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THE GREAT TEETOTAL CRAZE!

Hamilton Clergyman Speaks Out Plainly and Vigorously Against Prohibition.

[From the Hamilton Daily Spectator]

where been a word more grossly preverted in its meaning and more ruinously mis-that word which at the present moment is on everybody's lips—the word temper-perance, we are assured, and from very high authority, is "moderation in all things," dard or established meaning. But temperance, according to the modern, a mixer ally received Canadian meaning, is abstinence from one, presumably, and the quite possable (and indeed too frequent) ignoring of all other forms of internal flows, a man may be a glutton, a sluggard, a slave of gain, a gross exaggerator, a manner of everwork, even an habitual har and adulterer in a word, guilty and properties in regard to everything under the sun, and yet, in the popular

term, be a sound temperance man.

It is moment concerned as to the lawfalness or healthfulness or otherwise of the highest; that for the moment is not the question. What I wish to make at the the word temperance; as now employed by, I suppose, at least 500 per let is an absurd and misleading mislomer, and so, as a protest against the strain absurd and misleading mislomer, and so, as a protest against the strain absurd and misleading mislomer, and so, as a protest against the strain absurd and misleading momentarity, for the sake of argument, the interference use of alcoholic liquors and the consequent bounded necessity for those, the worl would still be incorrect and misleading. It is the duty the same than making warning a very training who observes sun from profane swearing; yet we don't call the man who observes us. This is not a mere question of words or hames, or mere pedante they, but, as will be shown further or, a involves several vital prince

specification of the shown further on, it involves several vital principal view functionally or well meaningly pursued, must sooner or later. Truth is too sacred a thing to be trifled with; it cannot be sacrificed in purity to the best and noblest cause, and, it will assert itself though a poled on mountain. All the enthissasm or humanary, all the purest in in, all the high-soided determination to do lattle annother death at, all that is admirable and flovely in many in hydrial tretotal acknowled hathanak it unconscious, misuse of terms and the consequent constitutional hadron and the consequent constitutions with a same and certain ultimately discretions results.

In trace. Is rectoful an conductive to the less physical interests of mankind it instance, to that thing which is popularly supposed to be the crowning demonstrate, to quarty? What says the following table, recently issued. or existence, long-vity? What says the follow

But is it possible for anyone in his senses to accept such a statement as that: Is it authority of restraint—to make him a slave or a rebel. Virtue with the anyone who has had experience of life in Canada to believe that more than say five choice is impossible. Temptation is the touchstone of all character.

per cent of the entire death rate is due to excessive indulgence in intoxicating liquor elergyman of some experience, and one whose work has mainly laid among those ciases said to be most addicted to excessive drinking. I am not afraid to say that the percentage of tabitual frunkards in Ontario is exceedingly low. In a town of several thousand inhabitants where I have a shed all the halfstand and the latest and the latest and the latest at the latest and the latest orankards in Untario is exceedingly low. In a town of several thousand inhabitants where a sided all the habitand drunkards could have been counted upon the fingers. I could at an smooth give the habits from memory. An of this town, and others in which I have lived, and any criterion, not more at the outside than one per cent of the general population are using intoxicating liquors to an injurious extent, or at least to the extent of interfering with the discharge of the every dividuies of life. But, to indee from the stock statements of tectoral advocharge of the every day duties of life. But, to judge from the stock statements of tectotal advo-cates, at least 50 per cent of the general population are, if not actual drunkards, habitually using liquor to excess. Canadian society a sort of pandemonium of riot and drunkards, and every other man you meet more or less of a sot. Any cause that requires to be bolstered up with such wild, reckless misstatements can possess little in trinsic worth or strength. And all this sort of exagneration, included in as it is no middle guides and teachers, transparently alsurd as it exaggeration, included in as it is by public guides and teachers, transparently absurd as it nevertheless is, and bearing its own refutation on its face, is bound to have a demoralizing effect upon the general public, and especially the young and unreflecting, in making it lawful or excusable to sacrifice truth to make a point, and condoning any kind of safe falsification to the purpose of helping on a 'good cause.' We hear a great deal about 'Jesuitism' now a days, but what of that Jesuitism that has reduced exaggeration, distortion and downright falsi

