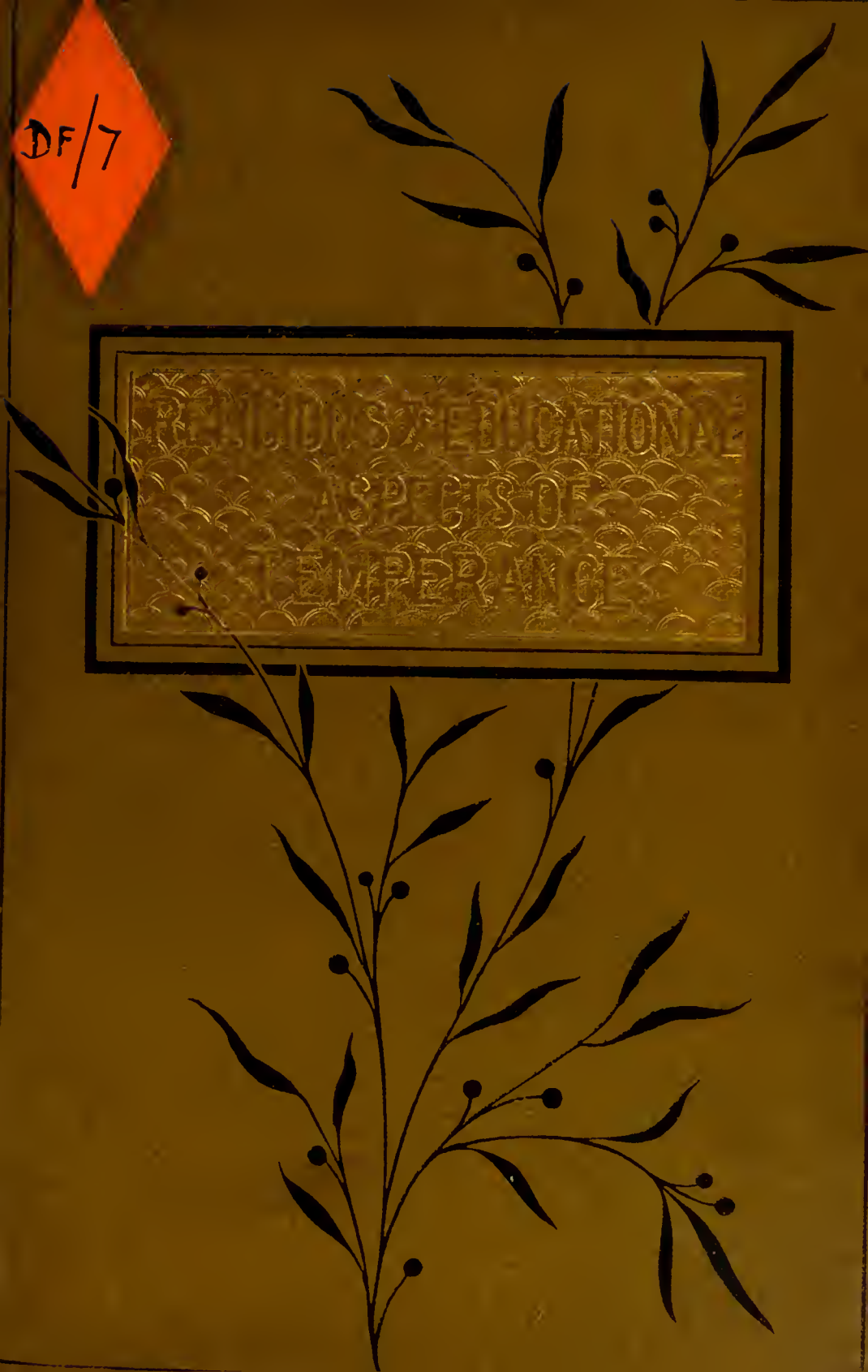
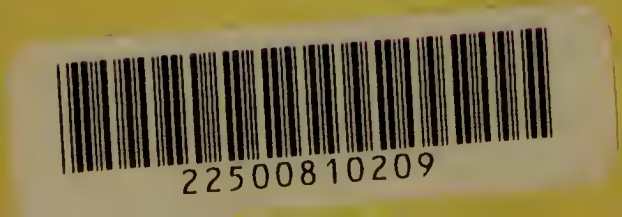


Place behind

G 5



RELIGIOUS

AND

EDUCATIONAL ASPECTS

OF

TEMPERANCE.

BY

VARIOUS AUTHORS.

London:
NATIONAL TEMPERANCE PUBLICATION DEPÔT,
337, STRAND, W.C.

LONDON:
HENDERSON & RAIT, GENERAL PRINTERS,
3 & 5 MARYLEBONE LANE, OXFORD STREET, W

CONTENTS.

DOCTORS AND BRANDY.

(To the Editor of the *Hampshire Advertiser.*)

Sir,—My attention has been called to a letter in your issue of the 20th, from my respected friend, Dr. Maclean, of Netley, under the above title, which demands a reply from me.

So far as I recollect the words spoken by me in Exeter Hall (which, far from forming the leading idea of my speech, occurred only parenthetically, and in explanation of a remark from a previous speaker) were as follows:—"I believe men sometimes die, because doctors give them brandy." Now, we, the clergy are not immediately concerned in fighting this drink question upon physiological grounds—far from it. Our platform is another and a higher one; as ministers of the Church of Christ we cannot see, unmoved, 60,000 drunkards die annually, with the sure testimony of the Word of God that a drunkard cannot inherit the kingdom of Heaven. We do not hold up total abstinence as a "*summum bonum*," but as a remedy for a

terrible disease which is sapping the vitals of the nation's power, and sending hundreds from the great working classes, the flower of England's strength, annually into drunkards' graves.

We, the clergy of St. Mary's, have become teetotalers, not as for a moment abandoning the conviction that moderation in all things is the highest line in every community of Christians, but as adapting ourselves to circumstances which are wholly exceptional, and which, therefore, call for exceptional remedies. There are hundreds whose only chance of rescue from this soul-and-body-destroying vice lies in total abstinence, and it is in order to shield, aid, and encourage these weaker ones, if by any means we may save some, that we have become total abstainers, and God has hitherto abundantly blessed our effort.

But it is, at the same time, well that we should also possess some physiological knowledge upon the subject in order to be able to combat the fallacy that the use of alcoholic beverages, however pleasant they may be to all, and morally harmless to many, are conducive to health and strength—whereas it is a fact, supported by the testimony of scores of medical men, that alcoholic drinks no more sustain flagging strength than the whip sustains the weary horse; and as the excellent doctor has seen fit to perform a *post mortem* upon my defunct speech at Exeter Hall, and has triumphantly elicited the offending sentence, "Men die because doctors give them brandy," I am prepared to stand by the words, though, separated from the context, they hardly represent accurately either what I said or intended to convey.

And first, Professor Maclean himself admits that the question of the use of alcohol in disease is not considered settled by the faculty. Where doctors differ, who, Sir, shall decide? I presume, in that case, private judgment ma be allowed some scope.

