

on every man, without referring to others, whereas it is its greatest glory that it is frequently the sacrifice of an *innocent* gratification by persons who could use it innocently, for the good of others. No one who has any but the most contracted view of human life, can help admitting that wine and other mild alcoholic beverages appear to have a place of their own in *normal* human life,—and that even the stronger and more dangerous are like medicines, at times useful and even necessary. Therefore Mr. Macdonnell was perfectly correct in calling total abstinence an exceptional remedy for an exceptional state of things which prevails in Canada, but does *not* prevail in every quarter of the world. He and many others fully admit that it is the best and safest course in this exceptional state of things; but think it would be still better, and a *possible* state of things not to be despaired of, that every individual should be so guided and ruled by Christian self-control as to be able to use without abusing that which is bad only because of its abuse. But, so far as human appearances go, this state of things is yet far in the future; and just because so many individuals carry heavy weights in the shape of mental and moral weakness, hereditary predisposition, lack of moral training, &c., &c., would I and many others like to see them guarded, until a fairer start could be made, by the wall of Prohibition if

that could be secured and carried out by the consent and moral support of the community; the stronger being willing to bear the burden of the weak. But as this,—the Christian law of self-sacrifice, is the principle on which those who might safely use alcoholic beverages, deny themselves their use, it is obviously out of place to attack those who do not feel called to make the sacrifice as if their moderate use were wrong *per se*. I, for one, though a total abstainer myself, am rather glad that that *every* one else is not one, for it seems necessary to keep some people in mind that the thing *can* be used without being abused. And it cannot be fairly said that the example of the moderate use *encourages* others in the *abuse*, although it is for each one to consider whether his example and influence may not lead an unwary brother into paths in which *he* at least may stumble and fall. It is a question of which every one must be fully persuaded in his own mind; and while I decidedly regard total abstinence, as a *practice*, as the safer course in the special circumstances of our time and country, I would heartily welcome temperance associations on a wider basis than that of *pledged* total abstinence, and would heartily join hands with all who would in any mode, positive or negative, give their aid in the great battle against the foul fiend Intemperance.

F.

## BOOK REVIEWS.

*Bricks Without Straw.* A Novel, by ALBION W. TOURGEE, LL.D., author of 'A Fool's Errand,' &c. Montreal: Dawson Bros., 1880.

Judge Tourgee has been better than his word. His title-page promises us a novel, and he gives us besides a rather elaborate study of negro character and an historical sketch of southern society since the close of the war of secession, with ample and detailed accounts of State Legislation on the 'coloured question'

thrown into the bargain. In form perhaps the mixture is a little heavy, the 'baking powder' does not seem to have worked evenly so as to leaven the whole lump, which consequently remains rather doughy in parts. For instance, after an impassioned love scene between Hesden Le Moyne, the high spirited Southern gentleman, and Mollie Ainslie, the beautiful little Yankee 'school-marm,' who offends the neighbourhood by demeaning herself to teach 'niggers,' it is a come down to find a chapter on Hesden's