as presenting in the concrete a condition which we have reason to believe is all too general:

"How did I get into politics?" asked a prominent public man, repeating a question which an old friend had put to him. "I can tell you in a few words. It was by adapting myself to existing conditions.

"I was young, ambitious and poor," continued the great man. "A nomination, which nobody seemed to want since it involved what was apparent-

ly a hopeless fight for election, came in my way.

"Having obtained it, I went to Mr. Blank—mentioning a political leader—and thanked him for his friendly services. He inquired if I had any money to use for campaign purposes. I told him I had none. After a moment's reflection he said that he would have to raise money in his own way.

"He ran rapidly over a list of corporations which were dependent upon state legislation, and checked them off. It was too soon to strike this one again, for it had been heavily drawn upon during the previous year. Another could not be touched, for it had no favors to ask at the capital, and was temporarily out of politics. Another had been leveled upon by both parties in the last presidential canvass, and could not be approached. There was, however, one corporation, which would require protection from adverse legislation. Would ten thousand dollars be enough for election expenses? Very well; he would manage it.

"Within five days," continued the rising young statesman, "the boss sent me the money. I made a vigorous canvass and was elected. The money was used legitimately for hiring public halls, printing circulars and sending out ballots to voters.

"Having got into politics, I made the most of my opportunity. I now have influential friends, and have no need to take financial aid from anybody. But that was the only method by which I could have forced an entry into public life."

This is a true story. While names, localities and political associations are suppressed, it has so many direct applications that a good many public men of both parties may be justified in thinking that somebody has told it at their expense. It is a parable of the politics of the day, and illustrates

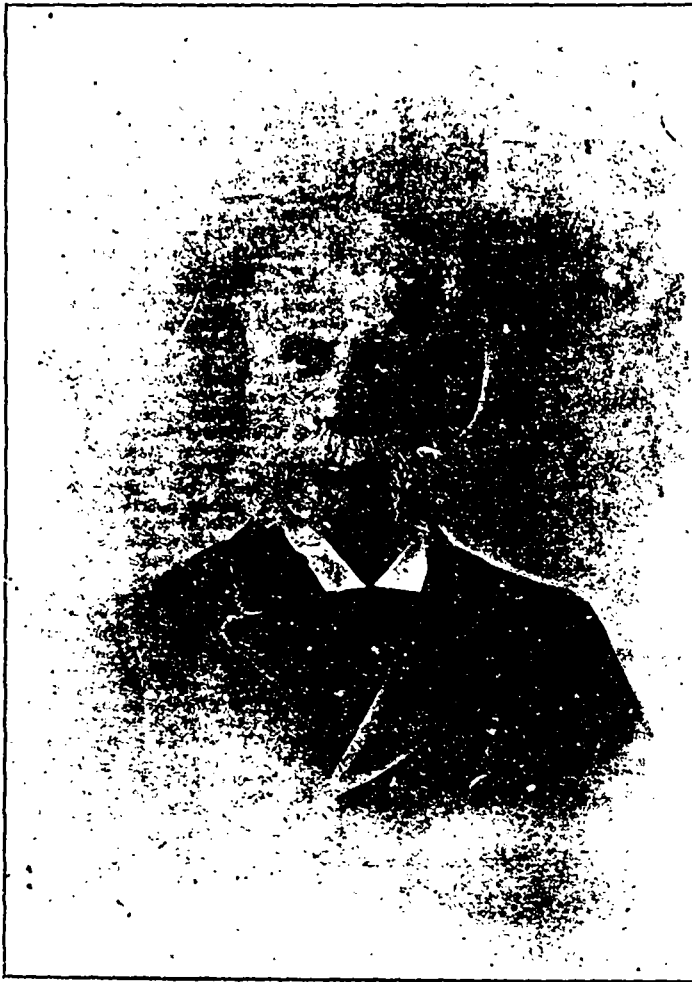


II.—A LESSON IN POLITICAL ECONOMY.

FARMER—"Won't you buy a load of nice potatoes?"

GROCER—"No. Market's over-stocked—no demand for them—money's too scarce, etc."

FARMER ON HIS WAY HOME—"Well, I sold 'em to Jones, the shipper, for nearly nothing; consequence is, I'm going home without the calico, or the sugar, or the children's shoes. Money's scarce, eh, where does it go to? I ain't hiding any."



J. J. MACLAREN, Q. C., D. C. L.

Counsel for Ontario in the Test Case.

the demoralizing effects of campaign funds raised by what was virtually blackmail.

The candidate made his start in public life through the willingness of a corporation to pay tribute to a political leader for a guaranty of immunity from legislation at the state capital. The "boss" sold public law in advance, and mortgaged the convictions of the incoming legislators. By the profits of the transaction, and through the services of a corruption broker, the rising young politician was enabled to pay his election expenses and to get into office.

These are among the worst evils of American politics to-day. Public conscience ought to be aroused against them. An immoral beginning in political life by a young man is a degradation, the debasing effects of which years may never efface.

WE SHALL WIN.

The charge is often made against Prohibitionists that they are impracticable and unreasonable and, therefore, will never attain their ends. This is not one half so serious a matter as to prove that we are not in the right.

We have believed, nor has anyone disproved it, that the legalized liquor traffic stands in the way of the coming of the kingdom of God, both in church and state, and should, therefore, be destroyed.

We have believed, nor can any one disprove it, that what withstands God shall yet be destroyed, and that it is our duty to do what we can, and no more, to accomplish the overthrow of this legalized resistance to His coming.

We have believed, nor can any show to the contrary, that we shall be held responsible for a faithful walking "in the light as God is in the light;" and, though we may not see the triumph nor savor the joys of victory, we cannot withhold our advocacy of the reform which proposes the destruction of the legalized drink traffic, but stand prepared to smite it—"hip and thigh."

We have believed, nor can any Christian doubt it, that the kingdom of God shall overturn and destroy all other kingdoms, and, therefore, the legalized liquor traffic shall be destroyed, and righteousness and peace universally prevail.

If there be a doubting one we ask him to contemplate the vision as it was revealed to the prophet, and as it

opens now to every Christian who will accept the word of the living God. In the eleventh chapter of Isaiah and the first nine verses we read:

"And there shall come forth a rod shall grow out of his roots:

"And the spirit of the Lord shall out of the stem of Jesse, and a Branch rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord;

"And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

"But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

"And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fating together; and a little child shall lead them.

"And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

"And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Every Prohibitionist, with his eye fixed on this prophecy, should renew his confidence and join in a fresh exultation of praise for the victory that hastens on; for the liquor traffic which cannot exist without hurt to its victims shall not have place in God's holy mount.

Alleluia!

OUR COMING QUEEN.

BY GERALD MASSEY.

Unworthy of the gift, how have men trod
Her pearls of pureness, swine-like, in
the sod!

How often have they offered her the
dust

And ashes of the fanned-out flies of
lust.

How have men captured her with savage
grips.

To stamp the kiss of conquest upon
her lips—

Wooed her with passions that but wed
to fire

With Hymen's torch their own funeral
pyre;

Stripped her as slave and temptress of
desire;

Embraced the body when her soul was
far

Beyond possession as the loftiest star!

Her whiteness hath been tarnished by
their touch;

Her promise hath been broken in their
clutch;

The woman hath reflected man too
much—

And made the bread of life with
earthliest leaven.

Our coming queen must be the bride
of heaven;

The wife who will not wear her bonds
with pride

As adult doll with fripperies glorified:
The mother fashioned on a nobler plan

Than woman who was merely made
from man.



WHY NOT?

ROBBER—"I am a professional highwayman. Here are my license and certificate of good moral character, so hand over your dust or I'll cut you in two.



THE CHURCH.—Lord, grant that the People may be delivered from the Saloon.

WOOLEY ON PROHIBITION.

Quadrennially, the voting church dissolves into a bi-partisan mob and goes to the Gettysburg that we call a general election, where the Son of Man lies on his face and prays, and saloon-keepers, distillers, brewers, gamblers and all the unclean brood of politicians, scoffers and libertines seize him, put a scarlet robe upon him, arm him in derision with a reed in his right hand, plant a crown of thorns and put it upon his head, bow the knee before him and mock him, crying, Hail Savior of Men! and then spit upon him and smite him in the face, and ninety-five per cent of the Christian voters stand with the mob and do nothing until they are challenged by a party, and then they say, "We do not know the man to-day," and the politicians drag him to the polls and crucify him there, and as he staggers up the bi-partisan Aceldama, they hoot and jeer and call him "mugwump," "Sunday-school statesman," "fanatic," "fool," and subservient priests wag their heads and say, "He undertook too much," and when he gasps and faints from pain they thrus the vinegar and gall of party ridicule and hate into his mouth, and party bosses gamble for his garments, and five millions of his disciples stand by until the polls close to have the poor privilege of seeing their despised, deserted, broken-hearted lord buried and his grave sealed with the stamp of the internal revenue.

Have I made you understand? I tell you that when the Democratic party looks into the face of a dead drunkard,

his wounds identify a murderer, and open and bleed afresh. And nearly half of you are Democrats! And upon the staring wild eyes of the broken-hearted woman who was murdered last night by the frenzied brute who called her "mother" the Republican party is photographed, a co-assassin with the saloonkeeper and the felon-maniac, her son. And nearly half of you are Republicans.

For us to be mixed up with that, is at once infamous and imbecile, for we are not cowards, traitors or murderers at heart, but victims of partisan education, slaves of partisan habit, tools of the vilest hypnotism of partisan suggestion.

If we believe it to comport with Christian profession to keep silent about the saloon at general elections, or that it is indifferent what we would do about it there, we ought to expunge our top-lofty resolutions like honest men, and stop the bragart lies that have been published in our name.

Be patient with me! I know you will scorn to take such action. Well, then, for the sake of the chivalry of your manhood, the luxury of self-respect, the strength of your youth, the truth of the church, stand up like brave men, and make your resolutions good.

Do not ask me to instruct you how or when you may achieve the victory, or what party will win it. I don't know. No man can tell you that, for no man's mind is big enough to calculate the tension of ideas, the strength of organizations, the lines of least resistance, the resultant of infinite forces and antagonisms, the percentages of

friction, or the quantum of inertia in the civic world. I have but one clear vision to-day about it, and that I have come a thousand miles to give you. It is this: We must overcome the sag of dirty politics. How? Get out of it! But where shall you go? Never mind. Get out of the slough, and then inquire the road.

Let me be very clear about this. For instance, you are a young man, a Presbyterian, a Christian Endeavorer, a Carolinian and a Democrat, and the election is coming on. Your church says:

"No political party has the right to expect nor ought it to receive, the support of Christian men so long as it stands committed to the license policy, or refuses to put itself on record in an attitude of open hostility to the saloon."

LET US ALONE.

"Of the 5,000,000 Christian voters in the United States," says John G. Woolley, "only two per cent vote against the liquor traffic. The other ninety-eight per cent vote the same ticket the saloon keepers does, or put their hands on their mouths and vote silence, which means the same. All the saloon keeper asks is to be let alone."

God is more concerned that the city should have men, noble characters, than that the people should have cheap transportation, grand boulevards, conservatories and Sunday concerts.



J. W. BENGOUGH.

RISE AND FALL OF THE CITY OF JUSTICE.

On the broad and fertile plain, far from the maddening crowd, stood the shack of the squatter. Here he lived a happy, wholesome, contented life, under the conditions imposed upon Adam and his children—earning his bread by the sweat of his brow. The land was good, rich, prolific; it "only needed to be tickled by the hoe to smile in a harvest"—but it insisted on the tickling. It absolutely refused to give something for nothing, but it would reward labor with generous wages. Thus lived the squatter, enjoying good health, food, clothing and shelter, and accumulating by his labor not a fabulous fortune, but a surplus pleasant to contemplate.

One night, as he lay in his bunk, after his honest day's toil, and just before he fell into his customary profound and refreshing sleep, he heard—or thought he heard—a peculiar fluttering and buzzing noise in the air, as of a vast swarm of living creatures swooping down upon the prairie.

"Grasshoppers, I swan! come to eat me out of house and home!" he muttered drowsily. But he was too sleepy to bother himself any further about it, and a moment later he was in the "Land of Nod." In the morning he was agreeably surprised to find that the new-comers were not the destructive insects he had conjectured, but

members of the human family—men, women and children—155,000 in all, by actual count. Greeting him cordially as he emerged from his shack, the spokesman of the new arrivals said: "We have been spying out the land, friend, and have decided that nature intended this particular spot as the site of a city. We are going to stay and build one."

"I shall be glad of your company," replied the squatter, "for I must confess my life was rather lonesome here. I shall be delighted to be of any possible service in the new community."

So the engineers were set to work and soon produced a plan for the city, providing for streets, squares and parks, public hall, library and all the other adjuncts of urban civilization, and the ground was staked off in accordance therewith. Then a public meeting was convened upon the prairie, the squatter being made chairman, as a special mark of honor to the pioneer of the colony.

"We propose to call the new city Justice," said the leader of the emigrants, "and in all our engagements we want to live up to the name. Now, as we are in every respect on a level here, there is to be no partiality. Upon this ground plan we have marked the annual rental value of the various locations, from the principal corners to the remotest plots in the suburbs, and we will appropriate them in the fairest method, by literally drawing lots.

The ground rent to be paid by each occupant will be placed in the public till to form the revenue out of which all our public requirements, such as streets, lighting, fire protection, police, etc., shall be met. We will no doubt have a considerable surplus each year, and that we shall devote to the beautifying of our parks, the equipment of our libraries and art galleries, the running of free street cars, and the cultivation generally of the requirements of life. We will have no taxation whatever, because none will be necessary. Each occupant, having paid for the value of the business or residence opportunity guaranteed to him by the exclusive possession of the land he is using, will be free to keep for himself his entire earnings and all the wealth he is able to accumulate in the shape of buildings or in any other form."

To all of which the people gave unanimous assent, and the meeting dissolved. In a few years the prairie was decorated by a prosperous and rapidly growing city, full of enterprising and enthusiastic citizens. Railway connection was soon established with the outer world, and the fame of Justice soon spread abroad as a unique settlement, where every man who cared to work was assured of a good livelihood, and where, moreover, there was an absence of the sordid and slavish conditions which characterized ordinary cities.

As may be readily understood, every week witnessed accessions to the population, but there was no outcry about "congestion," nor was it found necessary to put up tenement houses. Every new comer settled upon the nearest available lot that was not already in use, the simple condition being that he should pay the annual rental value thereof to the city treasurer. The city grew apace, and every department of business—mercantile, manufacturing, professional and artisan—enjoyed steady prosperity. There was not a solitary land speculator in the place, nor was there a monopolist; for the public franchises—electric lighting, street railway, etc., etc.—were under direct municipal ownership, administered by responsible commissioners in a business-like manner. It looked as though the problem of Christian civilization had at last been solved.