In advancing proof that non-professional men are justified in holding an opinion contrary to the dogmatic assertion of Dr. Maclean, that "in a vast variety of diseases and injuries there are certain stages of exhaustion when alcohol is the one thing which stands between the patient and death," my only difficulty is to select out of the vast mass of medical evidence at my disposal. (I may here remark that the name and address of any medical man whose opinion I may quote is privately at the disposal of Dr. Maclean, and the quotations may be verified by him.)

And first, I have often before me a letter from an able, intelligent physician, once well known in this neighbourhood, and to whose present sphere of work the *Hants Advertiser* has penetrated. He says (I quote literally his words)—"*Doctors often dose men to death with brandy.*" "The influence of alcoholic stimulants should be regarded in the same light as that of such potential drugs as prussic acid, and other dangerous spirits. I differ" (he continues) "*in toto* from Dr. Maclean when he makes so sweeping an assertion that 'in a vast variety of diseases and injuries there are certain stages of exhaustion when alcohol is the one thing which stands between the patient and death.'"

I have also received, since the appearance of Dr. Maclean's letter in the *Hants Advertiser*, a letter from the son of a medical man of eighty-six years of age,

who, under his father's dictation, writes me as follows —"My father desires me to say that, after a very extensive practice of more than sixty years, he firmly believes that *not a single life has ever been saved by alcohol*, but, on the contrary, that *thousands have been hurried into a premature grave by its use.*" He continues, "My father has always been a most patient and accurate observer, and, when nearly seventy years of age, so highly were his researches esteemed that he was made a Fellow of the Royal Society, which, I need hardly say, is the highest honour that British Science can confer. I mention this that his opinion may have due weight even with a professor."

Another medical gentleman, whose relations are honoured citizens of this town, writes to me as follows —"I would willingly defer to the larger experience of Professor Maclean, but I think that the cases where alcohol is the one thing between the patient and death could hardly apply, as he says, to a vast variety of cases. *I should think them very exceptional.*"

Again, a physician in large practice, to whom I put the question implied in Dr. Maclean's statement replies, "In answer to your question, 'Do circumstances arise when alcohol alone stands between the patient and death?' I say, No, if you have other medicines at command. I find no case of exhaustion that may not equally be relieved by the administration of ammonia, camphor, or æther, as with alcohol. *For the last twelve years I have not administered alcohol in any form.*"

And now let me make a few quotations to justify my opinion, from the printed statements of medical men

now in full practice, and well able to answer for themselves.

One, who has been a general practitioner for half-a-century, writes as follows :—"All discoveries in science or philosophy fall into utter insignificance, compared with a discovery that all disorders and diseases can be *safely* and *successfully* treated without the use of alcohol, and also that alcohol is not an aliment. The discovery is of a world-wide importance, and the blessings and benefits arising from it are incalculable."

The same physician points out in the clearest manner that Dr. Maclean's dogmatic statement is not considered *de fide* by the faculty. He says :—

"When a patient is in a sinking state from disease, and when a medical man has thought an alcoholic stimulant absolutely necessary to snatch the patient from death, *in this case the great danger is, that such a stimulant will extinguish the small spark of life remaining, and that the patient will be destroyed.* It was truly said of the Brunonian system, 'that Dr. Brown had made no provision in his system for the *recovery of exhaustion arising from the effects of taking alcoholic stimulants.*'" Lord Bacon observes :—"If the spirit is assailed by another heat stronger than its own, it is dissipated and destroyed."

What can be more striking than the following words of the same physician as to the use of brandy on the death-bed ?—

"It is not unusual to give wine or brandy at the apparent approach of death : such a practice is a mistaken kindness. In many instances *patients are sent drunk into another world,* having their minds beclouded

and rendered incapable of leaving a dying testimony to their anxious and expectant friends and relatives. I have heard this commented upon as a very just and serious complaint against some medical men. 'Let me go home sober,' said an old lady, when urged on her death-bed to sustain her failing strength with brandy. The medical friend of the late excellent Dr. John Pye Smith, on perceiving a rapid diminution of power, recommended some brandy to his water beverage. This proposal was conveyed to the eye of Dr. Smith in writing, on account of his great deafness. He turned to his wife, and emphatically said, 'Never, my dear; I charge you, if such a remedy be proposed when I am incompetent to refuse, *let me die rather than swallow the liquid.*'"

A physician of great experience writes thus:—

"In my practice I have given no stimulants in fever for years. *I have never, so far as I can remember, for ten or twelve years lost a single patient.*"

And in describing a Memorial Cottage Hospital, in which he had practised, he states:—

"In this hospital for the thirteen months there have been about forty cases of accidents, rheumatic fever, bronchitis, diseases of the joints, &c., which in the ordinary course would be considered to require stimulants, and they have all been treated by the medical men in the town, according to their cases, without any stimulants, *except in one case, which died.*"

Another medical man writes as follows:—

"During the *thirty-seven years* of my practice as a total abstainer, *I have never used one drop of alcohol as a medicine.* Four years ago, in the town in which I

reside, which contains only 1,800 inhabitants, I was called upon to see 500 cases of typhoid fever. Every one of those 500 cases was treated *without one drop of alcohol.* And now the question is, did I lose more patients out of that 500 than I should have done had they been treated with alcohol? The statistics of the death by typhoid fever amount to from sixteen to twenty-five per hundred. I lost during that year four per cent., and therefore the fact is established that fever—*typhoid fever, one of the worst fevers we have to treat—may be treated, and treated successfully, without the use of intoxicating drinks.*"

The length to which this letter is extending warns me that I must no longer upon this occasion trespass upon your columns. I believe I have said enough to convince your readers that, in stating that "men die sometimes because doctors give them brandy," I have neither empirically advanced my private opinion as against the dictum of the whole profession, nor made a wholly unsupported statement, nor merited the sarcastic allusion of Dr. Maclean to "intemperate advocates of temperance principles." I have merely echoed the sentiments and adopted the opinions of an increasing and influential section of the honourable medical profession. Further, I must be allowed to remark that, as I utterly disbelieve the fact of alcohol alone standing between a man and death, so also I wholly differ from the learned doctor in his opinion that "Physicians have, as a body, done more to support the cause of temperance than any other class of men in this realm." I believe the exact opposite to be the fact. He and his most learned colleague are honourable, noble ex-

ceptions to the rule. We, advocates of temperance, owe more to the painstaking researches and fearless utterances of Dr. Parkes and Dr. Maclean than words can express, but it is very generally admitted by the faculty that much of the increase of the drinking habits of the age must be attributed to the indiscriminate prescriptions of alcoholic drinks on the part of medical men upon the fast-exploding idea that they impart strength to the system.

A very eminent physician, residing in Cavendish Square, told me more than a year ago that the increase of "tippling" habits among ladies of the upper classes constituted one of the greatest evils of the day, and that the physicians themselves were chiefly to blame in the matter.

