

to appeal to a *plébiscite*. From the flood-tide of an equal vote on the floor of the House Prohibition receded so far as to pass out of sight and almost out of recollection. Why it so speedily and completely lost all the ground it had made the words of Professor Foster best explain. A factitious movement had been sustained by an ebullition of enthusiasm in which the simulated element counted for much: politicians had seized on Prohibition as a crutch by means of which they hoped to hobble into power. The spark which kindled the enthusiasm was genuine, but much of the fuel by which the fire was kept up was contributed from sinister motives. Prohibition had but a feeble hold on public sentiment, even when it seemed strongest and was nearest its goal; it suffered a complete collapse on the withdrawal of artificial support. Under what influences is the Prohibition wave now again rising? As before, it is set in motion by a genuine conviction that a necessity exists for stamping out the vice of intemperance, and the strong belief that one particular form of evil can be banished out of the world by the fiat of legislation is weakly indulged. Politicians, on the outlook for votes, favour the delusion or quail before its progress; emotional natures are borne down by the passing wave of enthusiasm; ministers of the Gospel array themselves on the side of what many of them regard as the good cause, and the rest generally have their scruples quieted by the tyrannic influence of what passes for public opinion in alliance with virtue; the masses are stunned by what they see passing around them, and are indifferent: a state of mind which persuasion has no difficulty in moulding so as to induce large numbers to give the legislative specific for the extirpation of intemperance a trial. We have here the measure of the "inwardness" of the movement on which its permanent success is admitted to depend; and, in spite of external appearances, it cannot be said to be hopeful.

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PROHIBITIONISM is not alone in the field. Recent reports from England show that it has a rival in Vegetarianism, which is assuming highly respectable proportions. The leader of this crusade appears to be Mr. Francis Newman, the brother by blood and the direct opposite in mind of the famous Cardinal, a figure often conspicuous in philanthropic and eccentric movements. As yet Vegetarianism has not taken a political form, nor does it threaten the sellers and eaters of meat with extermination by the sword of the law; but it holds language about "carnivorous" barbarism almost