

Irish. Since that time the leader of the Opposition has been courting the same interest by manifestoes in favour of the legislative dismemberment of the United Kingdom, and the leading organ of his party continues to write in the same strain. Nor is there much mystery as to the relations of the professedly Liberal Government of Ontario with the Roman Catholic Archbishop of Toronto. Always the Catholic Vote is the dream, perhaps the nightmare, of politicians. The politicians can scarcely be blamed. By suffrages they subsist, and to the wielders of a large and well-organized Vote their homage, whether they like it or not, must be paid. Hitherto there has been hardly anything approaching the Catholic Vote in the strategical characteristics which constitute a political force. But now another body of citizens begins to form an array, less compact indeed, and less under personal leadership, yet such as may prevent Roman Catholicism in the future from sweeping the political field. Nowhere is there any disposition to revive the old feeling against Popery, or to aggress in any way upon the Roman Catholics. At Orange gatherings the toleration of which William of Orange was the champion in his day is earnestly professed, and the Orangemen only complain that the benefit of it is not accorded to Protestants by Roman Catholics in Quebec or displayed at Ottawa by the Roman Catholic opponents of Orange Incorporation. But there is a growing determination among Protestants not to be ruled by the liegemen of the Pope, and among the British not to be dragged into any conspiracy against the greatness of their Mother Country or forced to put up with insults levelled against their name and race. By the side of Orangeism kindred associations of more than one kind are falling into line. That British Protestants will resign their independence and become the tools of any leader or party is not to be apprehended; their characteristic weakness lies in the other direction: but they are casting off their apathy, and it is not unlikely that the politicians, if they proceed hereafter to buy Catholic and Irish votes by Anti-British demonstrations, may find that the value of the stock, heretofore so profitable, has declined. The movement is not confined to Canada; in the United States also Orangeism is on the increase, and its increase is due to the same feeling of a necessity for self-defence. The race and the religion which founded these colonies desire no monopoly; but they desire not to be ousted or reduced to political vassalage. In these days the phases of opinion change so rapidly that forecast is baffled. If scepticism in Italy and in Roman Catholic Europe generally continues to advance at its present rate, a catastrophe may occur at the very heart of the Papacy which would at once change the situation here. Otherwise, this continent can hardly fail some day to be the scene of another irrepressible conflict, though we may hope that the second, unlike the first, will be fought out within the political arena and with the bloodless weapon of the ballot.

LIBERAL temperance men have pointed to the rural districts of Germany and France as proofs that the use of sound beer and native wine would be at all events an improvement on the use of whiskey, and that the substitution of beer and native wine for whiskey, if it can be promoted by legislation, will be a practical reform. Scott Act organs pounce upon the report of Consul Oppenheim, depicting the prevalence of intemperance and its attendant evils in Germany as a confutation of this argument. But it is no confutation at all. In the great cities of Germany, such as Berlin and Hamburgh, there is a large consumption of those distilled spirits which, especially when taken neat and as drams, the Liberal Temperance men regard as really poisonous and are endeavouring to supplant. But in the rural districts where the regular drink is light Bavarian beer, drunkenness does not prevail; and the people of those districts, instead of being sots, idlers, brutes, criminals, wife-beaters, specially liable to lunacy and addicted to suicide, are about as good and as thrifty a race as can be found anywhere in the world. We need not travel to Germany for evidence of the fact: in Waterloo and Perth Counties we have a German population which retains the habits brought from the Fatherland, and there are no better farmers or better citizens in this country. In France, in the same manner, the use of distilled spirits, especially of the fatal absinthe, is prevalent in Paris and other great cities; but in those wine-growing districts where each peasant takes a glass of *vin ordinaire* with his daily meal, drunkenness, as any one may satisfy himself by a short sojourn among the peasantry, is comparatively rare. Whether the peasant would be better without even his glass of *vin ordinaire*, whether he would be better with a cup of tea or some decoction bearing the name, is a different question and one which dietetic science must be left to determine. The present question is whether in wine-drinking districts drunkenness prevails, and our own eyes have told us that it does not. After all, when it is announced to us in language of awful solemnity that the German nation, for want of a Scott Act, is being hurried to destruction, we cannot help asking where are the signs of