The most eminent medical men have confessed that they have erred in this direction, and will candidly admit that the dangerous system of the perpetual exhibition of alcohol, so warmly advocated by Dr. Todd, and practised by themselves in earlier years, has sent hundreds to their graves.

No one who has read Baron Stockmar's touching account of the death of Princess Charlotte will readily forget his description of her piteous cry from her deathbed, "*Doctor, they have made me tipsy*" (see page 64 of the "Memoirs of Baron Stockmar"); and those who know the whole of the sad history of the deathbed of the Prince Consort will understand what I mean when I say it has taught its lessons, and borne its fruit.

Dr. Munroe has made the following statement at a public meeting in Exeter Hall:—

"It is a great sorrow to me now to think of, that

for twenty years I have made many families unhappy. *I believe I have made many drunkards*, not knowingly, not purposely, *but I have recommended the drink.* It makes my heart ache, even now, to see the mischief I have made in years gone by—mischief never to be remedied by any act of mine."

And the well-known medical declaration, signed by the leaders of the profession not long since, was, I think, a proof that they knew fairly well from what source the drinking habits of the age were receiving an impulse.

My own experience has brought under my notice many cases of reformed drunkards having been utterly thrown back by what I can only call the inconsiderate conduct of medical men, who have for trifling ailments recommended for them what they call "a little support" in the shape of stout, or other alcoholic drinks.

In conclusion, I have to thank Dr. Maclean for thus publicly declaring himself "a sworn foe to spirit drinking," and also for affording me the opportunity of declaring my humble opinion, derived from the researches of able medical men, upon the physiological effects of alcohol. Where doctors differ, I presume individuals have a fair right to study the evidence on both sides, and then judge for themselves, without rendering themselves liable to accusations of empiricism, want of charity, intemperate advocacy, &c.

I have done this as regards the alcohol question. And, in case my utterance should be of encouragement to the very many who are now looking to me for advice and guidance in this crisis, and who come to me almost daily, sometimes from considerable distances I take the

opportunity of stating publicly, that, if it were the will of God that I were to be to-morrow on my death-bed, and my learned and highly-esteemed friend Professor Maclean at my bedside, and were he as my medical attendant to repeat the statement he has made in your columns, that mine was a case in which "brandy, and brandy alone, stood between me and death," I would cheerfully risk the alternative, and *refuse the brandy.*

Apologising for the length of this letter,

I am, Sir, yours, &c.,

BASIL WILBERFORCE.

Deanery, Southampton, May 25, 1874.

TEMPERANCE IN RELATION TO THE YOUNG.

THERE was an amiable individual, of whom we have all read, who was wont to spend many of his days in wild encounters with imaginary giants, who were the creatures of his brain, and who most frequently turned out to be harmless and stationary windmills or other equally inoffensive objects.

Temperance workers have often been pelted with the epithet "Quixotic," and have been accused of idly beating the air, imagining evils that never existed, and tabulating statistics as fantastic as the chimeras of the old knight's fancy. At last the tables are turned, and the nation is awake to the deadly evil in her midst, which she has been sleepily nursing and drowsily encouraging, and now, from the seats of learning, the abbeys and cathedrals, the judge's bench and the physician's chair, echo and re-echo the temperance truths that have been struggling onward more than half a century with the pertinacity of truth and the dauntless courage of conviction in face of reviling and persecution, of misunderstanding and coldness.

Perhaps one of the most hopeful and assuring signs is the interest exhibited by teachers throughout England in the question. I say this advisedly, for the future of our country is in the hands of the teachers of to-day—and if, in the next century, when the figures 1900 head our letters, we are to see a happy, sober England, we shall see it through the earnest Christian labours of those who are so well represented in this great gathering.

We need sometimes to look outside our own school-doors and feel ourselves units of a mighty whole, and to realise that we are wheels in the great dial that once struck the hour of freedom for the slave, and, please God, will yet strike the hour of emancipation from the slavery of drink.

Just as the avalanche gains impetus as it grows in bulk, so the individual gains a quicker life and stronger force in union with other individuals; interest kindles, activity is excited, and what the one could only dream, the many do with ease and delight.

It is hardly within my province to-night to say much on the general question, but I cannot refrain from making one or two observations before I proceed any further. To show some, our friends, who may still be only dreaming of the magnitude of the evil with which we have to cope, its threatening proportions, I will mention a few facts to prove that we are not lifting a lance against a phantom, but turning its point against a giant evil, than which no greater ever cursed a nation.

In the last thirty years our population has increased 20 per cent., but the consumption of alcohol during the same time has increased 247 per cent. A certain Cambridge student who had been listening to a lecture on the effects of alcohol came out, saying, "Yes, certainly, alcohol is a terrible poison; I never touch it, I only drink beer, wine, or brandy." Lest any one should lay the flattering unction to their soul that they can indulge in strong drink and yet take no alcohol, I will give the proportion of that ingredient in the various strong drinks, and some remarks upon the effects of alcohol as extracted from a paper read at one of the meetings of the Cambridge University Temperance Union. "The Government analysis of liquors at the South Kensington Museum shows that in a pint of rum there are 15 ounces of the poison alcohol; in a pint of brandy, 10½ ounces; of brown sherry, 4½ ounces; of fine old port, 4 ounces; of champagne, 3 ounces; of claret, 2 ounces; and of pale ale, 2½ ounces. And the nature, composition, and influence of the contained poison are not altered by the form of the particular beverage. The spirit in the pale ale is identical with the spirit in the rum, and the quality of the poison is never modified by age, though its power may be weakened through the loss of quantity by evaporation. All our intoxicating liquors, therefore, may be described as (with varying additions of a few unimportant substances) mere mixtures of poison and water. All admit that an excessive dose of alcoholic liquor may kill a man at a blow.

None, too, will deny that continued intemperate drinking destroys vast numbers; but the great majority of our countrymen firmly believe that limited daily drinking is perfectly harmless. Well, suppose we adopt as a standard of moderation (and moderate drinking has never yet been clearly defined) two glasses of port or sherry, or one glass of brandy—this is equivalent to 1 ounce of alcohol. Now, from a very careful and extended series of experiments on healthy adult soldiers, Professor Parkes and Count Wollowicz found that 1 ounce of alcohol made the heart beat 4300 times more daily. As at each beat 6 ounces of blood are lifted up by the two ventricles of the heart, nearly a ton weight, by solid measure, is thus added to the ordinary quantity the heart has to pump up every day. If we take the lowest estimate which has been made of the daily work of the heart as equal to 122 tons lifted a foot high, the moderate drinking of two glasses of wine or one glass of spirits compels the heart to do daily work in excess equal to the person having to raise 3½ tons one foot, and the extremely moderate indulgence in a single glass of sherry or port causes a daily overwork equal to 1¾ tons lifted as far." This is the article which has obtained such a direful increase in its consumption.

