

1. Of these forty-nine victims, there were five who had only drunk wine or beer.
2. Forty-five out of the forty-nine had been consumers of tobacco.
3. "All but one had been well educated, eight having been through a college curriculum."
4. "The principal difficulty had been after the discharge of the patients from the Home, presented mainly by the temptations afforded by our dangerous drinking customs and by the lavish profusion of licensed traps for the weak."

The fact that there are very few suggestions for the amendment of the Scott Act is strong evidence of the care with which the Act was formed, and the effectiveness of the law in attaining the ends that its formers had in view.

The fact that so many efforts are being made to emasculate the Scott Act in the interests of the liquor traffic, is also strong evidence that the law is doing precisely what it was intended to do, namely:—to cripple, weaken and curtail the ruinous drink business.

There are two slight defects in the Scott Act that are evidently the result of mere oversight, and that ought to be remedied.

One of these is the absence of any provisions for applying the Act to territory in which there is no county municipal organization. This is being dealt with by special legislation for British Columbia and Manitoba. It ought to be dealt with by a general amendment that would apply to any part of the Dominion. There is, in the Province of Ontario, a good deal of unorganized territory, the people in some parts of which are crying out for relief from the drink curse, and would gladly have availed themselves of the Scott Act if it were within their reach.

The other defect lies in the fact that although the Scott Act cannot be repealed until it has been in operation for three years, a vote on the question of repeal may be taken before the Act has had an opportunity of showing what it can do. The law should prohibit not merely repeal but also voting on the question of repeal before the Act has been three years in operation.

We have frequently urged upon our readers the importance of imparting sound temperance teaching to our girls and boys. No other department of work is so effective and hopeful as this, and none so permanent in its results. There ought to be a pledge book in every Sunday School in the land; there ought to be, in connection with every church, a band of Hope, where lessons would be given on the nature and effects of alcohol. We have much pleasure in calling attention to the following recent statement by Rev. Dr. Cuyler in reference to this important matter:—

"When I was at Jericho, I saw Elisha's fountain, and I remembered the biblical account, how, when the people of the neighborhood complained that the water was bad and the land barren, they were told, 'Go and salt the fountain.' They did so, and the water became good and the land fertile.

"A similar counsel is needed to the friends of temperance:

GO BACK AND SALT THE FOUNTAIN!

The fountain of all results is the youth of the country. Carry temperance work into every home and to every child in the land, that is the most important business for temperance workers. Put the grip of abstinence on the young before the grip of alcohol has a chance to get at them, on the principle that an ounce of prevention is worth more than a hundred pounds of cure."

On another page we print a letter from Rev. C. L. Inglis, referring to an article that appeared in THE CANADA CITIZEN in February. The article referred to spoke strongly in commendation

of the C.E.T.S., mentioning the fact that it has been a powerful aid in some places to the adoption of the Scott Act. We did not assert that the C.E.T.S. is a prohibition society. We knew better. The writer of this article was an officer of one of the first branches of the C.E.T.S. formed in Canada twelve years ago, and we would not, and did not, misrepresent the organization in any way. Our remarks on the occasion referred to were based upon some extracts taken from a lengthy article in one of our exchanges, the *C. E. T. Chronicle*, Mr. Inglis had kindly sent us an extra copy of the paper, and called our attention to the article. We heartily and thoroughly sympathize with the motives, the objects, and the methods of the C.E.T.S., and we are as anxious as anyone could be that these motives, aims and methods should not be misunderstood. The organization has enlisted as temperance workers men who were not before temperance workers, and the influence of these men is now against drinking customs, where it was before in their favor. Naturally these men generally fall in with the Scott Act movement, although their society has not made any pronouncement in its favor. We regret that the writers of some of the quotations in Rev. Mr. Inglis' letter are not so moderate and accurate as Mr. Inglis himself, and most of his co-workers are. They very unfairly misrepresent Sir Wilfrid Lawson and his supporters, when they represent the latter as believing that under prohibition crime and poverty will be unknown. We are all working for the same great result—the alleviation of the terrible evils of intemperance, and prohibitionists can work with non-prohibitionists towards this end.

Our correspondent makes a statement that true temperance is self-control. This is precisely the term that we have used in defining temperance for many years. True self-control involves the subordination of the impulses and appetites to reason, will, and moral principle. There is no temperance in the gratification of an appetite. Temperance comes in at the point where that appetite is controlled. In relation to things that in themselves are good, temperance means abstaining from excess; in relation to things that in themselves are bad, temperance means abstinence altogether. We believe that alcohol is dangerous and injurious as a beverage altogether, and that in relation to it total abstinence is the only position consistent with complete and wise self-control. Let us all accept the self-control definition of temperance, and let discussion concentrate where it ought to concentrate upon the nature and effect of alcoholic beverages. Here it is that the marrow of the whole matter lies.

There is a body politic as well as a physical body. We have a natural life as well as an individual life. What alcoholic liquor is to the body physical the liquor traffic is to the body politic. We believe the liquor traffic does incalculable national harm, and that true temperance means not only abstinence for the individual but prohibition for the state.

The C. E. T. S. does believe in law as an auxiliary in its noble fight against drinking customs, and also in the fundamental principle of local option. Notice the following resolution unanimously adopted at a recent session of the Manchester Diocesan Executive Committee:—

"That this Executive has heard from its representative, with great approval, that, as the result of the conference between the legislative Sub-Committee and Members of Parliament, the Bill of the Church of England Temperance Society, which provides for large and progressive restriction under local popular control by specially elected licensing boards, is to be introduced at the earliest possible date into the House of Commons by Messrs. E. Stafford Howard and W. H. Houldsworth."