

inspired by wine and song,—not in excess, but in that wholesome degree which stirs the blood and warms the fancy," says Lever; and this is proved by observation of the character and habits of men as affected by it.

For, not to speak on the one hand of the true hearted men and women, tireless in good works, and sacrificing without stint their time and feelings in a cause which they firmly believe to be good; nor, on the other, of the hypocrites, the wolves in sheep's clothing, who make the pretence of temperance a cloak for darker sins than drunkenness, and the false hearts who cry out so loudly in favor of prohibition for others, but take good care that it does not affect their own private cupboards;—leaving out of the question the best and the worst,—what are we to think of the great multitude calling themselves temperance people? The supreme end of their societies and of their work is to make people total abstainers. To see them, and hear them talk, one would imagine that all a person had to do was to avoid the use of intoxicating liquors and he was safe; let him attain but this one virtue, and the rest must follow! We know that this is not the case, in fact that the very opposite seems often to happen. How comes it so many generous, open-hearted fellows indulge; while in the ranks of the total abstainers and prohibitionists there is usually such a galaxy of mean, crusty, crabbed individuals, as is seldom brought together elsewhere? They may be temperate, they may have the negative virtue that they do not some things which are evil; but they certainly are not blessed with the positive virtue of doing much good. It is said that alcohol has a softening influence on the brain. It would be well if some of those who have forsworn alcohol would take, in its place, something to soften their hearts, supply the milk of human kindness they so sadly lack, and straighten out the kinks and crooks into which the pursuit of a hobby has warped them, body, mind and soul.

How idle to claim, as is sometimes done, that alcohol was not intended for our use because God did not make it,—that is because Nature does not produce it of herself without man's aid. Neither, in that sense, did He make a razor. Neither of them is a necessity; both are dangerous things; and yet