

## THE HERALD

WEDNESDAY, JULY 1, 1885.

## Violence.

The Examiner says that "the Herald is to the rescue of the liquor dealers and the unlawful liquor traffic." The Examiner bears false witness against its neighbor, which is a brand of the Deceitful, and a more serious offense than an infraction of the Scott Act. It insinuates what it dares not declare. Why does it not say at once that which it is anxious to lead people to believe, that we are the "organ of the rum-sellers"? We are as much opposed to intemperance and to the unlawful liquor traffic as is the Examiner, and if we do not know better, it is because our need in the cause of temperance is any less than that of our contemporary. Our columns bear testimony that, time after time, we have deplored the fact that the land was being openly violated, and that drunkenness, instead of diminishing, was sadly on the increase. At the proper time we pointed out that the Scott Act, as a remedial measure, had been an utter failure, and we advised the adoption of other means. Our advice was unheeded, and we are not responsible for the consequences, but our words, day after day, have been verified by the scenes which we observe among us. Is intemperance decreasing, and are there fewer rum shops than when we gave a licence law? The Examiner and other advocates of the Scott Act promised us last autumn before the election, that were that measure again adopted, more effective means would be employed to enforce it than we have now. We ask the Examiner where is the improvement. Eight months have elapsed since the election, affording ample time to the authorities to enforce the Act. Rightly had they desired to do so. Four years have gone by since it became law in this city, allowing its friends sufficient opportunity to display its effectiveness as a temperance weapon. But what do we find? The Examiner censuring the Dominion Alliance for their spathy, and admitting that the Act is every day and every week showing its ineffectiveness as a temperance weapon. It is a mistake to think that which took place at Sherwood Cemetery a few weeks ago? Had we a licence law, the "legalized traffic in liquid damnation" would be held accountable for the deed—we must not be understood as charging the blame upon the Scott Act.

There is too much temperance after the Examiner style, talked in Charlottetown. The use of God for a law prohibiting the sale of liquor while it mocks Him by not enforcing the law; and there is far too much intemperance, after the Examiner style, indulged in, when—intemperance of language, which calls names and indulges in low, vituperative language—which condemns the man who, using liquor in moderation, cannot see eye to eye with the prohibitionist. The use of intemperate language is unnecessary and possibly hurtful, but we are not going to pass judgment upon the thousands of better men who believe in the use of it. It is their vice without excuse. It is this violence of language which, levelled at the character of honest and respectable men who dare to differ from the total abstinence, is doing vast harm to the cause of temperance.

There are great differences of opinion as to the best method of stemming the tide of intemperance, and because we have not adopted the Scott Act last autumn, we have been denounced as a hypocrite and our conduct and motives grossly misapprehended. But we are fortunate in being in good company. Not long ago, transferred to our columns the utterances of Archbishop Lynch of Toronto, an eminent prelate of the Catholic Church, upon the subject of the Scott Act. We have the liberty of quoting the opinion of the Rev. Principal Grant, a distinguished divine of the Presbyterian Church, which he expressed the other day before the General Assembly of his Church convened in Montreal. He said:

"These were various currents of opinion on this subject, and they (the Scotch) should have taken into account the various and reasonable and moderate, instead of forcing men to adopt extreme opinions, which was only one opinion among them with regard to the sin of intemperance, but made it a matter of conscience, and that there were greater evils than intemperance, and that the measure was just as strong in its advocacy of the hatred of intemperance as the more extreme measures, as they were with regard to the end to be attained, which was to get the community, that they might differ as to the means that were calculated to attain that end. Was moral terrorism to be exercised upon men who were not long ago transferred to our columns the utterances of Archbishop Lynch of Toronto, an eminent prelate of the Catholic Church, upon the subject of the Scott Act. We have the liberty of quoting the opinion of the Rev. Principal Grant, a distinguished divine of the Presbyterian Church, which he expressed the other day before the General Assembly of his Church convened in Montreal. He said:

"The people of Belfast and surrounding districts do hold the Local Government responsible for neglecting their interests, as they are only the power to insist that some immediate steps be taken to put these important factors in a safe condition for man and beast."

The Rev. Mr. Grant's words are a warning to the Local Government, which he says is responsible for neglecting their interests, as they are only the power to insist that some immediate steps be taken to put these important factors in a safe condition for man and beast."

There should, therefore, discuss every phase of the question, or as Mr. Grant says, "it was better to substitute light than to suppress the truth, and to try to suppress the natural appetite." There might be temporary success, but it would be at the expense of the future, and the thought he would live long enough to see the result. The question of the Scott Act, which was supported by some men, as Rev. Dr. Leung, Dr. J. McDonald of Toronto, Robert Campbell of Montreal and John A. Macdonald of Ottawa, was not the

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