Let us glance one moment at the moral effects of this shadowing upas tree. It is slowly transmuting merry England into a great valley of death. Remember that those arrested for drunkenness do not furnish one-tithe of the existing drunkards, and then try to hear unmoved

that in one year alone 204,820 were arrested for crimes in which drunkenness was noted as part of the charge, and that last year 5,131 women were arrested in Westminster alone !

Do I speak to any teachers labouring in Westminster ? Dear friends, that legion of 5,000 drinking women must not be perpetuated, and if, as we may well believe, some of their poor children are now under your care through the energetic action of your London School Board, will you not, in pity to their condition, starting in life with a love of drink bred in them, teach them the evils of the drink in its inherent properties, that they may not, like their unhappy parents, be deceived by its false promises of strength and exhilaration ?

The drunkenness at home is not the only thing we have to bewail; we feel a sense of tingling shame as English people, when we know how reproofs are fast coming back upon us from the heathen world, and how, from both India and Madagascar, sermons come which ought to sting us to the very quick, sermons in short sentences like the following, extracted from a temperance lecture delivered by a native gentleman in one of the leading towns of Bengal, quoted by Canon Duckworth in a sermon preached at Sheerness recently—"'That our country has been advancing in civilisation and enlightenment is indisputable. All classes of the community are sharing in the general progress of the nation. But it is a matter of extreme regret that while our society in many respects enjoys

the blessings of English education, intemperance should be on the increase, bringing on poverty and pauperism in its train. The intellect, the health, and the wealth of our countrymen are being ruined through the evil influence of intemperance. . . . . And those who have eyes but will not see, and those who have ears but will not hear, might be disposed to question the rapid increase of crime which drunkenness has given birth to. . . . Wine was rarely used among the Hindoos in ancient times. From time immemorial they were remarkable for their sobriety. But now times are changed. *English civilisation, notwithstanding its beneficial effects, has introduced universally the sin of drunkenness.* . . That the lower strata of our countrymen, who form the vast majority of the population, and whom education has not yet reached, are growing more and more addicted to intoxicating liquors the Excise Department furnishes full and striking proofs. They have not yet learnt to read and write, but they have learnt to drink.'" Further on I came upon these no less impressive words: "'The Government should adopt some means to check drunkenness. . . . It is the paramount duty of a civilised government to protect the life and property of the people. But by upholding the Excise administration it indirectly encourages a vice which is ruining the nation.'"

From Madagascar we have the proclamation of the Queen concerning the effects of the liquor traffic introduced by English people into that island.

"I, Ranovalomanjaka, by the Grace of God and the

will of my people, Queen of Madagascar and Defender of the laws of my kingdom. And this is what I say unto you, my subjects. God has given me this land and kingdom; and concerning the rum, oh my subjects, you and I have agreed that it shall not be sold in Antananarivo or in the district in which it was agreed it should not be sold (Imerina, the central province). Therefore I remind you of this again, because the rum does harm to your persons, spends your possessions in vain, harms your wives and children, makes foolish the wise, makes more foolish the foolish (literally gives heart to the foolish), and causes people not to fear the laws of the kingdom, and especially makes them guilty before God. All this shows the rum to be a bad thing to have at Antananarivo, for at night (under its influence) people go about with clubs to fight, and they fight each other without cause, and stone each other; therefore why do you love it, oh my people? But I tell you that trade in good things, by which you can earn money, makes me very glad indeed, oh my people. This, then, is what I say to you, oh my people; if you trade in rum, or employ people to trade in it, here in Antananarivo, or in the district spoken of above, then, according to the laws that were made formerly, I consider you to be guilty, because I am not ashamed to make laws in my kingdom which shall do you good. Therefore I tell you that if there are people who break my laws, then I must punish them. Is not this so, oh my people?—Says Ranovalomanjaka, Queen of Madagascar.—August 8, 1876."

Friends, can we suffer this? Can we bear to hear from the lips of pagans such reproach upon our noble land? We are worthless sons and daughters of our glorious country and our ancient lineage if we do not, here and now, rise up to roll away the reproach.

Shall the children that are in our schools to-day, the bright boys and happy girls, whose faces we see daily on our school benches, go forth to make the heathen cry shame on our Christianity? Shall these children grow up to join the awful drunkard's legion? Shall they be volunteers for the Evil One, and we fold our arms calmly and say it is all nothing to us?

I cannot contemplate such a possibility, knowing, as I do, the good feeling, the love of children, and the desire for their welfare, that characterise the teachers of England. I cannot credit them with stoical apathy or bland indifference. If I have formed any correct estimate of the character of the teachers of elementary schools, I believe that many will ask themselves eagerly, "What can I do to wipe the stain off from my country? What can I do to prevent men from calling the rising generation of Englishmen, as they do the present, 'the drunken helots of the world'?"

Is not this a work worthy of the fire of your enthusiasm, work that will bring you a sure reward in your own life and in the power it will give you over others?

It is surprising how children imitate their teachers, and how teacher is quoted at home as a paragon of ex-

cellence and a model to be unhesitatingly followed. I have often heard children in conversation with others say, in their artless faith and strong confidence, "Teacher says so," considering the dictum to be final and unanswerable.

Let your influence be on the right side. Many of the little ones will follow you, and who shall say how much pain you may avert from our English home-life, how much shadowing evil you may dispel if you teach by precept and example the bane of intoxicating drink.

The question naturally arises, What can be done by you as teachers to roll away the reproach from our land?

I should give the first place to example. Abstain yourselves! It is *safe*. I have abstained for the last eleven years, and only had the doctor's attendance once, whereas previously I was often obliged to ask his services.

It is *safer* to abstain than to drink for all of us who are brain workers, seeing that alcohol only whips the brain on to exhaustion, and then cries for more whip and spur, and so on, till disease and death ensue.

It is the *safest* practice, for if you never touch the drink, you are out of reach of danger from it; you know exactly the condition of your nerves, you can measure your power with a nicety that those who take strong drink do not possess, you know when your strength is declining, the fact not being concealed from you by the narcotic influence of alcohol, your sentinel nerves are not drugged at their posts, and they cry out

when you are over-working them, cry out for rest, and it is rest that they must have, not alcoholic blows to make them hold their peace.

I urge you to abstain, because I well know what your work is: I know how anxiety presses you, and cares of many kinds, and I know also how some of you are exhausted when your day's work is over—exhausted in body, exhausted in nervous energy, exhausted in brain—and therefore, all the more, I shudder and tremble to think what might be the consequences to you of taking alcoholic drinks with the conception that they would restore you and refresh you.

Holy Scripture has stamped the bottles that contain fermented wines with the epithet "mocker," and when I think of one and another brain-worker who has been mocked by that subtle "invisible spirit of wine," I feel my whole soul stirred to its depths, and I would urge you, with all the anxiety of my own strong conviction about the evil of this drink, to abstain.

I give the highest place to example, because I believe it to be the strongest power over young and plastic minds; it seems a mere platitude, but there are times when platitudes assume a wonderful freshness—are platitudes no longer, but are just living truths, not dead sayings. I believe that when you have once embraced total abstinence you will wish to educate your children in those sound principles of health; and I am satisfied, from my own experience, that I can promise you more vigour of body to work with, so that you may not

perhaps, feel it too great a labour to undertake a Band of Hope in your own school once a fortnight.

