

laws. This would certainly be an inconvenient and dangerous theory to be acted upon under some circumstances and in some States of the Union.

WHATEVER the historian of the future may have to record as the final conclusion in regard to the character of Emperor William of Germany, and as the net results of his reign, the young Emperor is certainly introducing some valuable reforms in an apparently judicious way. Militarism, even though we admit it to be a necessary evil, is unquestionably the bane of Germany. The stimulation of the military spirit has been the aim of legislation for generations past, and the present Emperor has been supposed to be even more pronounced than any of his predecessors in his enthusiasm for the army and all things military. Be that as it may, some of his recent rescripts are admirably adapted to improve the tone and spirit of the profession and, through it, of the nation. One of the evils which has sprung up in connection with the German military system has been a tendency to aristocratism in the selection of officers. Many of the officers' corps are said to be as exclusive as were certain regiments of the British army before the abolition of purchase, which is saying a good deal. This exclusiveness has in Germany been attained partly by regulations requiring certain money qualifications in candidates for admission, the standard varying in different branches of the army. A recent decree of the Emperor has fixed a certain reasonable maximum as the qualification for a candidate. By this means families in moderate circumstances are placed on an equality in point of eligibility with those of noble birth. Another decree which bids fair to be still more widely beneficial is that forbidding duelling between officers, except with the consent of a military court of honour. This restriction will have an effect far beyond the limits of the army. Connected with the cultivation of the military feeling, which is a marked feature of the German educational system, is the deplorable prevalence of duelling among the students at the universities and high schools. According to the penal code duelling is forbidden, and punishable with imprisonment; but yet every officer on the active list, and those belonging to the reserve, have to choose between accepting a challenge and quitting the service. In spite of existing laws it is also regarded in many civilian circles in Germany as a moral crime to refuse a challenge. If duelling between officers is checked there is little doubt that also those civilians who believe that a man's honour can only be cleared by the sword will adopt an opinion which is more compatible with the spirit of our century. By such practical measures as these Emperor William is just now putting at fault the prognostications of those who have hitherto represented him as hare-brained and incapable.

INTEMPERANCE.

WHATEVER may be our opinion as to the best ways of promoting the cause of temperance, there can be no difference of opinion with respect to the supreme importance of the work. Drinking is not only a great evil in itself; but it is an accompaniment, an exaggerator, and a cause of a great many other evils. A drunken people must be a degraded people; and a society which is distinguished by sobriety will generally be industrious, prosperous, and happy.

It is, then, with no small surprise and sorrow that we learn from the recent Budget speech of the English Chancellor of the Exchequer that there has recently been a great increase of drinking in the United Kingdom. "Commenting upon the gross revenue from alcoholic beverages of £29,265,000," we are told, "Mr. Goschen said the figures showed a universal rush to the beer barrel, the spirit bottle, and the wine decanter. Everybody seemed bent on toasting the national prosperity and increasing the revenue. It was a circumstance that must be deplored."

Mr. Goschen attributes the increase of drinking to the increase of national prosperity—and he has grounds for his opinion. But this is not the whole reason. It is not merely that the poorer classes have spent a considerable amount of their increased wages in this manner. It can hardly be doubted that, for some reason or other, both in England and in this country the ardour of the temperance crusade has greatly abated. A few years ago a considerable number of men of all classes were wearing the blue ribbon at their button-hole; at the present moment it has disappeared. Some few years back a large number of men of all classes had become total abstainers; at the present moment many of them have ceased to be so.

There must be some reason for this altered state of things, apart from the increased prosperity of England or Canada; and it may be well, in the interest of the temperance movement, to try to ascertain them. Perhaps we ought to begin by noting the fact, as to some extent, the effect of mere reaction. About ten or twelve years ago a great wave of excitement passed over England, sweeping all sorts and conditions of men into the temperance fold. This work was accomplished principally by the Church of England Temperance Society. The aristocratic Church had at first looked somewhat coldly on the teetotal lecturers and their work. But at last a number of the clergy and laity resolved to wipe away that which they regarded as a reproach. Founding their society upon the double basis of total abstinence and temperance, they were able to enlist the sympathy and help of many who would have nothing to do with teetotalism.

The aims of the society were so admirable, its methods were so reasonable, that Bishops patronized the work, parish clergymen threw themselves into it with enthusiasm, and clergy and laity alike scoured the country, and addressed crowded meetings, which were no longer made up merely, as was the case with most of the earlier movements, of the poorer and labouring classes, but of the middle classes, the upper classes, and the aristocracy.

That there should be temporary reaction from such a movement was, humanly speaking, inevitable. But this is not the whole explanation of the matter. A number of persons, persuaded by the oratory of the temperance orators that it was quite safe for any one to adopt the total abstinence platform, did so with great zeal; and some of them discovered that it was impossible for them to continue total abstainers with due regard to their health and comfort. These were generally treated as backsliders, and their co-operation was lost. So far, however, we have specified occurrences which might have been expected. But there is worse to come.

The dual basis, of which we have spoken, was undoubtedly the means of attracting to the temperance work a number of moderate minded men who had found it impossible to preach the universal duty of total abstinence. But hardly had the alliance been formed when these moderate men found themselves treated as lukewarm and half-hearted, and found themselves deliberately and elaborately sneered at as "moderate drinkers" who, in the view of the extreme men among them, were regarded as being no better than drunkards, and sometimes a good deal worse.

Now, we are far from denying the important service rendered the cause of temperance even by fanaticism; but its disadvantages are conspicuously great. Not only does it fail to attract large classes of men, but it alienates many of those who might be most effectual fellow-workers in the cause. And this has actually taken place to a large extent. There are many men—we happen to know this fact, it is no matter of guess and speculation—there are a good many men who formerly were willing to give their help in temperance work, by speaking on platforms, by preaching, and by keeping the subject before people's minds in other ways, who now refuse to take any part in this work, not only because they do not care to listen to sneers to which they can make no reply, but because they were forced to listen to, and seem to concur in, statements which they regarded as untenable.

