

and a great deal more; all that is good in the license law is to be found in the Scott Act and a great deal more. The electors are simply asked whether they will keep a law with a great deal of bad and very little good, or take instead of it a law with a great deal of good and very little bad.

Violent assaults are just now being made on the Scott Act by anti-temperance orators, because they have discovered that it permits specially licensed persons, who raise grapes and manufacture them into wine, to sell this wine in quantities of ten gallons, or less if required for sacramental or medicinal purposes. We regret this weak point in the Scott Act, but it is a great improvement upon a similar clause in the Ontario license law which allows manufacturers of native wines to sell them in smaller quantities, and without any license.

The Scott Act is being assailed on the ground that where it is in operation violations of it occur, and that it is not thoroughly enforced. The same is the case with the license law. There is no Act in our statute books so persistently and systematically disregarded. It is a well known fact that nearly everywhere the law against liquor selling on Sunday is violated most shamelessly.

The Scott Act is easier of enforcement than the license law. It is less difficult to prohibit a man from selling, than it is to fix and watch and enforce regulations as to how he shall sell. Thirsty men around, liquor in the bar near at hand, friends to be accommodated (or at least gratified), and money to be made; these are all temptations to the licensed dealer to sell when he is forbidden to do so by the law. The Scott Act makes the temptation unlawful as well as the offence. A law that is uniform in its operations must command more respect because of its consistency, than a law that is intermittent. In its nature, in its character, in its consistency, and in its interdiction of temptation to its own violation, the Scott Act has vast advantages over license law in respect of adaptation for enforcement; and experience fully bears out these conclusions.

The Scott Act provides machinery for its own enforcement, and in addition to this all the machinery for enforcing the license law is brought in to assist; so that it is not only inherently easier of enforcement, but it has better provisions for its enforcement than the present anomalous and comparatively ineffective system.

We heartily agree with our opponents in their commendation of the good that license laws have done. It was the earnest effort of thoughtful temperance men that secured all the benefits that those laws confer. We have tried the working of the principle that those laws embody, and we are so well pleased with the experiment that we now ask the people to carry these principles a little further. Everything good that has been said of license law, everything that can be said in favor of license law, is a still stronger argument in favor of the Scott Act; and everything that can be said against the Scott Act is a stronger argument against the license system. There might be consistency in anti-temperance agitators who would advocate abolition of all restriction, and the unregulated and unlimited curse of free trade in drink; but license law advocates must either be utterly inconsistent or else give the Scott Act a hearty support.

MINISTERS AND THE SCOTT ACT.

The anti-temperance agitators are lecturing ministers on their duty in the present crisis. They seem to think that those men who more than all others are supposed to be anxious about the moral progress of the community, and whose lives are devoted to work for the glory of God and the good of their fellow-men, that these men should sit still and fold their hands, and have the seal of silence set upon their

lips, simply because the question at issue is to be decided at the ballot-box. Why, the Gospel of freedom and truth has given the people the ballot box. The church has fought against and overthrown the tyranny of by-gone days that would have people kneel in abject slavery before the dominant selfishness that arrogated to itself all right to legislate and power to govern. The men who have fought for the rights we enjoy, and who taught us the glorious truths that inspired us to fight for those rights, are told that they are meddling and out of place if they advise us in the exercise of those rights. Canada is to be congratulated to-day on the refusal of her ministers to even notice such impertinence. It is the same selfishness that strove to stem the Ephesian reformation, and would have muzzled the preachers who spoiled the idol-making business. It is the same cruel despotism that would have silenced the ministerial teachers of truth in the old slavery days. One of the most hopeful features of the fight to-day, the galling weakness that the whiskey-party feels, is that it has so little influence over the men who minister to the people's spiritual needs. The liquor traffic has entrenched itself in our statute books, it has bribed our parliaments, it has dictated to us what shall be our laws, and who we shall have to enforce them. It has spread over our social life a pall of misery and ruin, and made the ordinary transaction of business and even our holiday merrymaking all tributary to its unholy greed for gain. Thank God it cannot bribe our pulpits, it has failed to overawe our churches. The strength of our cause to-day is in its endorsement by our ministers and religious organizations, and our victory will be emphatically a victory of truth and love over tyranny and avarice.

One of the inconsistencies of our opponents is the bitterness with which they denounce Scott Act advocacy by ministers, and the eagerness with which they seek for, and the childish exultation with which they parade any ministerial utterance that can at all be twisted so as to look like an approval of the license system. They even misrepresent some of our best and most faithful clergymen, and then trumpet everywhere the announcement that a minister has pronounced against the Scott Act, and therefore it must be bad. The Scott Act movement commends itself to the clearest judgment, the keenest business prudence and the purest philanthropy of our communities, and the favor it meets with from ministers speaks volumes both for it and them. They are our best citizens, they are as a class our most unselfish advisers, they know better than any others the terrible evils that the liquor-traffic entails, as Christian ministers they are giving it their encouragement, and as Christian citizens they will give it their votes.

Selected Articles

SOCIETY AND THE SALOON.

Two significant episodes occurred on the same day in this city within the past week. A speaker addressed a meeting of liquor dealers, and told them that "saloons are a benefit to the community," and said that the temperance movement was "a scheme of the rich to crush the poor." Elsewhere the agents of the Society for the Prevention of Cruelty to Children were rescuing the helpless little ones of two families from the neglect of drunken mothers. Perhaps it is only to audiences of liquor dealers that any speaker would venture the assertions above cited; would claim for the agency that degrades even maternity the character of a benefit. Perhaps it is only before such an audience that any speaker would describe the temperance movement as a scheme of the rich to crush the poor. To crush the poor! Ask the poor, bloated wretch whose conscienceless appetite has broken up his home, killed his wife, sent his children adrift, alienated his friends, destroyed his opportunities, blasted his existence, if he believes this. Ask the haggard wife of the drinking artisan, as she strives at the