

The taunts launched since the last election in England against the clergy of the Establishment, on account of their quasi-alliance with the publicans, making "Our Beer and Bible" a political cry, are likely to have an important bearing upon the Temperance movement. The Archbishop of Canterbury, a man of so fine a nature, so exemplary a life, as to render him cruelly sensitive to a taunt of this character, has taken up the movement in the Church of England to carry on a special crusade against intemperance. He has spoken out with his usual manliness to the workingmen, in a speech at Sheffield, saying, "The enormous sums spent in drink cast deep dishonor on the nation. In 1869, the nation spent 112 millions (that is, \$560,000,000) in drink, and since that period the sum had considerably increased, especially on the increase of wages. There was annually spent in drink *twice the revenue of the country.*" The Archbishop then put out this home-thrust, knowing, no doubt, that he spoke to the most politically-minded class of men living, the artisans of Sheffield: "Why," said he, "why should the workingmen think so much about the putting on or off of some inconsiderable tax, when he could relieve himself from immense taxation by abstaining from beer?" Surely, if a National Church has any function at all, it is as a corrector of national vices; and if the Church of England grapples, as a Church, with England's great curse, it will be a struggle in which she will enlist such sympathy as will go far to make her enemies bless her. A speech at the same date by the Solicitor-General, points out that the capital invested in the drink trade exceeds that in the cotton, the woollen, the iron trade, all put together! Here is a nice political question for those who contend that property is the true basis of the franchise. Surely, if the drink trade has the preponderance of capital at stake, it ought to have the preponderance of political power to protect it? But, happily, the notion that Governments have merely police functions, is not yet universal, or else an archbishop who agitates, so as to disturb the trade value of capital, might be in danger of prosecution as a disturber of the good order of the State.

Kulmann, for trying to murder Prince Bismarck, is sentenced to 14 years' imprisonment, 10 years' loss of civil rights, and,

subsequently, police surveillance. The two latter are rather amusing in the connection with penalty for murder, as they are the very common lot of the best men in Europe, in almost every State except one. It is only too well known by the leading Liberal politicians of England, both speakers and journalists, that in Prussia they are received by the police, and most tenderly watched over during their sojourn, and now and then carefully put out of harm's way in a guard-house, and passed back to the frontier. Herr Kulmann, for murder, when out of prison again, will only have the privileged attention afforded to any man who, by word or pen, has, in England or elsewhere, criticised Prussian institutions in a manner objectionable to the Chief of Police. In commenting on this criminal, some months ago, we said that while direct instruction to him from the Catholic Church could not be proved, yet that the most palpable evidence existed that language was used by the priests which could not help inflaming the murderous instincts of some fanatical Romanist. Our remarks were quoted in a London daily paper, and an article appeared recently in the *Times*, containing a sentence singularly like one which appeared in this magazine. The position of Lepine and of Kulmann should give the Roman Catholic authorities occasion for thought. Religious murders, or attempts thereat, are, to say the least, behind the times, and their people should be taught not to commit anachronisms, if they cannot be taught to keep the commandments when their breach seems in the interest of the Church.

A very decided threat was used by the anti-Monarchical section of the Radicals of Birmingham, that the visit of the Prince of Wales to that town would be made an opportunity of a popular demonstration against him. The threat looked awkward, but it turns out to have been a mere bag of wind. There never has been in that town such a turn-out as greeted the Prince and Princess of Wales. For miles into the country the highway was thronged, the trees and hedges were crowded with people, who sought thus to obtain a "coign of vantage." Few soldiers were present. The royal carriages were literally jammed into the massed people, and there was not a sign of unkind or disloyal feeling shown on the entire route through some three miles of crowd. If aught can stir the Prince of Wales to a life worthy his calling, as a social example and force, surely such a welcome must move him to high resolves.