

The Canada Citizen

AND TEMPERANCE HERALD.

A Journal devoted to the advocacy of Prohibition, and the promotion of social progress and moral Reform.

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This number is sent to many friends whose names are not yet on our subscription list. Will they kindly aid our enterprise by forwarding their dollars and addresses? It is desirable to subscribe early as we propose making every number well worth preserving for future reference and use.

All communications should be addressed to

F. S. Spence, Manager.

TORONTO, FRIDAY, JULY 6, 1883.

THIS NUMBER begins a new volume of THE CANADA CITIZEN. Former subscribers will notice a great improvement in the shape, size, type and general mechanical arrangement and finish of their paper. Its reputation for literary excellence and moral tone, will be fully sustained. The past has taught us that the work we have taken in hand is both needed and appreciated. We shall endeavor to perform it faithfully and well. Becoming wiser with further experience and kind advice, as well as stronger from better support, we hope to still grow in every respect in which growth would be improvement. Our ideal is a weekly newspaper equal to anything that can be elsewhere procured, in the combined points of elegance, cheapness and interest, a repository of choice literature and useful information; and at the same time an unflinching champion of all that is pure and good, no matter how humble, unfashionable or weak, and a fearless assailant of all that is wrong, no matter how firmly buttressed by wealth, position, or misdirected mental power. This ideal we trust to realize, as far as it can appropriately be realized, by a journal intended for fullest perusal and freest comment in the best and purest Canadian Homes.

THE PLAN OF THE CITIZEN embraces the twelve subdivisions detailed below, besides a directory of the leading Temperance and Prohibitory organizations:

I. Terse editorial articles on the leading moral questions and movements of the day, special attention being given to those bearing upon the suppression of the terrible evils of intemperance.

II. Selected articles of a like nature and tendency.

III. Original contributions of a similar character. We expect to have articles in this department from the pens of our best and most advanced thinkers and workers in the interests of moral progress and reform.

IV. Correspondence expressing opinions or discussing action upon the same lines.

V. A carefully edited column of the freshest general news.

VI. Reports of the progress of every phase of temperance agitation and work, in the different parts of the Dominion.

VII. An epitome of public opinion on important topics, in the form of brief extracts from the latest utterances of the leading press, and of prominent and reputable public speakers.

VIII. The Ladies' Page, a department of special interest to the gentler sex, including accounts of all public movements affecting women as a class, or more particularly carried on by them.

IX. Book notices, reviews and general records of current literary life and progress.

X. Tales and sketches of a choice and elevating character.

XI. A casket of literary gems, oddities, and fragments of every sort.

XII. Useful and attractive columns, specially edited and written to meet the wants and wishes of our girls and boys.

THE CANADA CITIZEN, as a whole, will be a complete armory of argument, fact and suggestion, indispensable to those who would prove themselves fully equipped warriors in the terrible conflict that now so certainly impends.

MISDIRECTED MENTAL POWER has been mentioned as one of the buttresses of evil; it is often the cause and sometimes the fact of a great wrong. There is very little, if any, advocacy of what is bad and opposition to what is good, that really comes from malevolence. Nearly all our errors are misconceptions of truth. Frequently through ignorance or weakness we fail in perception and judgment. Often, when we might discriminate better than we do, we allow our opinion of a fact or an idea to be affected by our feelings towards other facts or ideas with which the former has become associated.

Probably no man ever hated pure and true religion, though many men hate ideas repellant to them, that they believe to be a part of religion, and believing this they abjure the whole system as bad. Certainly no atheist ever had the same conception of God that a devout Christian has.

Good and evil are so continually found together that the utmost care is needed to distinguish between them. The good is overlooked in reckless condemnation of the connected evil, and we pull up the tares and the wheat together. Herein is the weakest point of moral enterprise. We crusade with iconoclastic zeal against prejudices, without appreciating the solidity of the foundations upon which they rest, and waste our strength in making them blinder and stronger. We vainly and foolishly fight the flood when we might seek out its source and close the sluice-gates.

Herein is an important lesson for would-be radicals. To be a good reformer, you must be first a staunch conservative; and when you would assail some citadel of wrong, first enquire of what right it is a perversion, for a misstated truth is the stronghold of every lie.

THE DOMINION LICENSE ACT, for example, comes in for a great amount of fulsome adulation, as well as reckless abuse. It has merits that its opponents cannot appreciate and demerits that its friends cannot see. We do not now discuss the disputed question of jurisdiction; the details of the act we shall examine at a future time; at present we refer simply to the fact and general character of the measure. No doubt, as an instalment of restrictive legislation, it goes a long way, further perhaps on the whole than any of the provincial licensing laws that preceded it; but along with this restriction it contains a great amount of permission that is dangerous and bad. It has clause after clause, section after section, prohibiting the sale of liquor as a beverage, at certain times, in certain places, to certain persons, and by all but a small fraction of the community. This is right, but why stop here? The sale that does harm on Saturday evening, cannot do good on Monday evening. If it is wrong to sell a drunkard the beverage that has made a degraded sot, can it be right to sell a sober man the beverage that will make him a degraded sot?

A license implies permission and authorization. The liquor traffic is a curse and a disgrace to the community, and law ought not to permit and authorize what is a curse and a disgrace. It ought to suppress it. The enactors of the Dominion Licensing Act felt this. Consciousness of it influenced them at every step they took and compelled them to give us a law restricting and curtailing the traffic that it only professes to regulate. This Act, like every other license Act that we yet seen, is such a combination of permissions and interdictions, that it might almost as well be called prohibition as license. We are thankful for the good that has been mixed in with the evil, but we must carefully distinguish the one from the other.

We are frequently told that the Crooks Act, upon which the new Bill was modeled, has done much to diminish drunkenness and its attendant evils. Now the Crooks Act can have lessened intemperance only by restricting the sale of liquor, and this restriction has certainly been accomplished by the operation of the prohibitory clauses that are in the Act, and not by the operation of those that are permissive. It is argued, that by the working of the former men are kept sober, and everyone will admit that the latter provide facilities for getting drunk. True, facilities for getting drunk do not compel drinking, neither would gambling house licenses compel gambling. Permits to keep heaps of rotting garbage in our public thoroughfares would not compel our citizens to build up and keep such disease-engendering nuisances, but the permission would provide facilities for the production and propagation of all sorts of noxious germs of plague and