

that it also produces ill-temper, and thus disturbs the peace of families. Are we, then, to pass a law prohibiting the drinking of milk and affixing special penalties to the drinking of milk after eating beef? Is not everybody in this case content to leave the matter to the teachings of individual experience combined with those of medical science? If, as Canon Farrar avows, the total abstainer finds in his abstinence greater pleasures than the drinker of wine finds in his glass, and at the same time feels that he gains infinitely in wealth, respectability and comfort, surely he can make this apparent to his fellows and induce them to follow his example. Nature has framed her law against intemperance and she inflicts the penalty with perfect certainty and rigorous justice on high and low alike. Canon Farrar abjures the doctrine that drinking wine is in itself wicked, and says that those who argue against it are fighting a chimera. "For myself," he says, "I can only say that during nine years of total abstinence I have never so much as told young persons in confirmation classes, or even children in my own national schools, that it is their *duty* to abstain; and as for morally condemning millions of wise and virtuous men who are not abstainers, I know no total abstainer who would not heartily despise himself if he could be guilty of a judgment so wholly unwarrantable." The Canon speaks of the Prohibitionists whom he knows, there are some whom he does not know, and for whom, perhaps, he would not be so ready to answer. He writes very magnanimously about the duty of sacrificing private rights to the public good. But then, in the first place, we ought to be sure that it is really the public good; and, in the second place, we ought to be sure that we are ready to sacrifice our own rights as well as those of others. Would Canon Farrar be quite as ready to sacrifice his own tea as he is to sacrifice the labouring man's beer? He says that he has been a total abstainer for nine years. But, in all that time, has not the Canon once received the sacrament? The first introduction of wine in Scripture, he says, is connected with the fall of a patriarch. One of the last introductions of wine in Scripture is the institution of the Eucharist.

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THERE is no limit to delusions or to the freaks of opinion, otherwise it would seem incredible that a great effect should be produced, as we are assured it is, in the Scott Act controversy by the amazing theory that the wine of Scripture was unfermented. It is surely a remarkable thing that this notable discovery should have