But alas!

Well, what was the matter? Where was the scheme defective? Where was the fatally loose screw?

One day there arrived in Justice a fat gentleman, who inquired his way to the city hall. He wanted to see the mayor, and, being shown in that official's private room, he sat down and drew from his inner pocket a document which he coolly placed upon the desk, smoothing it out with his fat and ring-bedecked hand. Then he placed a gold-rimmed pince nez on his nose and sat back and looked steadily at the mayor.

His honor opened the document, read it—and turned pale.

"Well," said the fat gentleman, "what are you going to do about it?"

It was a deed from the government, and testified that half-section 42, in range 7, of the township of Gopher, had been duly conveyed to the fat gentleman some years before in the form of a free grant. It happened that the city of Justice stood on half-section 42, range 7, of the township of Gopher.

"Er—what are you going to do about it?" echoed his honor.

"I'm going to claim my legal rights under that deed—that's all," replied the fat gentleman.

"Which means?" queried the mayor, looking very much at a loss.

"Which means," repeated the visitor, "that I will trouble you to hand over to my solicitor the amount of the annual revenue you have collected since the city of Justice was established, and that hereafter the ground rents shall go into my private coffer instead of into your public ill."

"But," protested the mayor, "what is the city to do for a revenue?"

"Do?" cried the fat man. "Just what every other city not run by cranks does—let it impose taxes on houses, incomes, merchants' stocks—in short, let it take its revenue from the earnings of the people."

"But, sir, we regard that as no better than robbery," said the mayor. "The value given to the lands by the mere presence of the community is the natural and divinely appointed sources of public revenue, as we have proved."

"Perhaps so, sir," replied the fat man, rising and putting on his silk hat, "but the land in this case happens to be my private property. My solicitor will wait upon you this afternoon."

So saying he walked out. And the decadence of the city of Justice—which soon became as miserable a place as any average city—was dated from the moment of that fat gentleman's visit to the mayor's office.

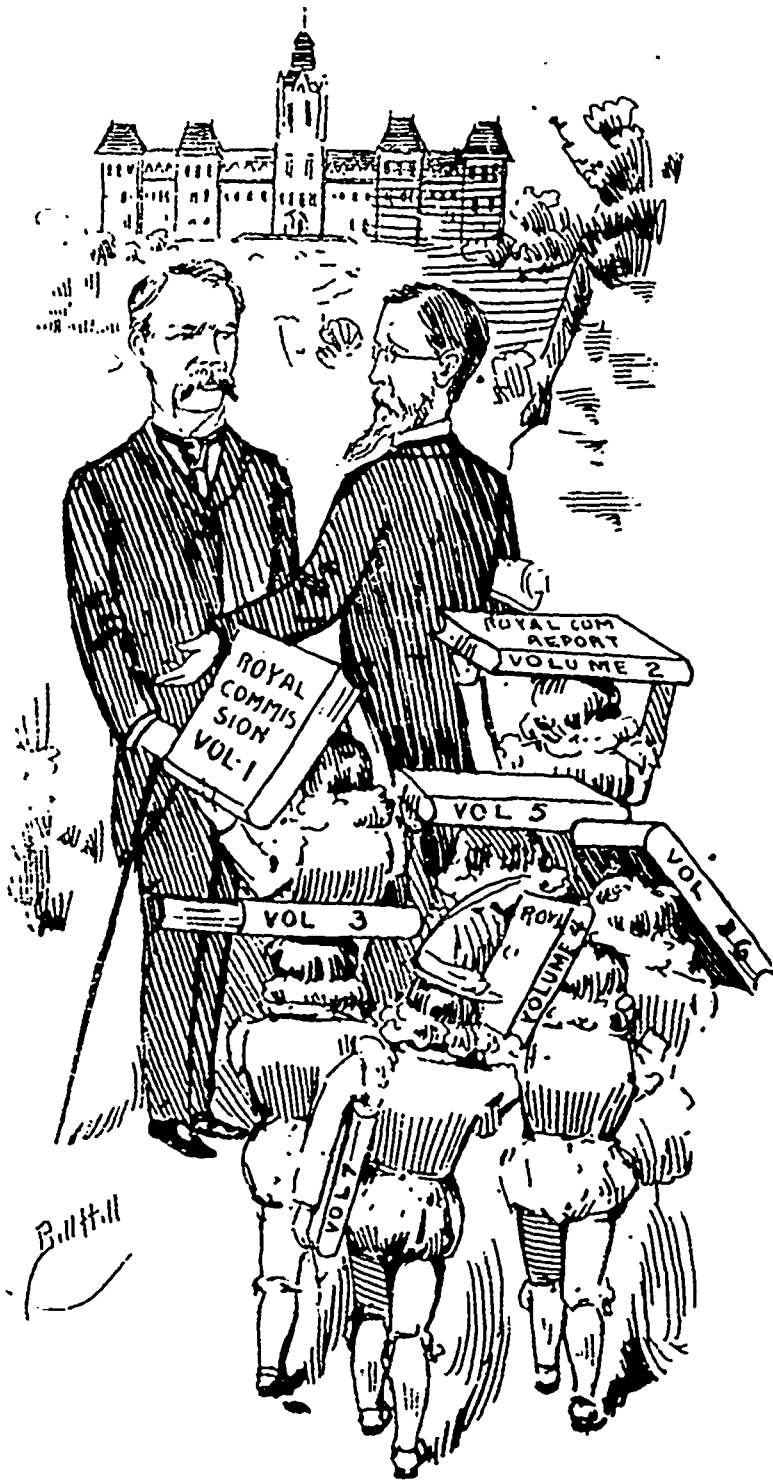
BENGOUGH IN VERSE.

"Mottey: Verses Grave and Gay," is the title of a volume of verse just issued by the Methodist Book and Publishing House, Rev. William Briggs, D.D., Toronto. Within its 172 pages are gathered the numerous poetic productions which the author, Mr. J. W. Bengough, has in recent years contributed to "Grip" and other Canadian journals. The critics, to whom the volume is dedicated "with assurances of profoundest respect and admiration" may discern some defects, but they will be disarmed by the spirit which inspires the whole. A few of the verses may have but an ephemeral existence, this in the nature of the case, is to be looked for. There are, however, lines, and not a few, in which breathes the true poetic gift, which ensure their author the grateful appreciation of generations yet to be. The poet's moods are rich, and range from "grave to gay." His humor is full, pure, never undevout, always healthful. Many of the minor cords are waked by the evils of the National Crime—the legalized liquor traffic—and in the serious and pathetic some of the poet's best results are realized. It is, however, in elegiac verse that Mr. Bengough, in the judgment of many, has won his most lasting triumphs. The lines upon the death of Tennyson—"Crossing the Bar"—are among the very finest evoked by that event.

"And so it was, O singer rare,
Upon a soundless, foamless tide
Thy bark from out this bourne did
ride,
And Nature heard her lover's prayer!

"'Twas when all strifes on earth were
spent
Out to'rd the Vast she turned her
prow,
And a pale moonbeam kissed thy
brow,
Placid in death's sublime content.

"There was no meaning of the bar,
'Twas not an hour of pangs and
tears;
But that full tide was human tears,
Reflecting back the evening star.



WAIT A LITTLE LONGER.

SPENCE—Now that we have a good temperance man for leader of the Commons, when may we expect Prohibition?

FOSTER—Good temperance men don't count unless they were elected to demand Prohibition. And then it will take us a few years to thoroughly digest this Royal Commission Report.



CANADA'S FOOLISH FLIRTATION WITH DRINK.

—From The War Cry

"And then thou crost the bar in peace,
And passed away and gave no sign—
Yes! we believe that Christ divine,
Thy pilot, met thee, full of grace."

The volume is freely illustrated with numerous artistic designs from the author's pencil, and with excellent miniature portraits of the Earl and Countess of Aberdeen, Sir John A. Macdonald, Alexander Mackenzie, George Brown, Sir John Thompson and other prominent Canadians. No tired reader will ever lay the book aside. In yielding to the wishes of his numerous admirers and publishing "Mottey," Mr. Bengough has placed them under personal obligations. It should have a large sale among all friends of temperance and Prohibition.

Read the Weekly "Templar."

FEDERATE THE FORCES.

"The Templar" has frequently presented the subject of the federation of the temperance societies of the Dominion and urged reasons why this should be done. Though no move has yet been made in this direction by the governing boards of the various organizations, we rejoice that from many quarters we are receiving assurances that the people sympathize with this view, and already local societies are doing a little courting on their own hook. Can any one give a valid reason why the various temperance orders, professing a common inspiration and aims, should longer refuse to consolidate their forces? We have waited, we wait still, for the first response to this question.

When one reflects upon the probabi-

lities for good which lie in a united temperance body, operating from sea to sea, guided by a central executive, endowed with the financial resources which would naturally be its portion, and wielding a political influence that would secure Prohibition, it seems a criminal thing to longer delay the negotiations which would lead up to this unification of the temperance workers of Canada.

The necessity of such a consolidation of temperance agencies has been strongly impressed upon the leaders of the temperance movement in the United States. At the thirtieth anniversary of the National Temperance Society, held in Broadway Tabernacle, New York, on Tuesday, May 14th, the subject was fully considered and the following resolution adopted:

"That the time is ripe for a federa-



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

tion of all the temperance forces of the land, and that this society gladly takes the initiative in securing a National Temperance Advisory Board, to be composed of President and Secretary or other chief officers of every National Temperance organization which stands for the overthrow of the beverage traffic by the total abstinence of the individual and the legal suppression of the State, the board to be wholly advisory in all of its relations to the organizations represented, as requested by the conference at Prohibition Park."

AN ELOQUENT APPEAL.

Rev. Dr. McKay Pleads For Practical Christianity.

According to custom the General Assembly of the Presbyterian church of Canada, in session in London, Ont., was opened with a sermon by the retiring Moderator, Rev. Dr. McKay, missionary to Formosa. The ex-Moderator has had an extended experience in the mission fields and has become familiar with the practical difficulties encountered in persuading men to accept the gospel of Jesus. He chose for his text Exodus 14: 15—"Go forward." The speaker did not confine his attention to the discussion of the abstract or metaphysical speculation,

but found time to discuss some of the pressing questions of the day. Social and industrial problems were reviewed. He said:

"With evergrowing Christian principles, we are equipped to go forward erasing racial prejudices. Racial prejudice was the first barrier I had to encounter in North Formosa, and, although much has been accomplished, it still clings in the mind of the heathen Chinese. So much greater the reason that we Christians in western lands should free ourselves entirely from its trammels! Whatever we may hold theoretically; however much we may proclaim that God 'hath made of one blood all nations of men for to dwell on all the face of the earth,' unless this theory dominates our practical daily life our pretensions become as sounding gongs and tinkling cymbals, and hinder rather than help the cause of Christ.

"Acting thus, we can go forward, grappling live issues, such as the social and industrial problem, through its various phases and conditions. Some optimists may be blind to its existence, and some pessimists may regard the whole as insoluble; nevertheless it does exist, and can be solved; indeed, it is agitating the minds of men as never before. Capital and labor are now engaged in a mighty struggle. Each is marshalling its forces—forces new and varied—for upheavals, revo-

lutions and changes. As the remotest corners of the globe have been gathered so closely together by steel bands, steam greyhounds and electric currents, we hear the din of battle as it swells in colonies, fatherlands and ocean isles. The manual laborers' cry is coming up, 'Give us loaves before leaves, and time to think of heaven, if you invite us thither.' Trade unions declare that they are 'voluntary associations of workmen, in the same or allied trades, for mutual protection and assistance in securing generally the most favorable conditions of labor.'

The Church and Politics.

"What should be the attitude of our church now in the midst of such contending elements? Is she to halt, retreat or advance? The first means stagnation, the second destruction, the third progression, the thing to be desired. According to our great Leader's command we are to be an aggressive body, and we do not intend to withdraw into hermitage or cave-dwelling. We are to 'go forward.'

"In what lines? It may be asked. In the lines of obedience to Christ our King. Why, let every man do his duty as a present citizen of Canada and a prospective one of heaven; for Christianity, instead of divesting him of citizenship as a Canadian, invests him with authority to labor for the elevation of humanity. Some people seem to think that a church member who is a Christian is to go about as a ninny-hammer and not take a side glint at politics. Indeed! A Christian has nothing to do with what kind of men are in offices ruling over him; nothing to do with law-framers and law-executors; nothing to do with what concerns the welfare of one's self and country. Monstrous cant! It is now conceded that if Christians in the metropolises of England had risen up and demanded good municipal government, the cry 'Outcast London' would never be heard. Christians led the van under the banner of our glorious King Jesus, emancipating the slaves and setting the prisoners free in the West Indies.

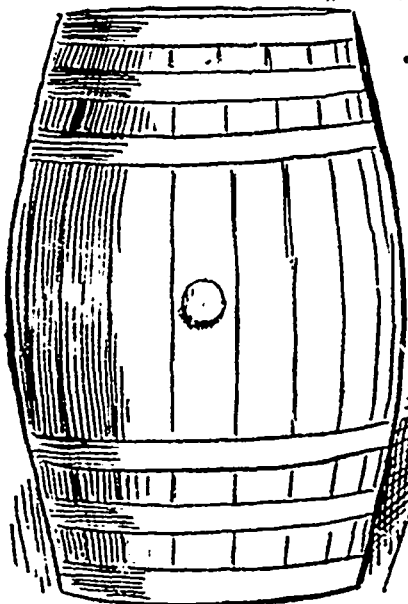
"Now, what should be done in this London of 25,000 inhabitants. Let every individual church member labor to bring them to Christ, labor then to bring them together that their mutual interests they may consider in offices, shops, stores and factories. Let the individual Christian influence those around him, and every congregation act as a battalion to impress every family with the religion of Jesus. The high should step down to raise up the low; the latter should never jump up to pull down the former. In this way rich and poor, master and man, capitalist and laborer will come into personal contact and consider anew their mutual interests according to Christ's laws. They will thus prevent strikes which arise from disputes between employer and employee as to wages, hours, number of men, piece-work and over-time. Strikes are demoralizing, dangerous and costly. One in Manchester cost the strikers and their masters \$1,900,000. London Christians should select honest men as representatives in city, Province and Dominion; then, with activity and determination, carry out the Christian-framed laws. And instead of the usual strikes, capitalist and laborer, shoulder to shoulder with all other Christians, will strike and strike and strike till the devil and his minions stand in awe and flee away as the hosts of light advance.

