

bells and music sounding, wine and ale flowing in rivers to the health of him whose return was the return of *peace, of law and of freedom.*"

Prohibitionists claim the liquor-law to be a progress.

But progress does not know an illogical, momentous, grievous, revolutionary crisis. Progress is not allied to law-breaking or to law demagogism. To give the individual more liberty and greater rights, more wants and more possessions, more might and more comfort, more speciality and more potentiality, and at the same time, grant the social body better organization, increased centralisation and integration,—this is progress.

The liquor-law has only created a crisis, has precipitated a sickening struggle. It has wrecked flourishing households, deprived hundreds of honest people of their livelihood without due warning or equivalent remuneration, and has created a spirit of hate and strife where peace and comity formerly prevailed. It has taught people to delight in scandal and to find pleasure in what injured their neighbors. It sowed the seeds of hate and of social disturbance, and divided the community into two hostile camps. It blinded the eye for what is right and good and damaged the honour of justice. It took away from the working man what was his equivalent to the rich man's private parlor or his club, where he could meet his friends on terms of social equality, discuss the events of the day or talk over matters of mutual interest. It made pleasure a crime and honorable trades-people outcasts. It increased the