

States. The facts here noted do not seem to confirm this opinion; and it must be remembered that, whilst Rome has shown the most wonderful power of adaptation to the changing circumstances of her existence, she has never abandoned one of her pretensions, and claims to be the one infallible teacher of men and the one absolute ruler of nations.

THE abandonment or even the condemnation of Prohibition must not be regarded as a sign that men of humanity or men of science have abandoned the idea of dealing with the awful problem of habitual intemperance. Whether drunkenness is among the worst of vices, as some think, whether it is a cause of most other crimes, or whether it is an effect of a vicious temper and constitution, no one, at least in these days, will either defend it or excuse it. And remedies are being daily sought for. In the course of this search men have naturally asked what has been done in other days; and it is very curious to note the different views of the subject and the different remedies and punishments which have been in use. It appears that drunkenness, under the Jewish law, if coupled with disobedience to parents, was regarded as a capital offence. To drink wine without its being mingled with water was regarded in the same light by the Locrians under Zeleucus. Pittacus of Mitylene made a law that an offence committed by a person when drunk should receive twice the punishment awarded to the same person when sober; and this law was approved by Plato and Aristotle. A Roman Senator could be expelled for being drunk. The Spartans attempted to cure their children of the vice by exhibiting the helots in a state of drunkenness once a year, so as to show how contemptible a man made himself in such a state. The ancient Indians held it lawful to kill a king when he was drunk; and the Athenians made it a capital offence for a man to be drunk. It would be easy to add to those particulars, which are gleaned chiefly from the Boston *Green Bag*; but it is of at least equal importance to note the attempts which are now being made to cope with this evil; and we learn from England that a new effort is being made in that country to meet the acknowledged need. A representative meeting of medical men assembled at Birmingham last November to consider some proposed amendments of the Inebriates' Acts. As a result there was passed a resolution demanding the immediate extension of the Acts, so that habitual drunkards should be dealt with compulsorily both for their own sake and that of the community. We have no doubt whatever that this is the right course to take. To allow an habitual drunkard to be put under restraint with his own consent may meet a certain number of cases; but it will not meet the most numerous or the worst; and there seems to be no good reason why the dipsomaniac should be left at liberty, more than any other maniac. It is, we suppose, beyond a doubt that many persons have brought themselves into such a condition by the habitual immoderate use of stimulants, that they have no power of resistance left. Such cases should be dealt with summarily, for the sake of the victims themselves, for the sake of those whom they may injure, and also because such a prospect may prove deterrent to those who are on the same path.

THE London *Quarterly Review*, in commenting upon the recent gathering of medical men at Birmingham, to consider the subject of drunkenness, remarks with truth that an immense amount of nonsense, and, in short, of cant, is talked on the temperance platform. The drunkard is held up to public sympathy as a poor deluded creature, longing for reformation, and society is often represented as arrayed against him, tempting him to drink, overcoming his scruples, and ridiculing his efforts to lead a sober life. The fact, says the reviewer, is often the reverse of all this. Thousands of drunkards are notoriously persons of low moral type, with no good resolutions. They crave for drink, and they will have it. They feel no shame, and to waste sympathy upon them is worse than mischievous. The sufferer is induced, by such treatment, to regard himself or herself as an object of pity, almost of affection. The drunkard, continues the writer, either can or he can not control his appetite. "If he can and will not, he is vicious and should be punished; if he cannot restrain himself, he is practically a lunatic and a danger to society, and should be treated accordingly. We have seen hundreds of lunatics, and closely followed their careers, and their depraved tastes, indifference to the feelings of others, untruthfulness, and craving for present self-indulgence at whatever cost, have well-nigh dried up all our sympathies." There is a touch of harshness here. Granting all these evil concomitants of

drunkenness, which are everywhere only too conspicuous, we must yet remember that inherited disease and evil tendencies and vicious examples have had much to do with the forming of these confirmed inebriates. As regards the practical question, however, there can be no real difference of opinion. The hopeless drunkard is a criminal or a lunatic, and he must be treated as such for his own good and the good of others.

WE hardly know whether the advocates of Volapük quite believed in their own prophecy, when they told us that this new language bid fair to be universal. It seems, however, that it is now decidedly on the wane; and the reason is, after all, not far to seek. The *Deutsche Revue* puts the thing very clearly and, to our mind, very convincingly. In every language, the writer remarks, and in Volapük no less than the rest, we must learn the root words; and this new language can claim to be a substitute for the other languages only by having as many words as they have; for "every word is the expression of an idea," and we cannot be expected to prime our ideas down to severely utilitarian requirements. The writer points out that there is no way out of this difficulty which science can invent for us. He further notes that English, from the simplicity or even the poverty of its structure, has the nearest resemblance to Volapük; and, as it is desirable that school children should be taught one language in addition to their own, he recommends that this language should be English. And thus, whilst it is unnecessary and impossible to manufacture a universal language, and whilst it may be impracticable, by means of Congresses, to render the English the universal language, it may gradually become the language of commerce. It is interesting that this testimony should come from a German; and that it should be borne at a time when, through colonization and commerce, the English-speaking peoples should seem destined to overspread the world. We have no wish to see the other great languages, enshrined as they are in their national literatures, passing away from the earth; but it would be a remarkable result of the peculiar position of Great Britain and her offspring, if her language should become the common dialect of humanity.

