

indeed, for he is facing the supreme natural evil, death. I am glad to announce this as a gain in the gloomy calendars of martial life. As to temperance, if one means moderation, and that is what moralists mean, again we score a loss. Excesses of all sorts, so solemn commissions after taking evidence, assure us were committed in Belgium and Champagne. In the presence of death, and a soldier in the field is never safe, one would imagine piety and honest morals would be the rule, but we read the very opposite is frequently the case. I suppose the animal in man asserts itself and he grows reckless and plunges into excesses that he would never dream of in his hours of sense and sanity. A life like this, antimonian in fact, if not in principle, is apt to ruin the conscience of the man. And if he returns to civil life he will be a real menace to society. It will be well to consider that same virtue of moderation in its influence on those who stay behind at home; in its influence on them not only during the period of actual war but even afterwards. Every single one of the helligents for economical, if not for moral reasons, have enforced restrictive laws as to the sale and consumption of strong drink. This is only a very small part of the cardinal virtue of temperance which means moderation in all things. But nevertheless in modern times it has come to mean the whole thing. Talk of temperance now and the man on the street thinks you want him to take "the pledge." France has forbidden the use of absinthe; if that continues after the war it will be a magnificent gain. The peasants of Russia cannot get any more of their beloved vodka. Even England, the land of personal liberty, in certain zones and spheres about munition factories, has forbidden the sale of intoxicants. Again it is for economic reasons. Reformers don't much care for what motive so long as the end is attained. There is something in human nature, however, that will refuse to go backward once the face is set in the right direction. This encourages propagandists to hope that after the war these restrictions will remain. The English Church in England has gone on record against prohibition and that is rather a bad sign. In other countries you couldn't, since Principal Grant's time, get any church to go officially against temperance in any form. We all seem natural horn puritans here. Prohibition is being hotly agitated now at least to endure during the war period, and they hope possession will prove nine points of the law. Old Country people of all classes with a few rare and notable exceptions seem prejudiced against prohibition on the grounds of personal liberty; but here we are predisposed by the very air of the country quite independent of argument to favor restrictive legislation. The government, both in the States