"London can do it. If so, why not Toronto, Halifax, Montreal and Quebec? And if these, why not the Dominion?"

" A COUNTRY'S BEST PROPERTY IS
IN ITS CITIZENS."

" THOUSANDS OF BRIGHT
MINDS AND SOUND BODIES
RUINED YEARLY BY
THE DRINK TRAFFIC "

THAT THE GOVERNMENT
SHOULD NOURISH A SO-CALL-
ED INDUSTRY WHICH IS A
DIRECT DESTROYER OF ITS
OWN BEST INTERESTS, IS
A SUICIDAL POLICY.



" WE HAVE A RIGHT TO DEMAND
PROTECTION FOR OUR PROPERTY."
(SALOON-KEEPERS)

" WE HAVE A RIGHT TO DE-
MAND PROTECTION FOR OUR BOYS"
(MOTHERS.)

THE BOY OR THE BARREL.

Which should the laws of our country protect?

Possibilities of the Hour.

"Rise, church members, to the greatness of the present hour—an hour pregnant with changes! Wonderful openings are at your door; wonderful possibilities within your reach! Talk of home mission work! Here it is, grand and glorious. Don't be everlastingly organizing. People are organized to death. Rather go out and fight for the kingdom—out into new lines, with new life, new impulse, new power. Let the tollers in factories, workshops and fields; let the orphan, the widow, the aged, the stranger, the cast-down, the oppressed, the sorrowful, the sick and the dying feel from actual touch that there are no man-established societies on earth comparable to the divinely-appointed Church of God. Utter in their ears the old invitation, 'Come thou with us and we will do thee good; for the Lord hath spoken good concerning Israel,' (Numbers 10: 29.) Let a breath of the love of Jesus go from you to them. 'Inasmuch as ye have done in unto one of the least of these my brethren, ye have done it unto Me.' (Matthew 25: 40.) Then, and then only, will the church regain what she has lost, and march forward with ever increasing numbers of toilers and masters, hearty, eager and hopeful. Singing, 'Praise God From Whom All Blessings Flow.'"

IN CAESAR'S HOUSEHOLD.

The "Union Signal" is authority for the following: "At a recent important public ceremony, of which the Duke and Duchess of Teck were the central figures, it was notable that at least three ladies of the aristocracy—one of whom had been maid of honor to the Queen—drank Her Majesty's health in cold water. Ten years ago this would not have occurred; and the good humor manifested by all concerned would not have been so apparent as it was on this occasion. It is no exaggeration to say that the total abstinence cause is gaining ground more rapidly than any other branch of reform work."

INEBRIATES ARE LIARS.

One influence it has on the morals which stands out pre-eminently. One of the most distinctive features of habitual and periodic inebriety is an utter disregard for truth on the part of many inebriates. Females lose the sense of truth even more completely than do males. Seen in the very act of laying down the just emptied glass, lady patients have coolly and solemnly denied to me that they had partaken of the contents. The perception of

truth seems to be destroyed by alcoholic indulgence; the consciousness of truth seems lost in the devotee of Bacchus. Even when temporarily sober the brain may be so dominated by the alcoholic obliquity to truth that no reliance can be placed on any statement made by the man or woman whose sole being has, as it were, been steeped in alcohol.—Dr. Norman Kerr.

A POLITICAL ISSUE.

It is objected that Prohibition is made a political issue. Why not? The evil is legalized, and that is its strong defence. Entrenched in legislation, it can only be dislodged by legal enactment; and to secure this result Prohibitionists must make the fight on political lines. John G. Woolley, in a recent number of the "Ram's Horn," wrote:

"But the new plan, it is said, will 'take the liquor traffic out of politics.' Who wants it out of politics? Any brave men politically? No, sir! not a man. It belongs in politics, it is the sap of party politics. It must be met there and reckoned with, and I for one have pitched my tent in politics, to stand or fall with my country in the

exercise of my rights and duties as a sovereign citizen. I refuse to pledge my allegiance to any party, but win or lose, I stand for God and Home and Country.

"I am tired of hearing this drivel about 'taking it out of politics.' If you were a dyspeptic and your physician should advise you to make no change in your diet but to use a stomach pump after meals and treat the product so as to take the question out of the stomach you would call him a quack or a fool. So, to remove a public question from politics is civic lilliput, for in a republic politics is both the brains and stomach of the State. This sounds harsh, perhaps, but it is simply truth to say that when a man tries to take a saloon out of politics, his heart is wrong or his brain muddy; what he is, in fact trying to do is to get his party out of his religion."

THE OXFORDS.

The political movement in North and South Oxford, which has resulted in placing two independent candidates in the field for the Commons, will make an important page in Canadian history. It stands for an organized revolt against machine partyism, and marks a constructive coalition of reform forces, which have been developed from a common principle and aim at a common result; there, entirely beyond its significance in the progress of Prohibition. We are passing through a period of political unrest in Canada and fast approaching a serious political crisis. The unrest has promoted the growth of a number of reform movements, demanding economy and purity of administration, equality of opportunity in the field of industry and the outlawing of monopolies and class privileges. The seeds of social revolution have not only taken root in the minds of the people and developed a great sentiment, which longs for a new order, but they have impressed the activities of political life into intelligent and aggressive operations. The Prohibition movement, the Labor movement, the Patron movement, the Tax Reform movement, may each be thwarted and held at bay by the selfish forces of greed and gain, but a union of these movements will prove irresistible and will sweep all things before it. These movements have a common denominator, they are the children of Social Reform; one family with one inspiration and one ultimate aim. The union of Patrons and Prohibitionists in Manitoba and the natural and easily effected coalition in Oxford, are portentous clouds on the political horizon to the party manipulators, but they are clouds that gladden the hearts of far-seeing reformers, and clouds that will break with blessings on the heads of the people.

We have given considerable space to the reports of these Oxford meetings, not alone because of their local and Prohibition importance, but also because they mark a new era, the first actual practical coalition of Patrons and Prohibitionists to nominate candidates for the Commons.

Oxford is a radical county, which has pioneered the way to more than one great reform in Canada; the electors are intelligent, well-to-do and independent; it will be a noble field for a great campaign, and every genuine Prohibition Reformer will follow with keen anxiety the operations in its borders.



A BALKY MULE.

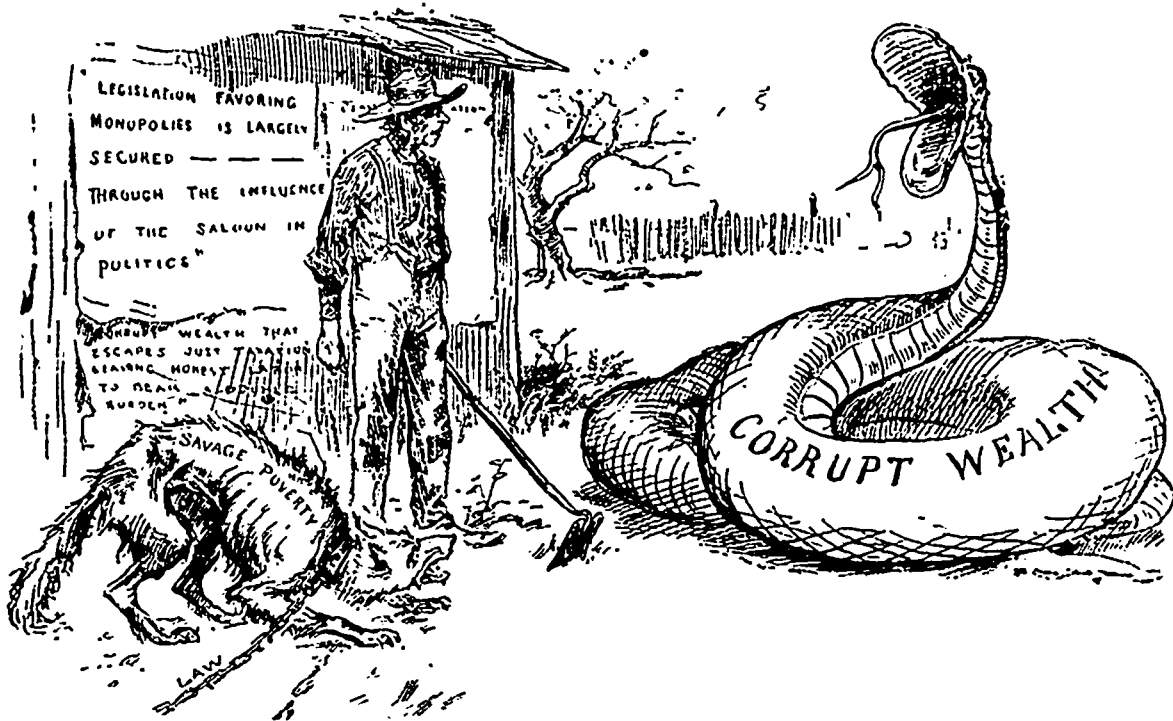
BROTHER ROOME (from the cart)—You've got a Flint there. Why don't you start a fire under the critter?

BROTHER CRAIG—Can't do it. The Flint's all right, but the fuel under the animal is decidedly "wet."

Toronto World

A Dominion election in the very near future is more than a probability. Are you ready for it?

It is a corrupt teaching that excuses in a politician what it condemns in a Christian.



THE PATRON MOVEMENT.

Is it any wonder that the farmer has decided to get rid of these dangerous creatures of the politician?

SOCIAL RESURRECTION.

Canada has lost one of her most eminent preachers, the Rev. J. B. Silcox, late of the Emmanuel Congregational church, Montreal, who has just entered upon his work in Chicago. He made the change to the latter city as affording him a larger field in which to prosecute his work as a social reformer. Before leaving Montreal he addressed an Easter Message to his people, under the title of "Social Resurrection," which he defines to be "the rising of the peoples of the earth into higher, nobler, diviner conditions of life. This resurrection is taking place to-day."

He is not alarmed by the archangel's trump. He says: "The unrest of the people, the discontent of the masses, the volcanic eruptions in the form of labor strikes and wars are not to be deplored as evil. They are the lightning flashes, the thunder peals of a storm that will clear the social atmosphere and refresh the valleys of toll with fertilizing showers."

Our readers who have made the acquaintance of Mr. Silcox through articles in "The Templar," will greatly enjoy the following references: "These moral laws are as universal as the laws of gravitation. They apply to nations as well as to individuals. A nation has no more right to violate a divine law than an individual has. The Ten Commandments were written for nations as corporations as well as for individuals. To be a Christian is not merely to believe something about Jesus, to trust His Atonement or believe in His divinity. To be a Chris-

tian is to be ruled by the law of Christ, it is to do the will of Christ, to manifest the Spirit of Christ, to exemplify the teachings of Christ. It is to strive and do what Christ would if He were in your place." Perhaps the most divergent peculiarity of the discourse consists in what is said of creating and fostering a political faith in Jesus. "The principles taught in the Sermon on the Mount must be incorporated into the laws and institutions of the nation. That sermon is divine politics. The highest Statecraft is obedience to the truth Jesus taught. A political faith in Jesus is the great need of the world to-day. The nation must believe in the Lord Jesus Christ and obey his laws, else it cannot be saved and is not safe. The nation and kingdom that will not serve Him shall perish. To-night I declare my faith in the political supremacy of Jesus. He shall reign. His world shall one day own Him King. All nations shall call Him blessed."

THE NEXT STEP.

A few Prohibitionists have been misled by the proposal to take a Dominion plebiscite to learn if the country is ripe for Prohibition. Certain of these, no doubt, think it in the interest of the movement to have the educational gain resulting therefrom, but others have taken up the cry because the Liberal party, to which they belong, have proposed it and their loyalty to the Liberal party must not be doubted, however their devotion to Prohibition may appear to suffer. It is extremely gratifying to find that the "Globe" has no such fears about its Liberalism being suspected. It

frankly declares that the next step to be taken on this question is in the House: enact the law and set it to work, then we will know, without any intervening plebiscite, whether the country is ripe for Prohibition. It says:

"In fact, the House of Commons has several times, once upon the motion of Mr. Foster, decided in favor of Prohibition, with the proviso that it should be embodied in law when public opinion was ripe for the change. Since that time there have been plebiscites in almost every part of the Dominion, except Quebec, and results have been always large majorities in favor of Prohibition. If Parliament really wanted to know whether public opinion was ripe, we do not know what additional evidence it could have obtained, except the experience gained from the actual working of the law."

ORGANIZATION NECESSARY.

"While we have been talking about the forgiveness of sin, and dwelling on the love of God, the 'boss' has been packing the caucus, polluting the ballot-box, filling his pockets with the spoils of office, and, for a bribe, allowing high-handed wickedness to go unpunished. Political men are afraid to vote against the gang, because when they come home they find an organization to oppose them; but if there was an organization of Christian men to stand beside them, and to return the man to office who dared to do his duty, we would have law-makers of a different kind of nerve."—Rev. R. A. George.

License whisky will do its work just as well as the other kind.

When it comes to debating Prohibition "the least said the sooner mended" is the guiding principle of M.P.'s.

THE TEMPERANCE QUESTION IN THE TWENTIETH CENTURY.

THE VERY REV. DEAN FARRAR, D.D., F.R.S.

That the day will come—"at last, far off, at last, to all"—when God will save His suffering creatures, that I fully believe; and that "Utopia itself is but another name for Time." I am convinced as fully as any optimist can be that, under God of infinite power and infinite goodness, evil cannot last for ever. Hope has her provisions. We are told that "the officers of an exploring vessel in the Arctic, hemmed in and imprisoned by masses of ice could read on the sky each morning that an open sea lay not far away." How? Because the atmosphere over the water was of a deeper blue than the sky over the ice. Thus was their prison-life cheered by this daily advertisement that beyond the opposing ice lay a pathway for their keel in deep waters. And from the up-heaved icebergs in the Arctic temperature of stolid apathy and immoral acquiescence in Christian England we may sometimes catch on the earthly horizon some gleam reflected from the azure deep of eternity. We hope for the time when the horrors of the drink traffic, and the anguish of its unnumbered victims

Will live but in the memory of Time Which, like a penitent libertine, shall start,
Look back, and shudder at his former years.

Ah; but how soon? We can only judge of the future by the present, and we cannot forget that for well-nigh two thousand years the souls under the altar have been crying to God, "How long, O Lord, how long?"