#### O MOON, PREPARE MY LADY'S HEART.

O Moon, prepare my lady's heart  
For what I have to tell her;  
O gentle Luna take my part,  
This evening do compel her,  
By thy radiant beam  
Thro' her window seen,  
To view thee when it darkens.

O Luna, who I know hath helpt  
Full many another lover,  
The sternness of her heart pray melt,  
And in her do discover,  
By thy soft'ning power,  
In the witching hour,  
To my song a mind that hearkens.

J. A.

#### THE RACE PROBLEM.

WE cannot wonder that the Race Problem should be a frequent subject of discussion in the American newspapers. It seems to be quite agreed that the Whites and the Blacks do not amalgamate advantageously. The opinions on this subject are held in the Southern State with an emphasis of which we have no notion here or in England. According to Senator Wade Hampton, of South Carolina, the two races are essentially different, not only in physical organization, but in mental characteristics. This assertion, he says, is not made by way of reproach. And he acknowledges that there are many of the Blacks who possess high character and great ability, and who deserve high praise for their successful struggle against adverse fortune. But these exceptions do not invalidate the principle which general experience has proved, that the negro is incapable of self-government, and still less capable of governing "that great race before which all others have gone down—the masterful, the conquering, and the unconquerable Caucasians."

According to the Senator, a very serious mistake was made when the right of voting was acceded to the negro; and he believes that those who were instrumental in bringing about the change would now gladly retrace their steps, if that were possible. But, he says, whilst they confess their error privately, they dare not make a public avowal of the wrong done, because they would then be no

longer able to pose as the special friends of the negro. He has himself no doubt that, if this question were referred to the people, "to those who are the exponents of the best interests of the republic, those who represent its welfare, its civilization, its prosperity, and its perpetuity, they would, by a vast majority," re-call the right of suffrage which has been so inconsiderately conferred upon the negro.

Senator Wade Hampton, however, confesses that there is no chance of a reversal of the policy which succeeded the close of the civil war. What Carlyle called the "nigger-philanthropists" would not only offer the most determined opposition to any such measure, but they would secure to themselves the solid negro vote by advocating their claims. Now, when one considers the enormous increase of the Black population—now, it is said, amounting to seven millions—it can at once be seen how grave are the issues involved.

As this cannot be done, the "next best thing" is considered, and this, he says, in his judgment, would be "the deportation of the negroes, of course by their own consent, to some place where they could work out their own destiny, free from contact with the white race, and where they could prove their capacity for self-government, if they possess it." This bold proposal, he declares, has the approval of thousands of Blacks who have expressed their desire to try this experiment, and, he says, the Government ought to aid them with a liberal and even with a lavish hand.

It is very remarkable that such a proposal should be made public at a time when the old home of the negro is being opened up afresh under the influences of Christian civilization; and if the Blacks of the United States really do feel as they are reported, the moment seems an opportune one for the trying of this experiment. "Let us help them," says the Senator, "to establish a nationality for themselves, where they can show to the world that the lessons they have learnt here have borne good fruit, and that the savage who was brought from Africa is now a civilized, law-abiding, self-sustaining man, fit to take his place among the nations of the earth, and to be recognized in the great family of civilized peoples." The proposal is so reasonable that we fear that there is no chance of its being adopted. Moreover, there might be practical difficulties in carrying out a scheme so gigantic which we can hardly estimate in merely forecasting it.

The Senator himself does not seem quite hopeful of the adoption of this first suggestion of his. He, therefore, suggests an alternative. It is clear to him that the negro cannot live on equal terms with his white neighbours. He is bound to be "a hewer of wood and a drawer of water"; and, if he will remain in America in this capacity, then "let him advise his people to scatter over the land. If they will do this, going to the fertile fields of the great West, or to New England, the home of his special friends (here the Southern dislike of the Yankee comes out), they will lift a great burden from the South, where the presence of the negro is a menace to our institutions and a fruitful source of agitation, of outbreaks, and of political interference by the general Government in purely domestic affairs."

Here is the frank utterance of Southern opinion, perhaps of Southern prejudice. We can imagine the New Englander smiling at the naïveté of this proposal, which aims at getting rid of an encumbrance to the South at the expense of the North and East. The Republic of New England will very much prefer to keep the negro, as a blister to the democrat of the South, to having the Black man performing the same office for himself. And, we imagine that, of all schemes for the disposition of the coloured population, this is the least likely to work.

It is not of much use adding to the number of suggestions for the solution of the Race Problem. It might, indeed, be said, that the giving up of certain States of the Union to the coloured population might meet the need; but the moment we begin to consider how the thing would have to be worked out, we can at once see the enormous difficulty of such an enterprise. However the problem may be solved—whether it is solved or not—it is impossible to ignore its gravity. To the mind of the Southerner the political power of the negro is an offence and an injury. He says he wants "no foreign element, White or Black, to control their destiny, or to debase their civilization"; and this is most natural. But the fact remains that the negroes are there in immense numbers for good or for evil; and that their votes count like the votes of other men, and they are helping to mould the age to which they belong and the people among whom they live.