4. Prohibition is essentially unjust, and opposed to all principles of British justice. It is 4. Prohibition is essentially unjust, and opposed to all principles of British justice. It is punishing one man for the sin of another, the sober man for the drunkard. Because, my neighbor gets drunk, I, who, can 'use without abusing,' must be deprived of my inalicnable right as a freeborn Briton! Because one man does not know how to exercise his rights, I must be torcibly robbed of mine! Because my neighbour is a lunatic, therefore I must be not under to straint! Because some one buys a razor and cuts his own or somebody else's through I must be allowed to shave! Because shops are occasionally tobbed, therefore every kep window must be covered up with an iron grating and the use of glass made illegal.

Even were drunkar is in an energious majority, say 87 per cent of the against explaining application. figution to a science?

Even were drunken is in an entermous majority, say \$7 per cent of the 454 would be grossly united, for the state has no right to tob a man of his digit would be grossly indust, for the state has no right to ton a man of his right to abuse them. It would be doing evil that good might come; it would be concluded principle of justice to meet an exceptional and an accidental state of thing the other way. The temperate users of liquor are enormously in the majority; they the other way. The temperate users of liquor are enormously in the majority; they are fen for one of immoderate drinkers; and yet we are a sked to deprive them of sacred rights to ignelic an insignmeant minerate. By an exact reversal of the principle of the old and well to such a sprat. To do a great wrong to be see out as infinitesimal benefit, to oppares them my to alcantage the few. A clumsier or in a schall is method of securing a desired result could not be well imagined. It would be 12 containing that no man should walk the streets unless gagged and handcuffed because a small personage of the people were addated to their and producity.

5. From the religious or units and stradpoint flust tectoral craze makes all fur evil. It involves the manufacture of new sins and the creation of what is practically a new religion. It is foster an odious exportises in these who, to ling themselves free to use stimulates, four it visit as of popular frustreism on the surger. This is maintened by the unworthy dodges are a suffer of gets, the sheaking tree, thesiving events, the immunicable stams, coasing to stately a creating large, and even gives a puration for real and requiress line the coare of types.

the off reserving passed as a consequency of the second of

Sput drinking to excess is consequency topolly dying out, and will, unless stimulated into the contract of the

Be it remembered; in conclusion, that the right to do right involves the power to do wrong must have one of and that the curtailment, beyond a certain point, of our liberty to do wrong must have one of and that the curtailment, beyond a certain point, of our liberty to do wrong must have one of and that the curtailment, beyond a certain point, of our liberty to do wrong must have one of and that the curtailment, beyond a certain point, of our liberty to do wrong must have one of and that the curtailment, beyond a certain point, of our liberty to do wrong must have one of and that the curtailment, beyond a certain point, of our liberty to do wrong must have one of and that the curtailment, beyond a certain point, of our liberty to do wrong must have one of and that the curtailment, beyond a certain point, of our liberty to do wrong must have one of and that the curtailment, beyond a certain point, of our liberty to do wrong must have one of and that the curtailment, beyond a certain point, of our liberty to do wrong must have one of and that the curtailment, beyond a certain point, of our liberty to do wrong must have one of and that the curtailment, beyond a certain point, of our liberty to do wrong must have one of and that the curtailment, beyond a certain point, of our liberty to do wrong must have one of and that the curtailment, beyond a certain point, of our liberty to do wrong must have one of and that the curtailment, beyond a certain point, of our liberty to do wrong must have one of and that the curtailment, beyond a certain point, of our liberty to do wrong must have one of and that the curtailment, beyond a certain point, of our liberty to do wrong must have one of and that the curtailment, beyond a certain point, of our liberty to do wrong must have one of and that the curtailment, beyond a certain point, of our liberty to do wrong must have one of and that the curtailment, beyond a certain point, of our liberty to do wrong must have one of and that the curtailment, beyond a certain point, of our l