the destruction to which the German nation is being hurried. Germany has just been exhibiting military power and vigour on a scale and to a degree almost unprecedented in history. At the same time it has been producing the most splendid fruits of intellect in every field of literature and science. Its fecundity is attested by an immense emigration to America and by an outburst of the colonizing spirit. Yet it has been drinking fermented liquors, at all events, since the time of Tacitus, and everybody who is acquainted with its social history knows that it was more addicted to gross excess two or three centuries ago than it is now; so that in this case, as in that of Voltaire's coffee, the poison is slow. The same question occurs when we are told that the English, the Dutch, the Danes, the Swiss, the French, the Spaniards, are frightful examples of the deadly effects of drink upon the physical and mental energy of a race. When to these modern drinkers of wine we have added the ancient—the Jews, Greeks and Romans—we find that the list includes all the great races and nations. For instances of the superior morality and vigour of the total abstainer we have to resort to the Turk, the Patagonian and the Hindoo.

SOCIAL and economical statistics have a value on which it is needless to dwell. But they call for rational interpretation. When a nation of fifty millions drinks beer daily, the aggregate of beer drunk is enormous and the imagination is appalled by the waste. But take any other object of expenditure not strictly needful, such as tobacco, delicacies of the table, or finery in dress, and the figures will be equally overwhelming. In the case before us it is specially necessary to bear in mind the distinction between the statistics of ordinary drinking and the statistics of drunkenness, the ratio between them being very far from direct. Caution must be used, too, in accepting the idea, always suggested, that if expenditure in fermented liquors could be cut off, the money would all be saved and added by the community to its stock of reproductive capital and its fund of prosperity; it is more probable that, the character of the people remaining unchanged, the money would be only spent in luxury of another kind. Again, where the subject is so complex, it is necessary to be very wary in drawing inferences from the co-existence of phenomena, such as drinking and crime or suicide, to their relation as cause and effect. Crime and illiteracy were found to co-exist; hence it was confidently inferred that illiteracy was the cause of crime, and that when popular education had banished illiteracy, crime would cease. Experiment has dispelled the illusion and shown that, though the uneducated was also naturally the criminal class, want of education was, at most, only one out of a number of sources of crime. Gross indulgence in drink and crime of the violent kind may, as we have said before, have a common root deeper than either of them in natural brutality of character. We are told that in Prussia one suicide out of every ten is traceable to liquor. Who can tell with certainty that there may not have been in some of these cases a predisposing melancholy or a cause of mental distress which led the sufferer to seek oblivion first in the cup and afterwards in the grave? It is conceivable even that suicide, instead of being hastened, may have been deferred by the temporary relief from anguish which the cup afforded. From such special researches as have been made into the subject of suicide, the tendency appears to run largely in lines quite independent of indulgence in liquor, such as celibacy, occupations trying to the nerves or spirits, commercial greed or religious excitement. Dyspepsia, the result of over-eating or unwholesome cookery, is responsible, we may be sure, for many a case of self-destruction as well as for many a case of lunacy; while sleeplessness, not less fatal than dyspepsia, must often be produced by bad green tea. This is not said, nor will anything ever be said in these columns with a view of palliating drunkenness, shutting the eyes of the victim to the hideous consequences of the vice, or damping the zeal of any rational and practical reformer. It is said only for the purpose of tempering the Prohibitionist enthusiasm which, persuading itself that all evil has a single root, and that this root can be plucked up by legislation, tramples down reason and justice in the passionate desire to attain its end and, as decisive experiment has shown, does mere injury to its own cause.

As controversy is never very nice in its choice of weapons, it is not surprising that the Liberal Temperance men should be represented by the supporters of the Scott Act as advocates of wine and beer. In reality they are nothing of the kind. All that they contend is that wine and beer, if injurious at all, are at any rate far less injurious than whiskey, and that the substitution would be a gain. "Since the beginning of recorded time," they say, "and among all the leading races of the world this taste for fermented liquors has prevailed; it has become as thoroughly ingrained in human nature as any taste or habit can be; to extirpate it all at once by coercive legislation is impossible; every attempt of the kind in England,