The slave trade was swept away—deeply rooted as it was, and bolstered up as it was by millions of money—in less than a quarter of a century. They who had fought the battle lived to wear the laurels of victory. The struggle began with the letter to a newspaper of a Yorkshire schoolboy; with thoughts stirred up by the Latin essay of a Cambridge undergraduate; with the accidental rescue of a fugitive slave in the London streets; but in spite of the power of wickedness, and the desperate unscrupulousness of imperilled greed; in spite, too, of an apathy which, on one of the crucial nights of the struggle in Parliament, saw many Members of Parliament at the opera at the very time when their votes might have saved their country from the infamy of "using the arm of freedom to river the fetters of the slave"—in spite of all this, Webster, Fox, and Clarkson, and Zachary Macaulay, and Granville Sharp lived to see when the vast iniquity toppled to the ground.

But we have been warring—we and our predecessors in the struggle for temperance reform—for more than half a century; and we still see the public-houses at "the thievish corners of the streets" battering on the misery and horrible demoralisation of the poor; and we see tens of thousands of young men ruined, and the old men disgraced, and women turning womanliness to loathing by drink; and we may still walk through streets where, because of this shameful temptation, there is not a house where there is not one dead; and we still cherish among us "the intolerable and interminable malignity of a curse," more fatal, because more continuous, than war, famine and pestilence combined.

In spite of all that we have tried to do to rescue the millions of generation after generation from the poisonous flames of the gin-shops in which they



TO BE OR NOT TO BE?

Will the leader have the courage to swallow the nauseous dose, or will he in another "moment of weakness" have the grace to support the Flint resolution, and live up to the logic of his great Prohibition speeches?

sing themselves to death like moths, and leave the curse of dehumanising heredity to another blighted and ruined generation, the drunk trade still wallows in the midst of us amid oceans of blood and gold, and no St. George has ever yet succeeded in piercing the scaly hide of that pestilent dragon.

Hitherto the forces of hell have been too strong for us. The poor perish in multitudes, sinking into the lowest depths of shame, misery and crime; and no man layeth it to heart. Drink-selling millionaires, the owners of houses where this work of death is done, are turned into titled and hereditary legislators, and the wretched continue "to lie in the hell like sheep," while death gnaweth upon them suddenly in the morning in the sepulchre of their dwelling.

And still half the clergy are icily apathetic and Laodicean in the matter, though the air all round them is tremulous with the sighs of the perishing. A few are doing something, but the work is very slow, and the powers that make for evil and for the destruction of the human race, will not give up their master in a moment of destruction without an effort far more

whole-hearted and unanimous than any which have yet been made.

After all that has been said, and done, and suffered, the conscience of the nation is unaroused; and I for one fear that England may trespass too long on the forbearance of God, and suffer too many to perish "for whom Christ died," until at last the cup of her crime in this matter will be full, when "Vengeance will leap upon the stage," and the tragedy will be short, though the hideous comedy has been so long.

A SUFFICIENT SIGN.

No doubt when one is reforming from bad habits, he should reform altogether. So, at least, thought an old lady who was opposed to the use of tobacco, when she saw an ex-drunkard, who vaunted his repentance, smoking a pipe.

"I am a brand plucked from the burning," said the reformed man. "Anybody might know that," said the old lady, "for you're smokin' yet!"

AFRAID TO LEAD.

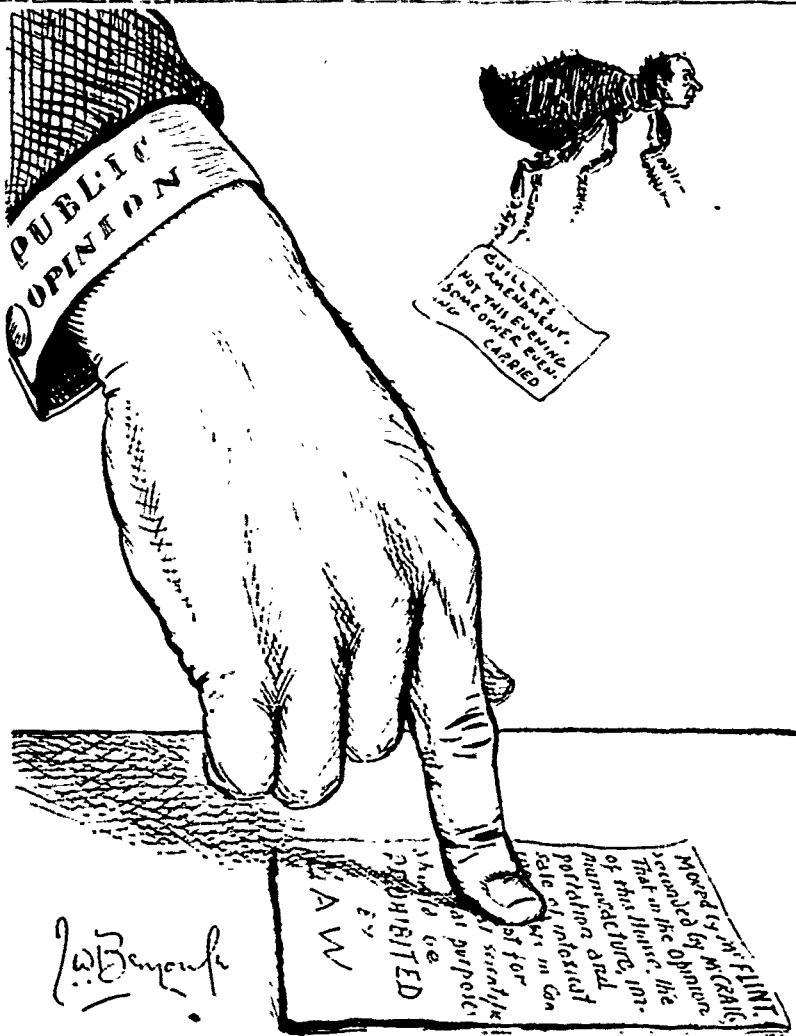
It has been frequently urged in the party press that Prohibitionists cannot be depended upon to subordinate their party proclivities to their temperance principle and professions. For example, it was charged that Conservative Prohibitionists did not come over to the support of the Mowat candidates in the June elections, though Sir Oliver had fully committed himself to the largest measure of constitutional Prohibition. At the time, we pointed out that the Liberal candidate in many instances was so neutral on Prohibition that he could not reasonably expect Conservative temperance support, more particularly in those cases where silence was maintained on "the supreme issue."

The trouble with politicians is that they refuse to lead on this question; they would be camp followers; and, so, utterly fail to arouse that enthusiasm in their behalf that must precede the transfer of the elector's allegiance from his old party. Do nothing; grant no reforms; redress no evils till you are compelled seems to be the unwritten law guiding the steps of the politician. There is literally no heroics in the candidature of the average aspirant for political honors. He will stand in with "the boys" so far as he may without sacrificing the support of the better class of voters; he will discuss ward politics, but as to expressing, if he has any, convictions on moral issues he does not even dream of such folly—he knows better than to offend any elector who objects to "principles" in politics; and where called upon to declare his position the answer is so oracular that it may be interpreted to the satisfaction of one and all. Who can enthuse over such a half-and-half?

We appreciate the positive character of such legislation as we demand and its divisive, even explosive, force. At the same time we insist that it will obliterate the old party lines and effect a reorganization of the electorate in new formations. The party that has the courage to adopt Prohibition as its policy from principle, and will make the temporary sacrifices that it involves, will gain immeasurably in public opinion and come triumphantly through the fires to honor and emoluments. But the party that will make a feint of adopting Prohibition and quickly retreat under cover of the liquor batteries deserves the contempt of patriots and the scorn of good men.

The Liberal party in Britain, in seeking to give effect to its Newcastle platform on the Local Option question, is encountering the resistance of that element within its ranks that cares less for its pledges and principles than for victory and that advises the keeping of the temperance issue in the background. Mr. T. P. Whittaker, M.P., has written the "Daily News" strongly recommending the Liberals to adopt the policy which has just proved most successful in Leeds, where "an ideal representative of the liquor interest" was defeated by the Liberals who pursued the "bold course" on Local Option. He says:

"To palter with the pledges of the party and its leaders, as some are not ashamed to suggest, would deservedly be as disastrous as it would be discreditable. The talk about the Government being defeated on the second reading of the Local Option Bill is nonsense. The way to make defeat possible is for those who are supposed to be friends and supporters of the Government and the Bill to talk as some Liberal papers are now writing. Of course, there is a strong feeling against the Bill in interested quarters.



DODGED AGAIN.

When public opinion put its finger on the Liberal flea, the flea wasn't there.

The Liberal party never attempted a serious and important reform which did not arouse some opposition in its own ranks."

Commenting on Mr. Whittaker's letter, the "Daily News" tenders the Liberal party some good sound advice which applies with equal force to the Liberal party of Canada. It significantly remarks:

"Sir William Harcourt's laudable determination—with the full approval of his colleagues in the Government—to get the Local Control Bill read a second time has raised the hopes of the Opposition, and their boasts have frightened some Liberals as to the result of the vote. We do not believe that there is the slightest reason to apprehend even a considerable reduction of the normal majority of the Government. * * * The silliest dream that Liberal candidates can indulge in is that of conciliating the great brewing and liquor selling interests. They have been against us for three-and-twenty years, and any concessions we make to them are only regarded as signs of fear. The safest course for the Liberal party is the honorable course of putting the public interest before the interest of party,

and insisting on this great moral and social reform. It would be better to incur defeat for a time than to compromise our position on this question. Political honor and political expediency both point, as Mr. Whittaker says, the same way. The Liberal party has resolved that it will deal effectually with the chief source of poverty, distress and crime in this country; and whatever it may lose in the effort, it will gain the sympathy and, eventually, the active support of all the best elements in the social life of the time."

He that hath ears to hear, let him hear.

A LITTLE SONG.

Sing a song of sixpence,
You fellow full of rye;
With not a cent to bury you
To-morrow, should you die.
Saloonist in the bar-room
Counting out his money;
His wife is in the parlor
With well-dressed sis and wunny.
Your wife has gone out working
And washing people's clothes,
To pay for old rye whisky
To color your red nose.

CHARITIES.

Are They Beneficial or Injurious.

I am asked time and again to subscribe to a host of charities—the Infant's home, the Boy's home, the Girl's home, the Old Men's home, the Old Women's home, the House of Industry, the City Relief Society, the Irish Benevolent Society, the St. George's Society, etc., etc. In addition to this I have been asked weekly at the prayer meeting to send my old cast-off clothing to the King's Daughters, and last month I was invited to attend a charity ball for the benefit of some Women's Aid society, and I cannot tell how many individuals have come to me during the past two years for relief.

What Shall We Do?

The question is pressing more and more for solution: "Is this the right way to cure want? Should we continue thus to feed and maintain charities, or would it not be better to abandon them well nigh altogether. One thing is very noticeable; namely, that the overwhelming number of those who give their efforts to carry on these charities never spend any time to consider what is the cause of so much distressing want and what is the proper method of cure? In none of the reports of committee meetings or annual meetings has there been any attempt worthy of the name to ascertain how to cure poverty.

The present methods are not new. The plans now adopted have been carried on for centuries and the universal experience has been failure, disastrous and uniform. With all their efforts the pauperism of Britain and America is just as persistent and just as uncured to-day as ever it was. The poor laws of Britain were reduced to a state system with the result that they begot a race of professional paupers, they produced a spirit of shameless beggary, and in many cases compelled people to seek their just wages through the agencies of charities. Instead of benefiting the laboring classes, the charity actually enabled the alms-receiving laborer to under bid his fellows and thus to reduce wages.

The Cause of Pauperism.

Allow a man to reap a fortune where he has not sown a fortune, and the man who has sown a fortune will reap a misfortune; the man who, by his toil begot the wealth will not enjoy the wealth. Could there be any possible contrast greater than that of a man plowing, harrowing and weeding the land so as to enrich the nation with a crop and a speculator turning a garden into a wilderness and waiting for unearned increment. The one begets abundance, the other waits for scarcity; the one enriches, the other impoverishes; the one lives by the energy of his own industry, the other waits to reap the product of another's toil; the one helps to sustain society, the other helps to depress; the one seeks wealth by the only honest method—productive, beneficent industry, the other seeks wealth by insidious extortion; the one put nature's opportunities to their best use, the other puts nature's opportunities to their worst use.

The power which enables one part of humanity to say "This earth is ours" is par excellence the power of impoverishment. But the extent of his power many people never learn to measure. Look at that man on the slopes of the White Mountain, or on the sides of the Adirondacks, or in the back districts of Muskoka see how the rugged lines of nature leave him, in spite of his hard toil, only a



OLD PARTY PROHIBITIONIST—"If you had any chance of success I would help you."

beggarly support. But if he moved to any other place where his labors would be more productive—ten fold a hundred fold, or a thousand fold—would his circumstances be improved, would his wages be increased? Not by any means in proportion to his increased productivity. The land owner is empowered by law to charge for any land whatever its productivity, from any source, whether natural or social, all that it is worth above the productivity of the poorest land used. The laborer's wages cannot rise beyond what he could obtain by cultivating the poorest land in use. Such is the doom of industry.

Our Crowning Blunder.

Land is used for production, and land is used for extortion. How does our legislation act towards the enrichers and towards the impoverishers? How does it treat the producer and how does it treat the extortioner? Could anything in all legislation be worse; could any blunder be greater than that which dominates our laws of taxation? Read between the lines of our assessment acts and search out the principles involved therein. Put those principles into plain English and they would read thus: "It is hereby enacted that the methods of taxation shall be as follows: Wherever industry puts forth its efforts in the clearing of land, the improvement of the soil, the construction of the buildings, or the fabrication of anything whereby the community can be enriched there shall the taxes be concentrated in

proportion, or industry enriches so shall the taxes be imposed on industry, and thus shall industry be oppressed that speculation and landlordism may flourish."

Would it not be a blessing if most of our charities were at once stopped? So long as we grant our contributions so long will these charities continue. If something were to happen to put an end to them, then the public might be compelled to ask, Why is it that thousands of good, honest, sober, thrifty people find it so hard to live on a planet furnished by the Creator with an abundance to keep every one in comfort, and to furnish all with plenty? Would it not be infinitely better hereafter for us to throw our energies and our contributions into the effort to cure poverty rather than to encourage its perpetuation by supporting the organized charities?

"For I am a jealous God," and all history proves it: "I will have obedience and not sacrifice." We keep up the sacrifice, but learn not to obey. In the prayer meeting week after week I have listened with indignation while the pastor made a request for cast-off clothing, but never a request to do justice. Could the parody of religion be greater? God asks for justice, for righteousness, for equity, and the pastor asks for cast-off clothing. When will some brave spirit, some courageous prophet, arise and rebuke this awful travesty which robs widows' houses and substitutes cast-off clothing for the eternal justice of the Almighty?

