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TRUE TEMPERANCE.

(Continued from page 3).

an individual publicly intoxicated than that of a man fiercely denouncing the most moderate or occasional indulgence in the "accursed thing," while privately and surreptitiously habitually indulging himself in its use. The tendency of prohibition to destroy respect for the majesty of the law, to make otherwise law-abiding, law-respecting citizens lawless and law-despising, was during the late reign of the Scott Act made abundantly and most deplorably plain. Such an enactment simply puts a premium upon lawlessness; taking away a man's inalienable birthright and making its exercise a crime, it invites contempt for the law, it is a standing provocation to lawlessness, a perpetual challenge to his sense of personal freedom. Thus the law becomes an odious and contemptible thing, to break which were something less than blameworthy, if not a positive duty; or at all events, if not a duty, something devoid of the faintest suspicion of blame. Under such circumstances people, especially the young, become inculcated with a contempt for all law. If it be right, or at least not blameworthy, to break one law, it cannot be a deadly sin to break another. With the daily spectacle before their eyes of decent, respectable people deliberately and openly violating the law, what can we expect but that in their eyes the law in general will lose all its sacredness, as something that for its own sake is unworthy of the smallest personal sacrifice, and only to be obeyed under compulsion or for some purely personal advantage? Hitherto Canadians have been favorably distinguished for their law-abiding disposition and their general reverence for law-

fully constituted authority. How long this would continue under the demoralizing effect of such an act is, to judge from past experience, very doubtful. Prohibition, therefore, in whatever form it may present itself, violating as it does a man's personal rights, suggests and invites its own violation, and is a standing incentive to a lawlessness that must ultimately spread and undermine and overthrow all reverence for the law in general. If, by interfering with and curtailing the reasonable liberty of my son, I make my law odious, or if by subjecting him to absurd and childish restrictions I invite and render excusable his disobedience, I lay the axe with my own hand to the root of my authority. So it is with the State. It is humiliating to reflect that in this year of grace and enlightenment, a large number of intelligent people can be found to advocate the re-enactment of sumptuary laws; such laws as no doubt are necessary in an imperfect state of civilization; and which, for instance, as have been found needful for the partially civilized Indian, who is supposed to be in a state of childhood, and who, therefore, is non-actionable and cannot purchase liquor. Which reminds me of a good story told me by a friend of an observation made to him by an Indian of the Moravian Reserve at the passing of the Scott Act. Quoth the dusky son of the forest, with a solemn chuckle, "Scott Act passed; white man same as Indian now."

THERE HAS BEEN IMPROVEMENT.

During my residence of over twenty years in this country there has been a great improvement in regard to the general sobriety of the community. Drunkenness is now becoming an exceptional thing, and is not one-quarter as prevalent

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