It can be done, for the head master of one of our largest Brighton board schools, by his own desire, is holding a weekly meeting for the boys and girls of that school. An assistant-master from another school helps him by teaching the children to sing, and one of his senior pupil teachers gives a reading of fifteen minutes or so in the course of the evening. Other friends look in occasionally to assist.

I was present on the opening night, and I never saw a Band of Hope conducted in so disciplined, orderly, and cheerful a manner. I need scarcely say that the masters are abstainers themselves.

The advantage to the temperance cause of such trained and educated superintendence for Bands of Hope needs only to be mentioned to be recognised. If the masters and mistresses could only give their presence, and allow younger persons to work the meetings, much good would result. The children can be encouraged to learn good selections from English literature, and they will occupy a good deal of the time themselves, so that little would be required of the superintendent but to keep order.

At least fifteen minutes of temperance instruction should be given each evening by some competent person. A series of short lessons on physiology would be exceedingly useful, and in your schools you have many facilities in the diagrams, etc., now in your possession to make the lessons most successful and interesting.

It will not be lost time, having regard to the examination by H.M.I.; it will sharpen the children, and give them more intelligence, and will be a good exercise for pupil teachers in reading aloud freely. It will attach children to your school, and make parents feel that you care for their boys and girls well enough to make some sacrifice for their benefit.

A summer outing might be arranged, or a quarterly tea to be subscribed for by the children, and there is little doubt but that on all your boards of management there are those who would take a kindly interest in any such movement for the welfare of the children.

It is quite needless for me to go into detail, as the excellent manual, published under the direction of the Union, gives all needed information, and may be had for sixpence from the National Temperance Publication Depôt, 337, Strand.

Allow me to say one word in conclusion. An instrument has recently been invented in America by means of which the sound of voices hundreds of miles away can be heard distinctly. If I were able to make this hall for a moment such a telephone, and cause you to hear all the voices of agony that are wailing far and near, through England, only at this hour, on account of sorrows wrought by this subtle deceiver, you would recoil in horror from the awful sound, and strong drink would cease to appear in your eyes the innocent, harmless thing that you now take it to be!

I cannot forget that when I last spoke in this hall on

this subject, a lady was listening to me who had been a victim to drink for some thirteen years. If you could know or I could tell the agony that was pressed into those long years for herself and for her relatives, it would move the stoutest heart among you: the anguish of repentance, fresh endeavours made, to be again paralysed by drink, the ruin to every prospect in life, and at last the loss of mind and the slow wasting of a lingering death, would make even a hard heart relent—with that last and latest work of drink before my heart, wrought on an educated, cultivated woman—can I do otherwise than implore you to point out by example and precept to the children confided to your care the danger of strong drink?

Moderation forges a chain in many a case that may look very light at the first, but at the close it drags heavily and with ever-increasing violence, and its bright links are stained with blood.

As you value the happiness of the children given to your charge by God to be educated in true knowledge, teach them early the mockery and misery consequent upon false ideas of the nature and effects of strong drink.

FEMALE INTEMPERANCE.

BY

NORMAN KERR, M.D., F.L.S.

Being the substance of a Lecture delivered to the ladies of the Christian Workers' Temperance Union, at 17, Old Cavendish Street, London, W., on 31st January, 1880, Surgeon-General C. R. Francis, M.D., late Principal of the Calcutta Medical College, in the chair.

After stating that he considered it a great honour to be associated with the Union in their endeavours to do away with England's greatest curse, especially among the female portion of the community, Surgeon-General Francis called upon Dr. Norman Kerr to deliver a lecture on 'Female Intemperance.'

Dr. Kerr said that, though intemperance had been known in all ages of the world's history, the women of no country, ancient or modern, had been, till recently, accused of widespread inebriety. Female intemperance was not a characteristic of ancient times. The satirical and scathing allusions, in certain classic satires, to the effects of this form of indulgence on the weaker sex probably referred to the misdeeds of only a few notorious characters. There was no ground for the belief that, save in some rare exceptional instances, female drunkenness was prevalent among the ancients. Intemperance in those days must have been somewhat different in

its manifestations than in the present day. Ardent spirits were unknown, the only 'fortification' of wine was by drugs, and the indulgence was thus mainly the gluttonous surfeit of sweet and luscious wines, either quite unintoxicating, or with very little more intoxicating power than were possessed by our clarets and other weak modern fermented wines. The women of Egypt, Assyria, Persia, and Greece were, as a rule, free from the reproach which now sullies the fair fame of our British womanhood; and even the Roman women, though not so famous for their sobriety at one period of Roman luxury and pomp, never afforded such terrible examples of drunken depravity as daily confront us in the columns of our newspapers. At the present time, the women of Austria, France, Italy, and other Continental nations, of the United States and Canada, are nearly wholly free from this vice. Ireland is as famous for the sobriety as for the pre-eminent chastity of her daughters, so long as they remain at home In Scotland drinking has obtained a greater hold on the fairer portion of the community than in the sister isle; but only in England the evil has attained almost everywhere those terrible proportions that appal even the most callous, and raise a blush of shame on the cheek of the patriot and the Christian. At different periods, as in the riotous time of 'the Merrie Monarch,' certain limited female circles were noted for drinking, but there was then no such widespread intemperance among women as was now, unhappily, to be seen. There could be little doubt that female inebriety had been increasing enormously of late years amongst us. The evidence given before the Committee of the House of Lords clearly proved this. In one town there was an absoluto majority of females of the whole number arrested for drunkenness. In Salford the number of female arrests for intoxication had doubled during the last seven years. In Manchester the

percentage of female arrests was in 1851 18 per cent., and in 1876 28½ per cent. In Swansea there had been an increase of nearly 180 per cent. in the last eight years in the actual number of arrests. In Sheffield in two years the proportion had increased from 15 per cent. to 24 per cent. The Lords' Committee were so impressed by the force of the evidence on this point that, in their report, they speak of 'the growth of female intemperance on a scale so vast, and at a rate of progression so rapid, as to constitute a new reproach and danger.' In Edinburgh there had been a marked and most alarming increase. In Liverpool, in one recent year, there were more female than male commitments, for crimes connected with drinking, to one large prison. In London the proportion of women summoned for drunkenness had increased from about 15 per cent. to 49 per cent., or nearly one-half of the total number. A preliminary inquiry by the Harveian Medical Society into the influence of personal intemperance on the death-rate showed, in the deaths wholly from alcohol, 4 per cent. of females to 5·3 per cent of males. From the Judicial Statistics of England and Wales for 1878, just issued, it appeared that, of 500 inquests at which a verdict of death from habitual drunkenness was returned, there were more such inquiries held on females than on males, the actual numbers being 204 and 196. The reports of the Convocations of York and Canterbury both noted the alarming increase of inebriety among women, and there was a general consensus of opinion among all those best qualified to judge, especially among clergymen and medical men, that there was a decided and deplorable increase of this overpowering habit among the female portion of the population. Dr. Kerr said that his own experience bore out this testimony. He narrated a number of typical cases occurring within a brief interval in his own practice. Amongst these were the