QUARTERLY TEMPERANCE RECORD.

Index to Important Events of April, May and June, 1895.

Monday, April 1st.—"The Mail and Empire" announces that the Royal Commission have finished their labors and the report is complete.

Tuesday, April 2nd.—Prohibition Union organized in the city of Toronto, Rev. Dr. Galbraith elected president—Hon. Mr. Dickey sworn in as Minister of Militia.

Wednesday, April 3rd.—Guelph Jury renders a verdict for nine hundred dollars and costs to Widow Crane against Hunt and Wayper, of Hespeler, for selling liquor to her husband, while under the influence of which he was drowned.

Monday, April 8th.—Judge Killam, of Manitoba, declares Provincial local option unconstitutional.

Tuesday, April 9th.—Wm. Jennings Demorest, founder of the Temperance medal contests, died at his home in New York.

Sunday, April 14th.—Canadian Temperance League, Toronto, holds its closing Sunday Gospel Temperance meeting for the season.

Monday, April 15th.—Gen. Manager Tall, of the C. P. R., assures the Quebec Alliance that he has disciplined Mr. Brady for his action in the Smith case. Mr. Brady has expressed regret for his course in this instance.

Wednesday, April 17th.—Ontario Legislature is prorogued without having enacted any temperance legislation.

Friday, April 19th.—Temperance delegations wait upon London License Commissioners requesting a reduction in the hours of sale, which was refused; later, the Commissioners, agreeably to the liquor sellers request, extend the hour of sale to 11 p.m.—North Oxford License Commissioners decide that licensees in that district must close their bars at 9.30 p.m.—Robert Alexander Stark, first Independent Prohibition candidate for Parliament, died at his home in Derby township, Grey county, Ont.

Tuesday, April 23rd.—Influential delegation waits upon the Toronto License Commissioners and protests against the granting of a license to sell liquor on Toronto Island.

Wednesday, April 24th.—The majority report of the Royal Commission laid before Parliament—The Supreme Court of Nova Scotia awards Mr. J. T. Bulmer, a prominent Prohibitionist, seven hundred dollars and costs for five minutes' illegal imprisonment.

Thursday, April 25th.—Rev. Dr. McLeod, of the Royal Commission, presents minority report in which he says that the liquor traffic costs Canada annually \$134,785,400.

Wednesday, May 1st.—"The Templar Quarterly," devoted to social and moral reform, made its appearance.—The Screen law, forbidding the use of screens in saloons and liquor shops in Nova Scotia, came into force.

Friday, May 3rd.—North Ontario Prohibition convention in Cannington, Ont., resolves to make Prohibition an issue in the approaching elections.

Sunday, May 5th.—Memorial services for the late William Jennings Demorest held in Chiekering hall, N.Y.

Thursday, May 9th.—W. C. T. Unions of Oxford, Norfolk and five counties, meet in convention in Ingersoll.—The Legislative committee of the Dominion Alliance formally adopts the Flint resolution.

Tuesday, May 14th.—Mr. J. W. Bough was nominated by the Prohibitionists of North Bruce for the Dominion House.

Friday, May 17th.—Judge Chadwick, of

Guelph, holds that a "drunken person" under the Ontario License Act means one "visibly intoxicated."

Saturday, May 18th.—Judicial committee of the Privy Council granted Sir Oliver Mowat leave to appeal from the Supreme Court of Canada's judgment regarding Prohibition.

Monday, May 20th.—Justice McMahon refused an injunction restraining the License Commissioners from granting the Toronto Island license, on the ground that, the Board not possessing judicial functions, the court cannot prohibit them.

Tuesday, May 21st.—Toronto License Commissioners grant a license to Hanton hotel, Toronto Island.

Monday, May 26th.—An illicit still was seized by Inspector Graham in Derby, Grey county, Ont.

Wednesday, May 29th.—Rev. A. C. Courtice, B.A., assumes editorial control of the "Christian Guardian" and announces, "Loyal to Christ the King" as his watchword.

Friday, May 31.—Mount Forest W. C. T. U. interviewed the Wellington License Commissioners regarding license reduction.

Saturday, June 1st.—Rev. E. J. Grant, Baptist minister, Sussex, N.B., resigns his charge that he may be free to promote Prohibition.

Monday, June 3rd.—Hon. Mr. Foster, in reply to Mr. Flint's question, assures the House that the reports of the Royal Commission will shortly be published.

Tuesday, June 4th.—Congregational Union of Canada condemns Royal Commission majority report and declares it the duty of Christians to make Prohibition a direct issue in Parliamentary elections—Mr. L. E. Young, Prohibition candidate in Carleton, N. B., held a successful meeting of his constituents in Bloomfield.

Wednesday, June 5th.—Niagara Methodist conference, Hamilton, Ont., recommends Methodists to vote only for candidates publicly pledged to promote Prohibition—Mr. Flint, M.P., moves to amend the Canada Temperance Act.

Saturday, June 8th.—Joint committee of Patrons and Prohibitionists of Oxford, Ont., reports favorably upon the nomination of candidates for the North and South ridings.

Wednesday, June 12th.—Manitoba lodge, I.O.G.T., in session in Winnipeg, withdraws its representative from the Manitoba Prohibition League because the latter affiliated with the Patrons.

Friday, June 14th.—Senator Boulton, in the Senate, declared that the National Policy bonuses the distillers, brewers and tobacco manufacturers, and that a fair adjustment of the tariff would increase the Dominion revenues by upwards of \$7,000,000.

Saturday, June 15th.—J. J. MacLaren, Q.C., sailed for England to argue the Test case before the Privy Council.

Sunday, June 16th.—Successful mass meeting in Regina, N.W.T., protests against license and in favor of Prohibition.

Monday, June 17th.—Debate on the Flint resolution: Gullifer's (East Northumberland) amendment urging delay until the judgment of the Privy Council in the Test case adopted by a vote of 68 to 57. The majority comprised 52 Conservatives, 16 Liberals—Division list, and list of absentees in "The Weekly Templar" of June 21.—Rev. Dr. McLeod addressed a meeting at Woodstock, N.B., in the interest of Mr. L. E. Young, Prohibition candidate in Carleton county.

Tuesday, June 18th.—Presbyterian General Assembly, London, Ont., protests against majority report of

the Royal Commission and advises its people to elect to Parliament men known to be in accord with total abstinence and Prohibition—Fifth annual convention of Simcoe county W. C. T. U., held at Barrie, Ont.—W. F. Brockenshire, Wingham, Ont., is elected Grand Chief Templar, I. O.G.T., Canada, and F. S. Spence re-elected Secretary.

Wednesday, June 19th.—The third biennial conference of the World's W. C. T. U., opened in London, England, Frances E. Willard presiding.

Monday, June 24th.—Toronto Methodist conference declares the findings of the majority report of the Royal Commission were a foregone conclusion before the men began the work, and censures the Toronto License Commissioners for granting license on Toronto Island.

Thursday, June 27th.—Prohibitionists and Patrons of South Oxford, in convention in Norwich, ratify the nomination of T. R. Mayberry, of Woodstock, as their candidate for Dominion Parliament.

Friday, June 28th.—James J. Wall, proprietor Hotel Tremont, Hamilton, shot and seriously wounded James Neelon, in his bar-room; both men were in liquor—Winnipeg Royal Templars mark their appreciation of the Rev. J. M. Harrison, who is removed to Cypress River.

Saturday, June 29th.—Patrons and Prohibitionists of the North riding of Oxford recommend the nomination of Mr. Hugh McDonald, of East Zorra, for Dominion Parliament.

This is Plain, But Not Random Talk.

This is plain talk, but not a word at random. Somebody must talk plain and I have no parish to please, no trustees to satisfy, no session to consult, no subscription list to consider, no career to foster, no presiding elder has an eye on me, no bishop counts me in his diocese, and this is Boston, the home of independent thinking and free speech.

The defeat of the church, the disgrace of the law, the despair of reform is the ail, but universal, substitution of partyism for patriotism. This country will go straight for Prohibition whenever it shall suit the interest or convenience of the two great parties to let the people loose with the saloon. We await their pleasure.

Meanwhile a young Christian man arriving at his majority and entering into respectable party affiliations, must shed his greatest and clearest political conviction, as one would leave his mackintosh and rubbers at the door. But in the face of that truth ninety-five per cent of Southern Christian men and about forty-eight per cent in the whole country pour out the blood of their civic virtue in defence of a party, which is the open enemy of Prohibition, and this they do for the utterly unpatriotic and unworthy motive of "beating another party."

And again, ninety-five per cent of Northern Christian men and about forty-eight per cent in the country at large, annually bind the Son of God and lay Him on the altar of unpatriotism as a sin offering for a party organization which is as destitute of honor to the church as the mean is of atmosphere, and they do this because they hate another party.

There is a publishing firm in New York which pays a man \$10,000 a year to read their books and see that they come "just within" the boundary line of the statutes concerning bad books. It costs a great deal of money to fight these monied firms.

TRINITY CHURCH TENEMENTS.

The Cause of Their Condition and the Cure.

BY ERNEST H. CROSBY,

Chairman Committee on Cities, of the Assembly at Albany, N. Y., 1888-9—Judge of the International Court at Alexandria, Egypt, 1889 '91.

From the New York Herald.

The discussion which the Tenement House Commission has aroused with reference to Trinity's tenements is extremely important, because it calls attention to a widely spread symptom of social disease. No one supposes that the rector, church wardens and vestrymen of Trinity church are especially hard-hearted. If they were, the question would be a simple one. It is because they are fair specimens of the landlord class, because other New York tenements are precisely like their tenements, and because those of Boston and Chicago are quite as bad as ours, that these revelations of sordid oppression are so distressing. Trinity has excited especial interest merely for the reason that she is very rich, that her existence is supposed to bear some remote relation to the teaching of a Christ, who preached the gospel of the poor, and that it is unusual for people to do their dirty work under the name of the Deity. That it is dirty work to squeeze money out of the poorest classes of the community in return for dark, unhealthy and insufficient lodgings can scarcely be denied.

Neither is the responsibility diminished one whit by letting a building to a single tenant, who sublets to others. Nine-tenths of the evils of the world are in this way shouldered upon some convenient Mr. Jorkins. Men cannot avoid the results of their acts by attributing them to agents, trustees or representatives of any kind. It is well understood that a single tenant is put there to get as much as he can out of the premises, and he does it. This is the system on which the Roman revenues were farmed, and history shows that it worked the same way.

No one can question the fact that our tenements are a disgrace to the country. Darkness, overcrowding, filth, foul air, immorality, children dying like flies. Whose fault is it all? It is easy to divert attention from ourselves by crying "Stop thief!" after Trinity church, but when we take into account the fact that the inhabitants of New York are divided into two classes—those who own tenement houses and those who would like to own them (the exceptions are too few to classify)—we are driven to the conclusion that something is wrong in the much vaunted civilization of the nineteenth century.

The condition of our tenements is disgraceful, and we must ask, Why? There are two simple reasons: first, rents have gone up too high; second, the income of the tenants is too low.

Why Are Rents High?

Now, why are rents high? It is not because the interest demanded on building investments has advanced, erected has very much appreciated, declined. It is because the value of the ground on which the buildings are erected have very much appreciated. Sometimes the land is worth much more than the building. It is hardly ever worth less than one-third of the value of the improvements.

Whence came this value of the land? Not many years ago these lots were worthless swamp and rock, affording a precarious subsistence to the



OUR SUPERFICIAL STATESMEN.

CARFWRIGHT—"What you want, my man, is greater Freedom of Trade."

BOWELL—"No; what you want is more Protection."

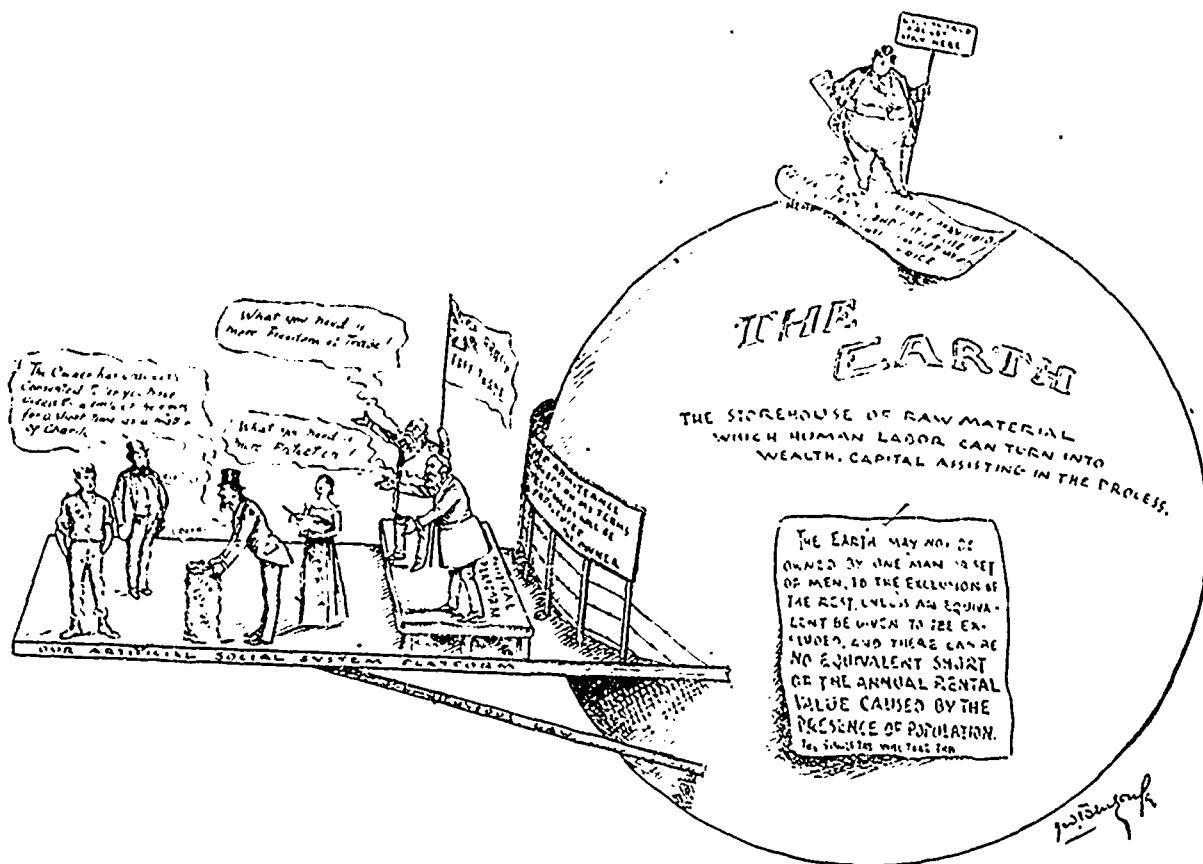
CITIZEN OF CANADA—"You're both wrong. What I want is simply Access to Land, and the Right to keep what I produce by my own Labor, and what you want, both of you, is some knowledge of the Rudiments of Political Economy."

nomadic goat. What has turned them into gold mines? It is the growth of the city, the increase of its population, the enterprise and energy of its inhabitants, in which our landlord may have taken no part. He may have been crying in his nurse's arms or playing baccarat at Monaco or serving a term at Sing Sing, but still the shower of coins is falling on his vacant land, and he, and he alone, can shovel them up. It is for this, the so-called "unearned increment" that the tenants of our tenements are paying, and its value is increased by the fact that vacant lots throughout our suburbs are kept unimproved in the sure expectation of now unearned increments in the future. If all these unimproved lots were open to the builder the number of buildings would

multiply, rents would go down and the poor man could secure larger and more commodious quarters for the same money. Buildings, on the other hand, are usually taxed as much nearer their full value, and thus men are actually punished for making their land of use to the community.