It could not be otherwise. When the Church of England Temperance Society frankly accepted the dual basis, and persons who did not regard total abstinence as a duty found themselves able to forward its aims, it was inevitable that they should fall away when the platform of the society was abandoned. And the loss of their sympathy is not merely a reduction of the numerical strength of the society, but it becomes a force working in an opposite direction.

Some years ago a society called the Liberal Temperance Society was founded in the city of Toronto, mainly, we think, through the instrumentality of Professor Goldwin Smith. This society did some really useful work in various ways; but we have not heard of it for some time. If only the Church of England Society could be frankly worked on its avowed principles, perhaps that would be the best possible agency; and we would suggest that the more moderate men who are or have been its members should take the matter in hand and see if they cannot revive its work. A few years ago great meetings were held in Toronto; but, through the causes to which we have referred and perhaps for other reasons, interest in its work has flagged. Is it too late to make the endeavour to impart new life to its work? Let reasonable men be as resolute as the fanatics, and the victory of truth and common sense may yet be won.

Among the causes of the decrease in temperance we ought perhaps to have mentioned the hypocrisy fostered by the denunciation of all use of alcohol in any form. When secret drinking is substituted for the open use of beverages deemed lawful, it is not difficult to see what the result will be. Who does not know of men who would shake their heads with seeming horror if it were suggested that they should drink a glass of ale with their meals, who, as any one can see, have been having their glass in private? What must be the effect of such hypocrisy? The degradation of the moral tone of all who are in any way concerned in it. And, when we begin to apportion the blame, we must not assign it entirely to the poor weakling who cannot abstain from stimulants, yet dare not confess it; nor yet altogether to the fanatic who honestly believes that a man cannot be a good man unless he is a total abstainer; but also, and perhaps largely, to that large class of men who believe the moderate use of alcohol to be lawful, and who themselves use it lawfully, and yet have not the courage openly to avow and defend their position.

LONDON LETTER.

ONCE upon a time there lived in Dorsetshire not far from the sea some country folk of the name of Russell, whose forbears the Rozels are on the Battle Roll (says Mr. Froude) as having come with the Conqueror from Normandy. The heir of the house had made the Grand Tour, had seen strange places and learnt strange languages, and now was at home again among the beautiful heatherlands, quiet and undemonstrative, I think, rather self-centred, whose opinion I am sure the neighbours would have been wise in following. He was no doubt content for a while, after his wanderings, to stroll about the meadows near Barwick, or to walk over to see his relations at Kingston-Russell (this grey Tudor manor-house still in possession of the Russell family was used by Mr. Julian Sturgis for the scene in his clever Cornhill story "My Poor Wife"), or to Wolverton where lived his cousin Sir Thomas Trenchard. However, Dorsetshire could not have contented Mr. Russell long. There must have come a day of course when he would again have taken his life in his own hands, as he had done before in the matter of dangerous travelling in foreign parts, and would have ridden up to London away from the fields amongst which as the French proverb says one grows so quickly old, to London where ambition's dreams can be fulfilled, and knowledge and culture laboriously gained would be appreciated by a king who knew the worth of both. But that good luck which sooner or later knocks at least once at all our doors came speedily into the courtyard of the Russell's mansion-house in the guise of a messenger from over the hills at Wolverton, to beg Mr. John Russell of his charity to come to the aid of his cousin Sir Thomas. For a dreadful thing had happened to Sir Thomas. A sea-sick Archduke, his wife and household of foreign servants, beating down the Channel on their way from the Lowlands to Spain, had put in at Weymouth for a breathing space; and, as Sir Thomas Trenchard was the great man of that part of the coast, it was etiquette that he should bid them lodge at the Hall till such time as the gale abated and their highnesses felt fit to proceed. Think of the impossibility of trying to make out what on earth these Spaniards were saying, and of the difficulty of getting them to understand one's hospitable intentions, and then one can imagine the pleasure with which John Russell, of Barwick, was greeted when he arrived and could act as interpreter between the guests and the host.

The contrary wind whistling among the flapping, creaking sails of the Archduke's cumbersome vessel proved a very wind of good fortune to John Russell who had watched the branches snap in the woods, or had listened to the wild sighing among the bare trees through that wintry day with no knowledge that with every gust a Golden Argosy was coming nearer and nearer, nearer and nearer, and soon would be within his sight. The Chesil Beach by Portland Bill is still dreaded by seamen in a storm. For safety the Archduke puts into Weymouth, a mile or two this side of the bar of grinding stones which stretches out to the island; and the wind lulls; and Russell rides out to Wolverton Hall; and the first act in the young country gentleman's life is over.

Well, the rest of the story is like a fairy tale. They tell you Archduke Philip liked his interpreter so well that when the king sent from Windsor to beg for a visit from the foreign prince, Mr. Russell travelled in the train of His Highness. That once at Court—where, according to Bacon, for most of the time the monarch sat in his counting house counting out his money—he proved so excellent a courtier that a place was found for him in the Royal Household in which he remained in various capacities for fifty years in the most eventful period of modern English history. The shrewd, persevering, clearheaded young man from Dorsetshire married a sensible wife, one of the ladies about Catherine of Aragon, and who, no doubt, helped her lord with the best of good council, and ruled her family with a rod of iron. She brought as her dowry beautiful Cheney's, where you may see to-day the manor-house they built in which the husband and wife spent summer holidays twenty miles from town, and tried to forget the growing cares and responsibilities of Baron Russell, of the Earl of Bedford, of the owner of Woburn