following: He was called to see a married lady, aged twenty-six, and had to fulfil the melancholy duty of informing her that she had not many hours to live, and was dying poisoned by her own hand. He had great difficulty in getting her to realise the dreadful truth, and he trusted such a painful task would never be imposed on him again. Next day he was summoned to a married lady, aged twenty-four, whose young daughter of five years was terribly alarmed at the dangerous illness of her mother. The latter was simply drunk. A third case was that of a maiden lady of independent fortune, aged forty-two, who was said to be lying on her face, dead, on the floor of her room. Dr. Kerr found her dead drunk. The wife of a stonemason, aged forty-one, thought she was dying, and had bade good-bye to all her friends. She was under the influence of liquor, and is alive yet. The wife of a labourer, aged forty-two, was so drunk that she was locked up for riotous conduct in the street. Her youngest child had been dangerously ill for a week, and would have died through her mother's neglect but for the watchful care of a nurse from the Metropolitan Nursing Institute. The wife of a house painter had been over two hundred times in prison for drunkenness. The neighbours said of her that, when at liberty, happening to pass the prison within whose walls she had spent so large a part of her existence, she was heard involuntarily to warble the plaintiff air of 'Home, sweet home.' A skilled high-class female was engaged to take charge of a wealthy dipsomaniac female patient. One night, shortly after she entered on her duties, Dr. Kerr was sent for suddenly, as she was said to be dangerously ill. He found her drunk. A married lady, of excellent position, with a large grown-up family, had become so inveterate a sot that she fancied herself in immediate peril of a criminal assault, and kept a private detective to protect her against such

violenee. A lady, aged thirty-six, died reeently from intemperanee, whose husband had no suspieion of the truth, her daughter having been brought up to bring first the wine, and latterly the gin, to her mother in her muff. One lady, a spinster about forty-five years of age, the doetor was ealled some miles to see. She firmly believed she was sinking fast, and had bade all her nephews and nieees and their parents a last sad farewell, these latter waiting, with solemn eountenanees and in awestruek silenee, to see her expire. Dr. Kerr gave great offenee by at onee administering an emetie and insisting on the room being eleared. The resuseitation was eomplete, and next morning the spirituous indulgenee was timidly eonfessed. Formerly it was unusual for girls or women to be seen in a publie-house; now, Dr. Kerr—and he attended many publieans—often found more females than males at the bar. It was no uneommon thing at the present day, in London and other large eities, for young girls and grown-up women to treat eaeh other in a publie-house to beer, wine, or spirits. Though during ten years' personal aequaintanee with the State of Maine he had only seen one female drunk, and she was within doors, seareely a Sunday passed that he did not, while pursuing his professional avoeation in London, see a number of women drunk in the streets. Sir William Gull testified before the Lords' Committee that in his opinion female intoxieation had not inereased. Dr. Kerr was inelined to think Sir William was right as regarded the highest elasses, but those who had the most aeeurate and ample opportunities of knowing the truth were very generally of opinion that in the working elasses, in the middle elasses, and espeeially among the *nouveaux riches* there had been a very great inerease. Cultured and refined women of high position, however, did fall, as did not a few engaged in aetive religious labours. He knew of a lady who had been at onee

a Christian worker and a drunkard for many years. She led two different existences. Her mornings were sober, and these she devoted to visiting and reading the Bible to the poor. But at dinner the intemperate half of her life began, and she rarely went to bed sober. Her history was that of many secret female inebriates. Her inebriety was in her own house, and she had not far to go to bed. Were she exposed to the night air, her excess would soon betray itself. Many a diner-out was quite correct and sober while in the house, like a friend of his own in Quebec once, who perfectly remembered everything he did, once, when dining, till he left the house and felt the cold night air. From that moment all recollection ceased, and he found himself next morning in bed with his boots on.

Effects.—When a woman began to succumb to the fascinations of alcohol, to the experienced eye there was speedily apparent an untidiness, slovenliness, and carelessness about her attire and her personal appearance—the very antipodes of her former neatness and activity. Neglect of household duties, of her family and their moral and physical welfare, followed closely on her own personal neglect. Thus, especially among the lower middle and the industrious classes, children were brought up ignorantly, the boys not infrequently becoming thieves and the girls prostitutes. The loss of all regard for truth was almost characteristic of female intemperance. There was no liar so unblushing as a female alcoholic liar. The very perception of truth seemed, as it were, to vanish. Females in all positions of life had again and again solemnly assured Dr. Kerr that they had tasted nothing stronger than water, tea, lemonade, or claret, at the very moment he caught them in the act of drunkenness from brandy. Vitiation and obliteration of every moral

sense rapidly succeeded to the loss of truthfulness, and thus chastity, that

"Priceless gem of woman's worth,"

was endangered, and often lost. Sir James Hannen said on one occasion that seventy-five per cent. of the divorce cases that came before him in the Divorce Court originated in drinking; and all who had studied 'the social evil' knew that, with us, drink was a leading cause of prostitution. The Rev. David Ruell, chaplain of Clerkenwell Prison, narrated to the Parliamentary Committee of 1834 the case of a notorious woman of the town named Pearce, to show the influence of drink in this direction. When this woman was in prison and could get no liquor, which she often was for being drunk and disorderly and guilty of indecent conduct, she was so calm and orderly, and behaved in so exemplary a manner, that she was placed in the infirmary in charge of the sick. Drinking was a twofold feeder of 'the social evil.' Alcohol excited the animal passions, while it lessened the moral control, on the one hand; and, on the other, by drink, the 'unfortunates' deadened their conscience and stifled the stings of remorse, thus fortifying themselves to ply their hideous calling. Dr. Kerr gave it as his deliberate opinion, after a study of this vice in various parts of the world, that were it not for the influence of drinking on prostitution, the moral and religious agencies now in operation in Britain would be able to cope with the bulk of that female depravity which was so discreditable to us as a nation.