Land Versus Buildings.

It is the "unearned increment" question, the question of land as distinguished from buildings, which lies at the root of high rents. We should, all of us, try to disabuse ourselves of our preconceived notions and think for ourselves upon this problem. Property in land is different from all other property. My title to my coat is derived from the fact that I made it or that I acquired it directly or in-



Access to Land is the only solution of the Labor and Capital problem. All present schemes are futile, because they are based on an artificial platform.

directly from the man who did. Such a source of title is plausible and comprehensible. But I did not make my land. Who did? God. To whom did he give it? To me or to my grantor? He gave it to the human race; but surely, then, not one human being should be left landless. In the Ten Commandments we are told to honor our parents that our days may be long in the land which the Lord, our God, giveth us. I wish that next Sunday some Trinity Sunday school child, living in one of its tenements, when reciting this commandment, would ask the teacher where the land is which the Lord, its God, has given it. I am sure the teacher will find it hard to answer. Let the teacher go to the rector. What will he say? Let him call together his clergy and appeal to the Bishop, and from him to the Convention, and let them send delegates to other churches for an answer. There is an answer, but the churches will not give it. The land of that child and of all other such children has been confiscated by a very small fraction of the community. Moses wisely provided, by means of the Jubilee, that no Israelite should lose his right to the land. The system was practical in that simple stage of civilization; it is our business to find one that will be practicable in ours. When Moses spoke of "the land the Lord, they God, giveth thee," he meant what he said. We don't. That is all the difference between a people with a true religion and a people with a false one.

Take the familiar instance. There

are a hundred people living on an inaccessible island. One "owns" all the land. Are not the other ninety-nine his slaves as much as if he had bought them at the auction block? Can he not order them into the sea? And so if one-tenth of the population owns all the land in America are not the other nine-tenths their slaves? Can they sit or walk or sleep or work on God's earth without somebody's else leave? The competition of landlords does not cure the evil, because they cannot afford to wait, and the starving trespasser cannot.

Ownership Not Possession.

Do not confuse ownership with possession. They are quite distinct. It is necessary that the quiet possession of the land should be assured to the man who intends to improve it, but this does not mean that he should profit by the unearned increment. This is a gift of the community, and should be applied to its benefit, and if this did not decrease the rents directly, it would increase the income of every member of society, and thus come to the same thing in the end. Some of the costliest buildings in New York, such as the Union League Club and Evening "Post" Building, are erected on leaseholds; that is to say, the builders had no interest in the unearned increment. And this brings us to the other side of the question. Why are the incomes of the poor so low? This arises not so much from low wages as from lack of work, but it is partly due to both. The problem is too broad to be treated at

length here. It embraces the whole social question. Suffice it to say that here we run up into the land question again. The shop in which the workman works pays toll to the monopolizer of the unearned value of the soil. His food, his clothing, the raw material on which he works, pays toll to mine owner, or railway company. Under every fountain of profit we shall find the pail of the landlord, if we look carefully for it. Thus, almost all the benefits of rapid transit will go to the land owner. The bill was passed as a labor measure, and for a short time it may afford an outlet for the crowding population of the tenement districts, but it will not be long before all the advantage has poured into the same old pail. This is the fundamental monopoly of all monopolies, and bears to them the relation of a root to its branches.

Old as Dives and Lazarus.

The social question is the old question of Dives and Lazarus. In the parable the problem was solved in heaven, but Christ teaches us to pray that God's will may be done on earth as it is in heaven. This great question of the rich and poor, the "haves" and "have nots," is the issue of the day. The growth of society lies in the direction of a new adjustment of their relations. It must be a growth, and it cannot be manufactured. The changes of law which may be necessary must be the expression of a change in public conscience; and that this conscience is changing the proofs

He thick on every side. How could it be otherwise? Is it not an axiom that wealth should belong to those who produce it? And yet is it not true that those who produce wealth usually have the least of it, while thousands who have never produced one penny's worth have more than they know what to do with? Wealth is indeed accumulated labor, but why, it has been well asked, is it almost invariably one man who does the labor and another who does the accumulating? Why should there be a lack of work when there are thousands of persons needing the products of that work and willing themselves to labor in return? Why should an overproduction of shoes make people go barefoot? Why, when the inventions of this country enable a workman to do in half an hour what used to take him a day, should his condition be no better than it was a hundred years ago? Why, when the wealth of this country is increasing from decade to decade, should the number of paupers be growing and their poverty becoming more acute?

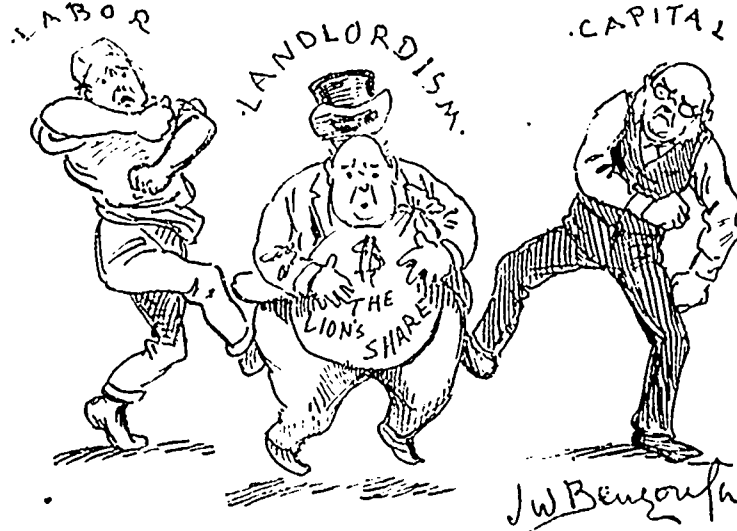
Leaders Must Make Answer.

An intelligent people cannot forever remain blind to such glaring anomalies as these. They just ask their leaders for a solution, and these leaders—the public men of Europe and America—seem scarcely aware that there are any questions to answer. The utter futility of the work of our legislators and statesmen would be comical if it was not so serious. They are entirely outside of the real growth of the nation. They are totally unconscious of the social changes that are even now working, and the character of which they might do something to influence. But no; they are asleep and the rumbling of the volcano under them does not disturb their slumbers.

Here is the chance of the churches, the chance which most of them are contemptuously casting aside. The people want something, they know not what. It is the same old want which Christ answered when he announced the coming of a kingdom of heaven here on earth. It is more of Christ and his message that the churches need. Argue with a churchman on the necessity of reforming the world, and it is ten to one that he will defend his inactivity by quoting the Old Testament and St. Paul. Let them put the Old Testament and St. Paul where they belong and read and quote Christ, and there will be no misunderstanding as to the church's mission.

Dares the Church Teach this Truth.

Does the church really teach anything in the treatment, for instance, of debtors, which the heathen have not always practiced? We turn out our tenants on the sidewalk and foreclose our mortgages and pray God to forgive us our debts as we forgive our debtors. It was a brilliant device on the part of some of churches to doctor that sentence of the Lord's Prayer. They have changed it so as to read: "Forgive us our trespasses as we forgive those who trespass against us." That is so easy. It all takes place in the mind and nobody is hurt, but "as we forgive our debtors"—that is quite another matter. That is a forgiveness which must take place in our pocket, and this carrying religion too far. But it is, perhaps, idle to expect old bottles to hold new wine. The new conditions—the new spirit—of society in this marvellous century have taxed our political and ecclesiastical institutions to such an extent that they can no longer meet the emergency.



CAPITAL AND LABOR.

Four Practical Suggestions.

But to return to the tenement houses. Let me make four or less practical suggestions:

First—Tax vacant lots until it does not pay to hold them. They will then pass into the hands of those who will build, and rents will fall.

Second—Stop taxing buildings, and do not lay a penalty upon the heads of the benefactors of the community.

Third—Never let Dives rest until he knows about Lazarus. He will thank you not only in Abraham's bosom, but long before he quits this mortal stage. Doing justice never harmed anybody. Never cease pegging away at public opinion until it is considered as dishonorable for a man to take more than he gives, as it would be to steal.

Fourth—Live as near to your own ideal as you can. Not only talk the talk, but live the life.

The world is waking up to these questions of social justice. The signs of the times are unmistakable and the altruistic sentiment is bound to carry everything before it. There may be reaction, but the next time the wave will reach higher. The revolution which began eighteen hundred years ago is still at work. Its advance has been slow and irregular, but it has advanced. The little heaven is still acting in the lump and there is every reason to be optimistic. This optimism is that hope which is one of the Christian virtues. It is based on that charity—call it altruism or love, as you will—which embraces all mankind, and, inextricably intertwined with the two, will surely be found that third grace—that fundamental-faith which makes us feel the rock under our feet and puts us in touch with that Providence which guides human affairs, notwithstanding all the seeming confusion. But it is often forgotten that only the "just shall live by faith." Justice comes first; faith without justice is a mockery—a non-entity.

Don't Fear Discussion.

And one word to those who deprecate all such discussions as are liable to stir up the "dangerous classes." Who are the dangerous classes? Are they those who take part, however irregular, in the growth of society, or are they not rather those who set themselves resolutely against all change? The world will grow. You

cannot help it. There is no force like growth. A plant can split a rock open. Is it wise to assist nature in her operations, or to attempt to stand in her way? Repression will not succeed. The greater the inertia the greater the explosion. The only true wisdom counsels a free and open consideration and discussion of all social and economic questions, and an honest attempt on the part of every one to find the right course to pursue.

DARE TO STAND ALONE.

The pulse of the world is becoming so weak,

We'll never have anything new;
While everyone waits for his neighbor
to speak.

Or to see what his neighbor will do.
And paths that we tread are so beaten
and grooved

That little for progress is done;
The mind of the millions too often has
proved

The biased opinion of one.

Then down with the rule that retards
and enslaves,

And the wrong that is reckoned a
right;

For fashions and customs have ever
been graves

Where the soul has been buried from
sight;

Where lives full of promise to chaos
are buried.

And talents are laid on the shelf;
But the man who is fitted to think for
the world

Is the man who can think for him-
self.

Then dare to be honestly just what
you are,

And dare to be voted a crank;
For anything, surely, is better by far
Than being an impotent blank.

And join in some noble, unpopular
cause,

And let your opinion be known;
For some, who are seeking the world's
vain applause,

Will gain it by losing their own.

—Isabelle F. Darling.

PROHIBITION ÆSOP.



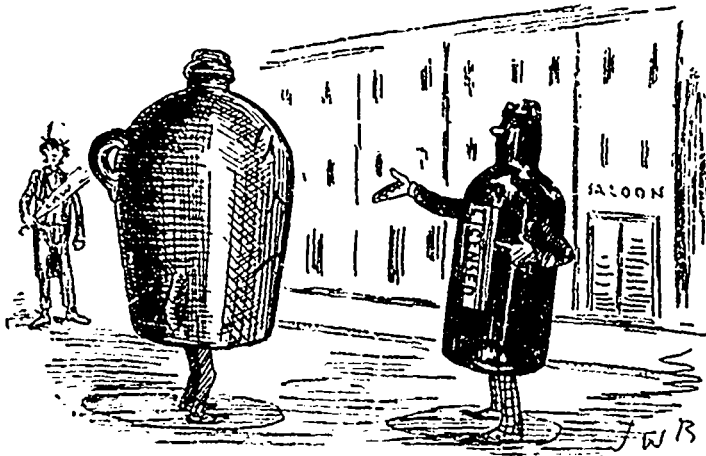
THE USEFUL RUBBISH HEAP.

The Royal Commission of Foxes having, after Several Years of Junketing at the Public Expense, finished their labors, presented the results thereof to the King of Bamboozledom. These results consisted of an enormous pile of documents, containing the opinions of Sheep, Wolves, Donkeys, Geese and other Creatures, upon the Advisability and Practicability of a Law for the Total Prohibition of Sheep-worrying. The King regarded the "Report" attentively for a moment, and then said: "It is a Heap of Rubbish. Of what possible use can it be, after all our Vast Expenditure?" "Use, your majesty?" exclaimed the Chief Commissioner Fox. "Why, Sir, it will admirably serve the Purpose for which we were appointed. True, it is a Heap of Rubbish, but the Heap of Rubbish will block the way to the legislation in Question. What more could your majesty ask?"

Moral—There are more ways than one of thwarting Prohibitionists.

THE JUG AND THE BOTTLE.

A Whisky Jug from the State of Kansas being in Toronto on a visit, fell in with a local Beer Bottle. "You



are looking, rather empty and dejected, my friend," said the latter; "what's up?" "I am feeling pretty mean, for a fact," said the Visitor. "The reason is just this: Over there in Kansas I am regarded as an Outcast; I have no Standing in the Community, and nobody seems to Respect me. The Consequence is that I don't Respect myself. Whereas, over here, I Notice that you fellows hold up your heads and seem to be in the Swim." "Quite true," responded the Beer Bottle, "and the reason is plain: It's this Badge which gives us the Public Respect we enjoy, and you have lost yours," and the Bottle pointed proudly to his Official Label. "Yes, there's no doubt that's it. But how is it that I cannot get a Badge over in Kansas?" "Because the School-master yonder has had the State in charge, and has educated Public Opinion in the other direction. I hope he doesn't intend to stay here," and the Bottle glared savagely at the Dominie. "Yes," replied the Jug, sadly, "He's the chap that's ruined me! Hang him!"

MORAL: There is nothing like a Prohibitory Law to make the country ripe for Prohibition.

