

will furnish our readers both editorially and in carefully selected articles with the fullest and strongest facts and arguments in support of our movement. We will also have departments of the purest and best family literature, including tales, sketches, illustrated biographies of our prominent temperance workers, choice poetry, a casket of literary gems of beauty, worth, and fun, and a summary of the most important items of general news.

As a further inducement to those who have not yet given us their names we make the following offer: We will send *THE CANADA CITIZEN* till the end of the present year to *any five addresses for one dollar*.

One of the necessities of the great temperance reform in Canada is a central Publication House and general Bureau of Literature, to which our workers can apply for facts, statistics, arguments, and all needful literary equipment for their undertaking; and from which can be supplied, at any time, and in any quantity, books, pamphlets, tracts, leaflets, and all kinds of printed matter bearing upon the temperance question. For the purpose of supplying this need the Citizen Publishing Company exists. Its president is also the head of the Dominion Alliance; the secretary of the Alliance is its manager, and its directors are all gentlemen well known and deeply interested in the great and good cause. It was not thought desirable to have this business part of our work supported entirely by subscription, so the institution was founded as a joint stock company, and already our business is assuming such dimensions as to promise not merely a safe investment, but a fair dividend for our stock-holders. Further information in regard to this matter may be had by applying to the manager. There is still some of our stock unallotted, and for it we invite applications from those who are desirous of aiding one of the most important branches of temperance work. They can do so in this way with benefit to both the cause and themselves.

### Selected Articles

#### THE SCOTT ACT CONTEST.

In conducting the Scott Act campaign the friends of temperance have not only been wonderfully energetic, but they have shown that they can avail themselves of all legitimate means best adapted to the furtherance of the object in view. They have utilized the platform and the press with considerable assiduity, and with much effect. In the propagation of sound ideas on the question at issue there has been little apathy. The friends of the cause have evidently realized the importance and gravity of the occasion. They have been provoked to zeal and diligence by the strenuous efforts of the opponents of the Act.

Opposition has almost exclusively come from those immediately interested in the continuance of the present state of things. A stray philosopher here and there has urged the old and time-worn arguments that prohibition does not prohibit, that personal liberty is interfered with when prohibitory legislation is enacted. A gentleman engaged in the liquor trade has been writing a series of letters addressed to clergymen, with the avowed purpose of demonstrating that the Bible countenances the use of strong drink. Able, eloquent and subtle pleas on behalf of slavery were urged by southern divines, but in spite of their exegesis, that foul blot on modern civilization was swept away, and who could be found arguing biblical support in favor of "the sum of all the villainies" in our time? Many who pleaded passionately for slavery before 1861, are now, in their calm, declining days, devoutly thankful that the cause of slavery has been wiped out, even at the cost of blood, and tears and treasure. So it will be a few years hence, when the manufacture, importation and sale of intoxicating liquor has been extinguished by peaceful legislation in Canada.

Many non-abstainers are thoroughly in sympathy with the Act. They are candid enough to see the awful consequences which the traffic entails, and are perfectly willing that a measure designed to mitigate the curse of intemperance should have a fair trial. A few doctrinaires outside of the

circle whose interest it is to maintain the existing trade in strong drink, may continue to theorize, but the question has become too practical and pressing to be influenced by secluded dreamers. It is all very well to excogitate objections to a peculiar measure of social reform, but these gentlemen would be listened to more patiently and respectfully if they could substantiate their objections to the Scott Act by proposing one more effective. Until such a scheme is matured—a scheme that will permit a free sale and a free use of intoxicants, and at the same time lessen the evils of intemperance, and prevent the infringement of personal freedom—the best thing that can be done is to use the legal means provided for the suppression of intemperance. The best means at present possessed is the Scott Act. The duty of the hour is to secure its adoption and enforcement. *Canada Presbyterian*.

#### DRINKING HABITS UNSOCIAL.

The evils of intemperance furnish a topic sufficiently hackneyed; but I wish to deal with an aspect of the question that is somewhat less familiar. I am not discussing the rule of abstinence; nor denying that there may be a legitimate use, dietetic or even convivial, for alcoholic beverages; nor considering the question as a moralist, nor as a physiologist; I would simply call attention to the unsocial effect of the drinking habits now existing among us. Let it be admitted that many persons use alcoholic beverages without being injured by them; with that form of use we have nothing to do; we are dealing now with intemperance in the strict sense of the word—with that use of ardent spirits which is on all sides admitted to be excessive and injurious. When a man uses alcoholic liquors in such a way that his property, be it large or small, is rapidly diminished, and he goes every month a little nearer to want and dependence; when he uses them in such a way that his physical and mental energies are impaired, and his power of caring for himself and those dependent on him is sensibly lessened, all will allow that his use of them is pernicious. The harmful effect upon the individual does not need to be dwelt upon; it is the effect upon the common weal that we are now considering. It is plain that one who has a surplus, large or small, and who consumes it in indulgences which yield no benefit to himself nor to any other person, violates the fundamental law of society. The surplus thus consumed would have served him, and those dependent on him, in future sickness or infirmity sure to come; the destruction of this surplus brings him to the verge of pauperism, and makes it probable that the time will come when he, and perhaps others whom he ought to support, will be a charge upon public or private charity. In short, such a waste of savings reduces the waster to that condition in which, as soon as he is overtaken by sickness or misfortune, he will be able to make no proportionate return for the services that he will require. But society depends, as Mr. Spencer tells us, on the ability and disposition of the individuals composing it to make such a proportionate return. If all men were in the condition to which this man has reduced himself, society would be impossible.

What is true of one who wastes a surplus that he has earned or inherited, is equally true of one who consumes upon this unnatural appetite all that he earns beyond what is necessary to sustain life, so that he never gains a surplus, and always lives on the edge of pauperism.

Still more unsocial is the conduct of one who spends on this indulgence more than his net income, incurring bad debts for the necessaries of life to his landlord, his grocer, his tailor, and thus devouring the savings of his thrifty neighbors.

Still more unsocial is the conduct of one who ruins his health by his drinking habits—thus not only disabling himself for self-supporting industry, but entailing on his offspring enfeebled and morbid physical constitutions, predisposing them to insanity or vice or pauperism or crime. If, at the same time, the home in which these children are being reared is so squalid or so disorderly that there is small opportunity for them to learn those lessons of self-respect and self-restraint by which men and women are fitted for citizenship so that by environment as well as by organization they are crippled and degraded—the unsocial effects of this vice will be set in a still stronger light. And when, as the result of such drinking practices, the man is often led to direct encroachments upon the persons or the property of his neighbors, the fact that he has become an enemy of society scarcely requires further demonstration.