Causes.—Grocers' licences could not be said to be the sole cause of our English intemperance, though the increase in the amount of the latter had been, to a great extent, contemporaneous with the growth of these additional facilities for

the sale of liquor, inasmuch as similar licences had existed for a very long time in both Ireland and Scotland. But there could be no doubt that a considerable part of the increase was due to this special cause. He knew of a young married lady, only twenty-six years old, the affectionate and cherished wife of an excellent and talented man, who had begun by purchasing wine first and afterwards spirits at railway stations and grocers' shops, and who was now an apparently hopeless dipsomaniac. To his personal knowledge ladies had been pressed by grocers to buy bottles of wines and strong waters, and there were many women who found it very difficult to say 'No.' This pushing of the sale of liquor, from which the publican was in general free, was a prolific source of female drinking. The increase of excess among factory women and others employed in similar occupations was accounted for by the higher wages these women had till recently been earning, and the consequent increased association of the women with the men, the former imitating the drinking habits of the latter. Married women had often to seek their husbands in public-houses, and to wait in these till it pleased their lords and masters to leave, and the result was that many sober women were ensnared in this way. Music-halls, with their alcoholic accompaniments, were a great source of temptation to many a mother and daughter, who went to enjoy the amusement with the husband and father. Many working men's wives and daughters and many servant-girls fell by this trap. We ought all to pray that the marked success which had made the coffee-taverns so popular would soon make as great a success of the new Coffee Music-Hall Company, which aimed at providing innocent and elevating amusement and entertainment for the people free from all deleterious drinking influences. The allowance of beer to domestic servants was a fertile source of

the mischief under consideration. Many good, honest, sober maids owed their temporal and eternal ruin to the temptation of the beer in the houses they served in. In London Dr. Kerr had known women first tempted to drink through having to seek refuge in a public-house for that accommodation which the municipality ought to provide for women. They did not like to leave the public without paying for something to recompense the landlady for her trouble. Ignorant nurses often insisted on women drinking during confinements. This foolish and dangerous custom was often the cause of fatal complications, and was a frequent source of confirmed intoxication. Careless medical prescription, and, still more frequently, the self-prescription of malt liquors, to nursing mothers, was even a more powerful factor. Many female dipsomaniacs had come under Dr. Kerr's own notice, who (some of them total abstainers before) began their suicidal habits on such an occasion. Alcohol was useless here. It could supply no milk, but diluted and poisoned the previous supply. At the same time there was a substance in malt liquor which was of great value; this was diastase, by the action of which starch was converted into sugar. But this diastase could be obtained, at a much less cost, and in a better and absolutely safe form, in any of the now well-known malt extracts, a large proportion of which, as for instance Maltine, are absolutely non-alcoholic. For nervous debility, and for the high pressure of the festivities of the London season, it was a common practice for young married and unmarried ladies to resort to frequent pick-me-ups in the shape of fermented wine, champagne, and even brandy. No one could exaggerate the evil that had been wrought in this manner. Then, for the assuaging of natural pain and weakness, girls and grown-up women were accustomed to take port wine negus among the rich and gin among the poor. All

this was highly detrimental, was a potent factor in the production of female drunkenness, and was wholly unnecessary.

Alcohol should never be given for the relief of pain, as such; and never unless by the careful direction of a skilled and thoughtful practitioner. Other causes of the intemperance of women were then considered, including hereditary alcoholism, and dipsomania from disordered or exaggerated physical conditions.

Treatment.—Total abstinence was a *sine quâ non.* No alcoholic liquor must be given to the female drunkard even as a medicine, and she must not be allowed to approach a communion table where any fermented or other intoxicating wine was used. To restore the debilitated state of the brain and nervous centres it was desirable to employ gentian or other tonics, Parish's chemical food, iron with calumba, or such agreeable sparkling brain and nerve tonics as the new popular beverage—Zoedone. To allay the drink crave it might be useful to order capsicum, ginger, or other aromatics in hot water, bromides of potassium and ammonium, ipecacuanha in emetic doses, sips of iced or warm water, or fruit. For the building up anew of the whole system, bodily as well as mental, light and nourishing food was needed. Lentil and other soups were of great service, as also were hot drinks of milk, cocoa, coffee, tea, Liebig's extract of meat, with fish, fowl, meat, and maltine, or other malt extract. With all these, sponging or bathing, exercise, and cheerful society were indispensable, the Turkish bath being especially useful. In dipsomania from internal functional disturbance or disease, the internal mischief must be remedied, when, unless the craving for alcohol has become a confirmed habit, this craving will disappear and a permanent cure be the happy issue. The dipsomaniac needs medical treatment for the body and

brain, as well as moral and spiritual treatment for the soul. The physical craving, induced by an altered and diseased state of the brain and nerve centres, might linger long after the regeneration of the spirit. The services of the imperfect human healer were as needful for the treatment of the disease as was the unerring skill of the Great Physician for the cure of the sin. Women fell from a higher level than men, and therefore sank lower. On this account it was more difficult for the former to reform. But there was hope even for such, as was shown by the remarkable success of the Spelthorne Female Sanatorium and the Female Inebriate Home at Kennington. Dr. Kerr concluded with an appeal to Christian women to abstain—(1) For their own sake. None of them could make sure she could never fall. Narcotic poisons were no respecters of persons, and laid low both the good and the bad. They would enjoy better health, and have clearer heads, and would be able to do more and better work for God, by abstaining. (2) For the sake of their weaker sisters. For those who had fallen there was safety only in abstinence, and the terrible nature of the struggle inebriate women had to go through called for the comfort and encouragement of the powerful example of the strong, that the fainting heart of the penitent might be cheered. A rich reward awaited Christian women who abstained, in the influence for good to many a despairing one. (3) For the sake of those who were to follow them. The saddest feature of the whole question was that drinking mothers might bequeath to their children an existence of physical and mental misery, a tendency to epilepsy and insanity and various serious bodily affections, and an hereditary predisposition to dipsomania. What a legacy to leave to a child—the legacy of a life-long struggle against an unceasing tendency to drunkenness! If they wished their children

to have a fair chance of avoiding physical or moral shipwreck, they must not only rear them in the practice of abstinence, but they must also launch them into existence with a body and brain free from the imprint of maternal alcoholic indulgence. While they bore them within their body they must shun all poisonous drinks, they must 'drink not wine nor strong drink' (Judges xiii. 4), they must follow the regimen prescribed to a nursing mother by the Most High. By this means, and by this means alone, would they be able to give their son a constitution fitted to withstand the wear and tear of modern high-pressure existence, and an intellect clear enough to cope with all the doubts and perplexities of the age. By this means, and by this means alone, would they be enabled to present their daughter with a dower more precious than all the gold of a commonwealth and all the jewels of an empire—the dower of a healthy brain in a healthy body—that dower of physical beauty and moral grace of which the poet Spenser so expressively sang in these exquisite lines:

"That ladie is, whereso she bee,
The bountiest virgin and most debonaire
That ever living eye, I weene, did see:
Lives none this day that may with her compare
In stedfast chastitie and vertue rare,
The goodly ornaments of beauty bright."

EXAMPLE.

—o—

BY MISS ELLEN WEBB.