THE CONSISTENT KING.

The King of Donkeyland having called for a Report from his Officers as to the Results of the Law against the traffic in Strong Drink which had been in operation for some time in his



Realm, was informed that the statute was a Failure. "It has not stopped the Traffic. Your Majesty," said the Lord Chamberlain, "The business goes on much as before, and alas, it is making us a nation of Hypocrites." "Do I understand that an earnest and honest Effort has been made by my Officers to enforce the Law?" asked the King. "Yes, Your Majesty; the Government has Done its best, but Violations of the Law are very Common. It is the Sense of the people that, since, the Law cannot be Enforced, it ought to be Repealed, that we may at least avoid being Hypocrites." "I shall accept your Reasoning and act upon it," said the King. "Let the Book in which this Law is written be taken to the Market Place and there Burned." "O, King, live for ever; thou art truly Wise," cried the Officers and the People. So on an appointed day the Book was brought into the Market Place and cast into the Flames by the King's own hand. "And now, bring me the other Books—the Laws against Murder, and Robbery, and Extortion, and all the Other Prohibited Things.

These, also, are frequently broken, I am informed. Prohibition evidently does not Prohibit, but let us not be Hypocrites." So all the Law Books were burned up, and each man in Donkeyland did according to his own Sweet Will.

MORAL—Logic is Logic.

THE ANTS IN COMMOTION.

A Bumble-bee flying over the Country observed Great Commotion in and around an Ant-hill, and on arriving near observed an Ant Eater gulping down the Inhabitants by the Thousand. Addressing an Ant that had somehow Escaped the Tribulation, the Bee expressed Sympathy for the Unfortunate Victims. "Victims?" said the Ant, with a puzzled air, "I'm afraid I don't quite catch your meaning." "Then pray tell me," replied the Bee, "What the terrible Commotion in your community is about." "Oh," replied the Ant, "they're discussing the question of Tariff Reform, that's all." "Tariff Reform!" roared the Bee. "But the Ant Eater. Don't they know what He's about?" "Oh, as to the Ant Eater," replied the other in an unconcerned tone, "they don't bother much about him. He's there all the while feeding on 'em, you know, so they're sort of Used to him. In fact, he's one of their institutions. They



found it rather a bore to drive him away, so they Licensed him to stay." MORAL: Prohibition is too insignificant an issue for the political parties to notice, though the licensed liquor traffic slays 1.8 thousands every year in Canada.

THE NECROMANCER'S FEAT.

A Necromancer once visited a Canadian Town to give a show. On the appointed evening, before the Performance began, the Town Constable walked upon the Professor and collected the Customary License Fee, giving him a receipt therefor, duly signed by the Mayor and Town Clerk. A large Audience gathered, and the Necromancer announced that he would perform a wonderful Feat, if any Man present would permit his Boy to come up on the Stage. A Parent in the audience complied, and sent up a Fine, Bright Lad, who went forward with a Smile on his Face. Placing the Boy in full view of the People, the Professor waved a Wand over him and said,



THE QUEER PET.

A Woman who was not generally regarded as a Fool, but who certainly had a Peculiar Taste in some respects, kept a Feroocious Snark for a pet. Every year the Monster devoured some of her Children, and she was strongly urged to destroy it, but this she stubbornly refused to do. She wept bitterly over the Sad Fate of each Child that was Slain, but nothing could induce her to Kill the Shark. On the contrary, she Petted it in every way and allowed it all manner of indulgences. Moreover, she fed it sumptuously with Gold and Silver from the hard-earnings of her People, although they were already overburdened with Taxes and suffering from chronic depression. The only Explanation she could give for her persistent Folly was that the Shark had been about the premises so long that it had acquired Vested Rights which she could not think of interfering with. The woman's name was Canada.

Moral: There's no accounting for taste.

The M.P.'s possibly thought the Royal Commission reports all the Prohibition literature the country could digest this season, so declined to explain.

"Prof.": At once the boy was transformed into a Simpering Imbecile in Rags and Tatters. "Now, sir," cried the astonished and horrified father, "restore him to what he was!" But the Necromancer replied, "That I do not profess to be able to do. You had better send him to a Gold Cure Institute or somewhere." Then, in his rage, the Father sought to break up the Show, but the Professor, under protection of his License, called upon the Police to eject him as an Unruly Person, which they did.

MORAL: The name of the Professor was Rumtrade, and he goes on performing this same feat night after night in every town and city of the country.

THE CHERRY TREE.

"I'm a fool," said the Producer, "to boast those good for nothing fellows up to pick all my cherries. I'll be a fool no longer. Now that a little sense has dawned upon me, I'll let 'em drop. Just watch me do it." When farmers, workmen and honest producers, who are in the great majority, in this democratic country, elect independent representatives to stand for justice they will unload the unfair burdens they now carry. Every law and every enactment which gives to one citizen a privilege not enjoyed by all, places an unjust burden on all others and disturbs the proper distribution of wealth. No monopolies! no class legislation!! no privileges!!!

ECONOMIC SCIENCE IN SHORT CHAPTERS.

JAS. T. BARNARD, HAMILTON.

Written for The Templar.

VOL. I.

PARADISE LOST.

- Chap. I. Man insatiable.
- Chap. II. Labor indispensable.
- Chap. III. Nature inexhaustible.
- Chap. IV. Land inaccessible.
- Chap. V. Progress intermittent.
- Chap. VI. Poverty persistent.

VOL. II.

PARADISE REGAINED.

- Chap. I. Man insatiable.
- Chap. II. Labor indispensable.
- Chap. III. Nature inexhaustible.
- Chap. IV. Land accessible.
- Chap. V. Progress assured.
- Chap. VI. Poverty subdued.

Change "Land inaccessible" to "Land accessible" and you lift the foundations of society from a quagmire and fix them upon a solid rock. One act of justice accomplished by legislation, and our social problems are all within reach of solution. Retain our unjust land laws and social reforms but beat the air. Apply the Single Tax.

BE NOT A SLAVE

"Who dares not follow Truth where'er
Her footsteps lead,
But says, 'O, guide not there, nor
there.
I have not strength to follow where
My feet would bleed;
But show me worn ways, trodden fair
By feet more brave—
Who fear to stand in Truth's broad
glare.
What others dare not, will not dare.
Is but a slave."
—Exchange.

It is said to be a common thing for certain bar-tenders to rob their patrons when well under the influence of liquor by giving them change, say for a \$5 bill, when it was actually a \$10 one.

PROHIBITION AÆSOP

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OUR DRINKS.

Returns Showing the Amount of Liquors Imported and Manufactured in Canada, 1883-93.

Through the courtesy of Mr. T. B. Flint, M.P., of Yarmouth, N.S., "The Templar" is able, in advance of all competitors, to supply the following interesting tables containing most valuable information to the students of the liquor problem. It is a curious fact of the returns that though moved for on May 28th, 1894, they were only laid before the House on July 19th, 1895, nearly four-and-a-half months being consumed in their preparation, a wholly unnecessary delay:

Thursday, July 19th, 1894.
Sessional Papers No. 103.

Mr. Flint.
Return to an Order of the House of Commons, dated the 28th May, 1894, for:

1. A statement showing the quantities of distilled and fermented liquors, under the different names as given in the Trade returns, imported into and taken for consumption in Canada, from 1883 to 1893, both years included, computed in imperial gallons; the value of the same and the duty paid thereon.

2. The quantity of distilled and fermented liquors, under the different names given in the Inland Revenue Returns, manufactured in Canada and taken for consumption therein; the value of the same, and the duty paid thereon for the same years.

3. The amount of material used in brewing and distilling alcoholic liquors in the several Provinces of Canada during the same years.

(Signed) JOHN COSTIGAN,
Secretary of State.

Ottawa, 16th July, 1894.

L. A. CAPELLIER, ESQ.,
Under Secretary of State,
Ottawa:

Re Answer to Order of the House.

Sir: I have the honor to transmit herewith, in obedience to an Order of the House of Commons, dated May 28th, 1894, statements in respect of the quantity of distilled and fermented liquors manufactured in Canada and taken for consumption therein, so far as the statistics of the Department of Inland Revenue are capable of furnishing the same.

I have the honor to be, sir,
Your obedient servant,
(Signed) E. MIALL,
Commissioner.

Statement showing the quantity of malt and other materials used in the manufacture of malt liquors in each Province of the Dominion, from 1883 to 1893, inclusive:

Provinces.	Malt Used. lbs.	Other Materials used. lbs.
1883—		
Ontario.....	24,476,582	
Quebec.....	8,081,089	
New Brunswick.....	618,350	
Nova Scotia.....	1,151,499	1062
Prince Edward Island.....	46,073	
Manitoba.....	1,113,159	
British Columbia.....	652,711	
	36,140,545	1062



THE INSTITUTION, NOT THE INDIVIDUAL.

One day Canada was Addressed by one of her Citizens who Demanded that the Liquor Traffic be Suppressed. "But, sir," replied Canada, "a Prohibitory law won't work. I cannot make men Sobber by Act of Parliament." "No," replied the Citizen, "but you can make them Drunk by Act of Parliament, and what I Protest against is your Continuing to do so. I do not Propose that you shall undertake to Superintend the Moral Character of the Individual, and regulate what he shall Eat and Drink, but on the other Hand, I Demand that you shall no longer Sustain

upon your Back a Public Institution which is a Public Nuisance, whose only Product is Drunkards. You cease to uphold the Saloon as a State Establishment and we will Undertake to look after the Individual with Moral Suasion and Biochloride of Gold. You Outlaw the Licensed Traffic, throw off that Drunkard Factory you are now Carrying, and before long the Inebriate will be as extinct as the Dodo!" And Canada departed to think it over. Moral: Prohibitionists are fighting a Public Institution, not an Individual Appetite.

1884—		
Ontario.....	25,333,704	4,610
Quebec.....	8,534,454	
New Brunswick.....	632,744	
Nova Scotia.....	1,208,174	
Prince Edward Island.....	37,900	
Manitoba.....	970,147	
British Columbia.....	826,113	
	37,569,636	4,610
1885—		
Ontario.....	22,641,990	6,452
Quebec.....	8,150,059	
New Brunswick.....	767,548	
Nova Scotia.....	1,227,171	
Prince Edward Island.....	72,700	
Manitoba.....	786,557	50
British Columbia.....	920,254	2,180
	34,566,659	8,682
1886—		
Ontario.....	24,374,792	
Quebec.....	9,541,351	
New Brunswick.....	835,419	
Nova Scotia.....	1,339,577	
Prince Edward Island.....	79,650	
Manitoba.....	1,018,230	
British Columbia.....	970,092	2,250
	38,159,102	2,250
1887—		
Ontario.....	26,727,611	8,702
Quebec.....	11,089,539	
New Brunswick.....	821,311	
Nova Scotia.....	1,128,976	
Prince Edward Island.....	114,900	
Manitoba.....	1,106,634	2,470
British Columbia.....	1,019,812	760
	42,118,783	11,922

1888—		
Ontario.....	28,905,761	5,224
Quebec.....	11,504,165	
New Brunswick.....	850,201	
Nova Scotia.....	1,493,457	
Prince Edward Island.....	97,200	
Manitoba.....	1,370,483	2,083
British Columbia.....	1,224,955	
	45,446,222	7,309
1889—		
Ontario.....	29,356,837	65,740
Quebec.....	11,811,792	
New Brunswick.....	860,962	
Nova Scotia.....	1,850,871	
Prince Edward Island.....	169,200	
Manitoba.....	1,616,101	
British Columbia.....	1,463,041	
	47,158,804	65,740
1890—		
Ontario.....	31,510,009	80,480
Quebec.....	12,623,805	
New Brunswick.....	916,960	
Nova Scotia.....	2,123,200	
Prince Edward Island.....	94,900	
Manitoba.....	529,071	
British Columbia.....	1,581,360	
	49,379,405	80,480
1891—		
Ontario.....	32,490,917	47,816
Quebec.....	13,262,186	
New Brunswick.....	868,457	
Nova Scotia.....	2,193,865	
Prince Edward Island.....	137,800	
Manitoba.....	1,591,786	
British Columbia.....	1,790,883	
	52,335,914	47,816

1891—		
Ontario.....	29,090,683	5,635
Quebec.....	11,917,262	
New Brunswick.....	971,293	
Nova Scotia.....	2,037,802	
Prince Edward Island.....	95,820	
Manitoba.....	1,460,964	
British Columbia.....	1,884,380	
	47,458,204	5,635
1893—		
Ontario.....	29,318,167	2,953
Quebec.....	11,573,911	
New Brunswick.....	976,495	
Nova Scotia.....	2,006,343	
Prince Edward Island.....	84,030	
Manitoba.....	1,505,962	
British Columbia.....	2,111,880	3,400
	47,576,788	6,353
Grand total.....	477,903,462	241,018

Inland Revenue Department,
Ottawa, June 1, 1894.

Statement showing the quantity of spirits manufactured in the Dominion of Canada, the quantity taken for consumption therein, and the duty paid thereon, each year, from 1883 to 1893, both years included:

Year.	Spirits Manufactured, Proof Gallons.	Spirits Consumed, Proof Gallons.	Duty Collected.
1883..	4,281,308	3,848,787	\$3,902,866.70
1884..	4,207,576	3,608,021	3,610,495.27
1885..	3,379,332	4,274,722	4,281,026.59
1886..	4,355,736	2,478,098	3,214,074.52
1887..	5,119,506	2,866,839	3,737,338.65
1888..	5,514,589	2,372,832	3,099,015.71
1889..	5,847,508	2,957,609	3,873,607.43
1890..	5,091,475	3,543,784	4,620,393.21
1891..	4,397,594	2,708,841	3,516,941.55
1892..	3,498,232	2,632,703	3,876,676.55
1893..	3,856,955	2,747,597	4,142,056.78
Total.....	49,749,711	33,939,833	\$41,904,493.96

Inland Revenue Department,
Ottawa, June 1, 1894.

Statement showing the quantity of malt liquor manufactured in Canada in each year and the duty collected from 1883 to 1893, inclusive:

Year.	Malt Liquor Manufactured, Gallons.	Duty Collected.
1883..	12,757,444	\$6,150.00
1884..	13,098,700	6,558.48
1885..	12,071,762	6,343.76
1886..	13,283,261	6,189.20
1887..	14,786,235	7,045.16
1888..	15,944,002	6,997.08
1889..	16,363,349	12,709.72
1890..	17,196,115	13,631.20
1891..	18,069,303	10,494.80
1892..	16,946,245	6,905.90
1893..	17,175,356	6,628.70
Total.....	167,690,812	\$89,654.00

Inland Revenue Department,
Ottawa, June 1, 1894.

Used also in Ontario during 1889—

	Lbs.
Ground apples.....	26,367
Cider.....	2,330
Alc.....	606
Apple pomace.....	58,069
Grape pomace.....	81,880
Sour wine.....	12,680
Leas.....	7,482
Totals.....	189,404

Used also in Ontario during 1890:

	Lbs.
Ground apples.....	62,415
Apple pomace.....	47,303
Grape pomace.....	38,958
Pear pomace.....	14,508
Leas.....	1,731
Glucose.....	2,330
Molasses.....	1,488
Totals.....	168,731

Statement showing the materials used in distilling spirits in the Dominion of Canada during the years 1883 to 1893, both years included:

Year.	Province.	Malt. lbs.	Indian Corn. lbs.	Rye. lbs.	Wheat. lbs.	Oats. lbs.	Offal. lbs.	Molasses. lbs.	Total Grain. lbs.
1883	Ontario.....	3,751,518	57,196,383	14,142,869	50,774	1,616,207			
	Quebec.....	2,414		4,995				392,476	76,789,751
	Totals.....	3,754,966	57,196,383	14,147,864	50,774	1,616,207		392,476	76,796,094
1884	Ontario.....	3,477,458	56,176,681	13,945,851	22,941	1,398,678			75,051,812
	Quebec.....	10,826	16,000	16,612		900		620,390	43,638
	Totals.....	3,488,284	56,192,681	13,962,463	22,941	1,399,578		620,390	75,095,450
1885	Ontario.....	3,057,519	48,780,129	10,176,666	1,101,837	336,298			63,542,408
	Quebec.....		300					3,826	300
	Totals.....	3,057,519	48,780,429	10,176,666	1,101,837	336,298		3,826	63,542,708
1886	Ontario.....	4,021,633	61,013,709	11,302,530	392,500	1,809,148		121,237	72,920,757
	Quebec.....	150	991					11,131	1,141
	Totals.....	4,021,783	61,014,700	11,302,530	392,500	1,809,148		121,237	72,921,898
1887	Ontario.....	4,527,937	69,129,563	14,324,795		1,548,464			89,531,159
	Nova Scotia.....	213,900	937,740	55,450		133,909			1,340,992
	Totals.....	4,741,837	70,067,303	14,380,245		1,682,373			90,872,151
1888	Ontario.....	4,213,914	72,567,601	11,530,004	2,255,241	1,274,207		85,093	91,925,090
	Nova Scotia.....	393,500	1,718,036	92,000	1,568	106,562		6,200	2,317,886
	Totals.....	4,607,414	74,285,727	11,622,004	2,256,809	1,380,769		91,293	94,242,976
1889	Ontario.....	4,321,918	75,590,925	14,861,967	99,078	1,227,531			96,099,424
	Nova Scotia.....	537,113	2,073,700	144,850		57,750		56,000	2,473,513
	Totals.....	4,859,031	77,664,625	15,006,817	99,078	1,285,281		56,000	98,572,937
1890	Ontario.....	3,795,087	64,614,721	13,164,711	26,600	992,564		100,760	82,733,443
	Nova Scotia.....	485,125	2,145,700	239,475		32,400		35,900	2,948,600
	Totals.....	4,280,212	66,760,421	13,404,186	26,600	1,024,964		145,660	85,682,043
1891	Ontario.....	3,103,274	54,424,473	11,764,655	3,000	136,214		72,430	70,206,316
	Quebec.....	5,003	11,151	8,290		13,065		13,954	58,368
	Nova Scotia.....	565,200	2,385,748	297,452		14,600		75,500	3,343,200
	Totals.....	3,673,477	56,821,372	12,070,397	10,906	163,879		101,884	73,606,914
1892	Ontario.....	2,487,205	45,305,601	7,008,006	2,163,663	649,705		38,370	57,643,656
	Nova Scotia.....	260,978	1,002,150	20,900		22,290		27,400	1,691,638
	Totals.....	2,748,183	46,307,751	7,119,866	2,163,663	682,005		316,770	59,335,294
1893	Ontario.....	2,781,387	48,979,881	9,789,085	702,247	648,968		18,400	62,919,871
	Nova Scotia.....	277,700	1,571,900	91,400		25,200		85,600	2,054,860
	Totals.....	3,059,087	49,551,781	9,880,485	702,247	674,168		104,000	64,974,731

Inland Revenue Dept., Ottawa, June 1st, 1894.

GOOD CITIZENSHIP.

The Quebec C. E. Union Preparing to Take Part in the Dominion Elections.

The Executive of the Quebec Christian Endeavor Union has issued a circular to the societies throughout the province, of which the following is an extract: "Good Citizenship has during the past two years had a prominent place among the principles of the Christian Endeavor movement. By 'Good Citizenship' we understand an active interest in everything that improves the conditions of life in your town, county, province and nation; it signifies a decided attitude and definite action antagonistic to every form of public evil; it means prohibition of the liquor traffic, and until this is obtained, the placing of all possible restrictions upon the accursed business, and the rigid enforcement of all laws relating thereto; it means the suppression of dishonesty in elections, and corruption in politics; it implies that every young man (as well as his seniors) should qualify himself as a voter, and that the ballot is a sacred trust from God, to be used always for the purpose of securing righteous government, municipal, provincial and national; it means that you, whether a voter or not, should do all in your power to secure the election to positions of public trust of honest men only, and to see that this is accomplished by pure methods.

"The approaching Dominion elections will afford an opportunity for the discharge of our sacred duties as citizens. In this connection, we endorse and recommend to Christian Endeavorers the platform of the Dominion Alliance, declaring for the support of such candidates only as will pledge themselves in favor of Prohibition."

HISSING HOT.

The Rev. Thomas P. Hunt was once lecturing, when a number of rowdies, who were present, attempted to hiss him down. Mr. Hunt, as everybody knows, is not easily scared "off the track," and, instead of being intimidated by this goose-like method of argumentation, he addressed the noisy ones as follows:

"Who are those persons attempting to disturb this meeting? Who are they? Oh! I see now. They are some red-nosed rummies; and they always hiss just so, when I dip their noses in cold water."

Mr. Hunt was never troubled with hissing again in that region.

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ADVANCED PROHIBITION.

The Movement for Independent National Political Action.

Intelligent Canadians who sincerely desire the promotion of sobriety and the overthrow of the drink trade are moved to political activity. The partnership between the state and the traffic must be severed. The divorce can only be secured by legislation.



FREDERICK W. WATKINS,
Hamilton,
President Advanced Prohibitionists.

Legislation can only be attained by the election of legislators publicly committed to the legislation desired. Prohibition is a political result and can only be reached through political operations. Neither of the great political parties is committed to Prohibition, and therefore, the movement



E. J. HOWES, Hamilton,
Secretary Advanced Prohibitionists.

for Prohibition, must be independent of, and to some extent antagonistic to the parties. This movement for independent political action is spoken of as "Advanced Prohibition."

The policy of Advanced Prohibitionists is to demand from the Provincial Legislatures increased restrictive legislation, and from the Dominion Parliament national Prohibition.

There are at least three organizations in Canada advocating this policy

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and heartily co-operating in the effort to carry it into practical effect.

The "Advanced Prohibition movement" has national headquarters in Hamilton, Ont. Frederick W. Watkins,



JAMES THOMSON, Toronto,
Treasurer Advanced Prohibitionists.

a merchant prince of the Ambitious City, is the president; E. J. Howes is secretary, and James Thomson, Toronto, is treasurer. A national advisory board is composed of these officers, with the addition of Rev. W. A. MacKay, D.D., Woodstock; Rev. W. Kettlewell, Paris, and W. W. Buchanan, Hamilton. The executive committee includes forty-five members, representing all the Provinces.

The Prohibition League of Manitoba and the North West is active in its own constituency, and was mainly instrumental in promoting affiliation with the great Patron movement. W. Redford Mulock, Q.C., one of the leading lawyers of Winnipeg, is the president; Mr. J. W. Vaughan, Winnipeg,



E. C. SIMONSON, Tuskett, N.S.,
President Prohibition Party.

is secretary, and Mr. J. K. McLennan, of Treherne, Man., is treasurer.

The Prohibition party of the Maritime Provinces occupies common ground with the League and the Advanced Prohibitionists. It has at least two independent candidates in the field for the House of Commons, and three or four party candidates who have declared themselves above their party

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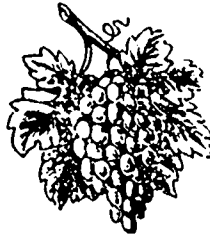
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ency in Manitoba has a Patron-Prohibition candidate for the Commons in the field already. In Ontario there are



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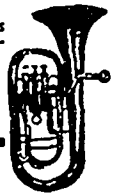
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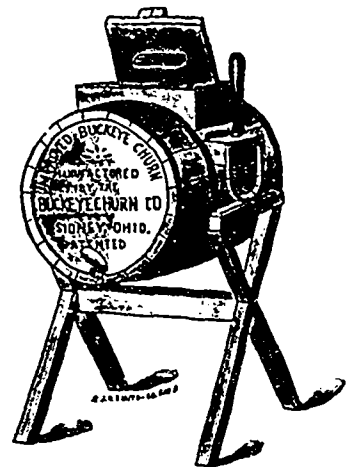
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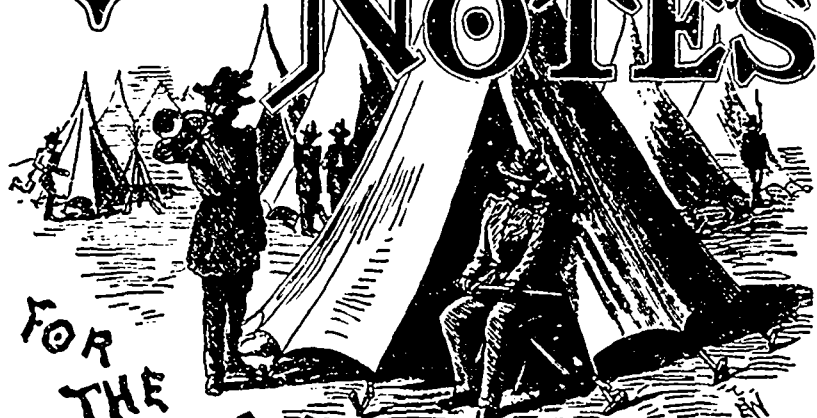
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two Patron-Prohibition candidates out in the two Oxfords, and all the Patron candidates are likely to espouse the cause of Prohibition. Hamilton has an independent Prohibition candidate in the person of W. W. Buchanan. New Brunswick has two independent Prohibition candidates for



J. K. McLENNAN, Trebetnae,
Treasurer Prohibition League.

the Commons—Young in Carleton and Flewelling in Queens. Nova Scotia has three Liberal candidates who are uncompromising on Prohibition, and have their party conventions behind them—Flint in Yarmouth, Spurr in Annapolis, and Forbes in Queens. The good work moves on.

THE LABOR PROBLEM.

In an address delivered before the New England State Commission, Boston, Oct. 9th, 1894, William Lloyd Garrison said:

"The state of things under consideration is not a natural one. Nature has not failed to offer ample opportunity for all the sons of men. Her bounty is excessive, and unless prevented from partaking of it, all the labor men can supply would be insufficient to meet the inexhaustible demand. Consider for a moment the situation. No famine troubles the land. There is no dearth of manufactured goods. Superabundance everywhere, crops, clothing, houses, begging for a market, and at the same time thousands of hungry, ragged and shelterless people asking public and private aid. Something keeps the hungry mouths from the food, the shivering backs from clothing, and the houseless from protecting roofs. The problem of your committee is to bring together what unjust law



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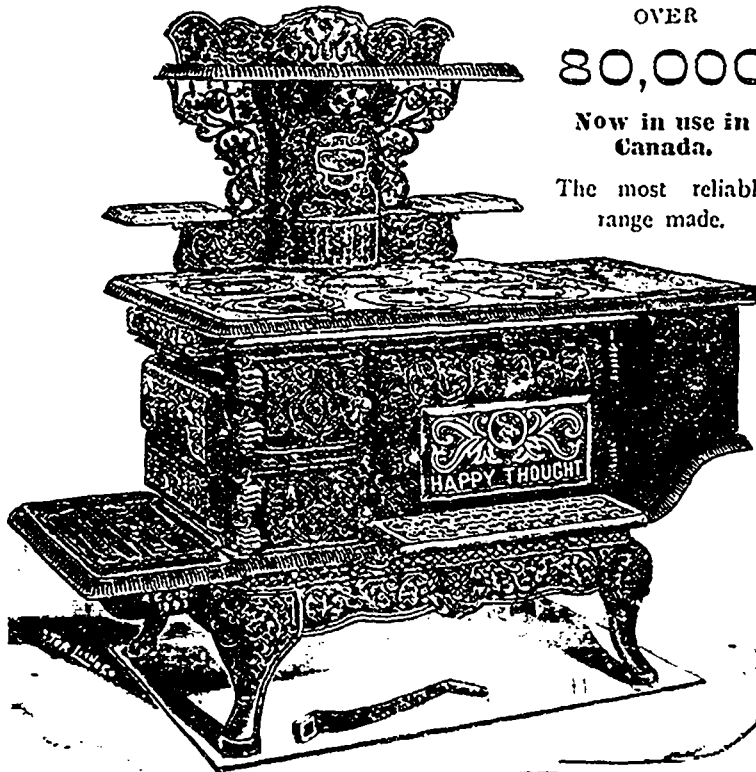
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and ignorant customs have violently separated, contrary to the evident designs of that unfailing wisdom which furnished the earth so abundantly for man's need.

"It is a simple quest, so simple that those who are looking for intricate reasons, for perplexing statistics, for ingenious devices of law to overcome the crying evil, are in danger of missing it altogether. They may not see the forest for the trees. Suppose a case. Encamped on the border of a lake are wayfarers dying for a drink. But the lake is private property and the owner fences it off. Is a commission needed to decide why the men perish of thirst, or what is the proper remedy to be applied? It requires neither education nor the study of political economy to solve this problem. Common sense and human equity say at once: 'Pull the fence down and let the poor fellows go, at the water.' Or they starve beside a covert filled with game and faint in sight of hare and partridge which it is death to touch. And yet you ask, 'What remedy?' And further. We who believe in the single tax do not propose that men shall simply take the things they need. We demand that they shall earn them, shall show that title of just possession which the exertion of human beings imparts to material changed from crude to available form. In right conditions we would have able bodied people work or starve. Under the present conditions we have to feed them because somebody is depriving them of the chance to work."

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