THERE are few in this assemblage who can be ignorant of the terrible devastation which strong drink is causing in our land, and surely there are none here who would be unwilling to help in arresting the march of the destroyer if they knew in what way to accomplish it. Do not our hearts burn within us as we read of wives being ortured with kicks and blows; little children beaten and starved; inoffensive passers-by set upon and ill-treated; wretched outcasts flinging away their lives in suicidal madness, knowing that all these are the victims of strong drink? When we read of shipwrecks, railway accidents, and mining explosions caused by it; when we know that it peoples hospitals, workhouses and lunatic asylums; when we read that an average of 130 millions of money are squandered annually on its purchase, and that 80,000,000 bushels of grain are wasted in its production; when we are told, on the high authority of Dr. Norman Kerr and Dr. Hardwicke, that 120,000 deaths are yearly traceable to its deadly effects: that at least 45,000 wretched beings sink into an eternity of misery every year through this soul-destroyer; whilst 75,000 lives are cut short through its indirect agency; when, I say, we know all these things, what ought our attitude to be towards this potent factor of evil? Ought not we, as followers of that blessed Redeemer who came to seek

and to save that which was lost, to regard it with loathing and detestation? Ought not we to banish it from our homes, and frown upon its introduction wherever and whenever we have the power?

Dear friends, we read of one kind of demoniacal possession which went not out but by prayer and fasting; so it is with this destroyer of souls and bodies. Fasting from this enthralling beverage ourselves, we can speak with God-given power to those who are sinking under its thraldom, and, by fervent prayer together, bring down that promised strength which alone can break its chains; and, better still, we can ask the young, who have not yet begun to fetter themselves with it, to follow our example and remain free from its shackles.

When first I began to work in the temperance cause, my only aim was to induce drunkards to abstain, and many years of my life were wasted in this arduous and almost fruitless labour. As time went on and I gained experience (both theoretical and practical), my eyes were opened to see that the seed I scattered fell on stony ground. The dulled intellect and enfeebled will of the victims of strong drink, their absolute inability to believe that they *are* inebriates (this being especially the case with women who drink to excess), and their utter want of desire to be free from their degrading vice, have taught me the futility of my efforts.

Fifteen years' experience has convinced me that the work of reformation in such cases is almost hopeless; therefore my chief aim now is prevention, and I would rather convert one Christian Sunday-school teacher to total abstinence than induce fifty drunkards to sign the pledge. The latter might keep from strong drink, some for a week, some for a month, some for a year, some even for five, ten, or even twenty

years; but, alas! should even these be persuaded, under any pretext, to take one spoonful of brandy or one glass of wine, the old craving might be reawakened, and their rapid descent to degradation would ensue as a certainty.

I speak from experience, and could give you many instances, for I have seen and known such cases. Every man or woman who has ever had that fatal craving is never safe. It is an incurable disease, and the only way in which it can be held in abeyance is by absolute and rigid abstinence—an abstinence which must defy medical orders, resist the foolish persuasions of unwise friends, and in God's imparted strength be content to suffer all things rather than swallow one drop of that fearful liquid, which has well been described as the "devil in solution."

Mr. Gough, after twenty-six years of total abstinence, asserted publicly that he would not dare to allow one drop of intoxicating drink to pass his lips, and his daily prayer to God was that He would keep him from "the drink"—he never prayed to be kept from drunkenness, but from the cause of drunkenness. This, believe me, dear Christian friends, must be our attitude also toward the destroyer. Never let us patronise the drink traffic! Never let us take between our lips that which causes men to blaspheme God, which prompts them to all vice and to cruelties which are too horrible to think of, which causes a father to dash his infant child to pieces on the hearthstone, which prompts a mother to rob her children of their clothing that she may pawn it for gin, which spares neither young nor old, and which, alas! is sending your scholars into gaols. Sunday-school teachers, do you know the fearful evidence concerning this terrible fact? That little fair-haired girl listening at your knee to the story of God's love, and repeating the sweet texts about Christ calling little children to Him and

blessing them, may, ere long, be herded with the vilest criminals through the curse of strong drink! That restless, eager boy, whose bright eyes sparkle as he listens to the story of David's exploits or Daniel's endurance, may, ere many years be past, write you a piteous entreaty to visit him in that prison to which he has been brought by the evil influences and bad companions associated with intoxicating drink.

The evidence on this subject is appalling. That of one chaplain (the Rev. W. Caine) is, that out of 724 prisoners in the county gaol at Manchester, 644 had been Sunday-school scholars, and eighty-one had been Sunday-school *teachers!* Of 1,000 prisoners, 711 confessed themselves drunkards, and of these a large number were under twenty years of age! The Rev. George T. Coster gathered much evidence on this subject, and his conclusions were that at least 64 per cent. of all prisoners had attended Sunday-schools; whilst Mr. Simmons, the governor of Canterbury Gaol, states that of 22,000 prisoners with whom he came in contact during fifteen years, he never met with one prisoner who was a teetotaller, and that 92 per cent. attributed their downfall to intoxicating drinks and their attendant vices. At Portland Prison Mr. Clifton, the governor, said 30,000 prisoners had passed under his care, and when they left the prison he asked each one what was the beginning of their getting into trouble, to which the answer, without one exception, was, "Drink." Ought not such facts to startle all our Sunday-school teachers, and make them anxiously to enquire, "Lord, what wilt Thou have me to do?"

Some amongst you are already total abstainers, and have thus, by your example, already made some progress in influencing your scholars in the matter of temperance. One of the best ways to reach the children is by instituting Bands

of Hope in connection with the Sunday-school, and in doing this you will be materially assisting your church-membership.

In a paper read at Bradford on April 17th, 1880, by Mr. Isaac Phillips, he proved by a series of tables that the conversions and additions to the churches in those Sunday-schools which had Bands of Hope were almost double the number of those in schools which had none; the average per 1,000 in ten years being, of the former, 30½, and only 16½ in those without Bands of Hope. It is wonderful how parents are reached through the children, and many a home has been changed from squalid misery to comfort and decency through God's blessing on the words of little children who had been taught in the Band of Hope to recite some interesting and instructive dialogue, or to sing some sweet, pathetic story in verse, which has touched a soft spot in the heart of the drink-hardened father.

Sunday-school teachers, if you are yourselves "taught of God," you desire and pray for the salvation of your little scholars. Will you ask yourselves, each one, this solemn question?—Am I exerting *all* the power and all the influence God has given me for the furtherance of this my earnest desire and prayer? Is there nothing more that I can do to save my class children from the temptations that beset them? Am I setting them a good example in all things? I teach them that St. Paul said, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Yet I see thousands going down into hell through "strong drink." Can I take my glass of "strong drink" and be innocent? I teach them that "It is good neither to eat flesh nor to drink wine, nor anything whereby my brother stumbleth, or is offended, or is made weak." Do not many of these children stumble

through strong drink? Are not many young abstainers "offended" by the drinking customs of society? Are not many "made weak" in their principles of total abstinence by seeing those older than themselves indulging in wine? Ought I not, then, to do that which St. Paul pronounces to be "good," and abstain from wine henceforth? Do I not teach them that they who are strong ought to bear the infirmities of the weak? Then ought not I to sign a pledge of abstinence, as a help to the weak? May not my doing so be blessed to the inebriate parent of some poor child when it says, "Oh, father, teacher has signed the pledge: won't you sign, too"? If I, the Sunday-school teacher, sign the pledge, surely there can be no stigma on others signing it also; thus, by God's blessing, my influence may extend and increase, and perhaps my pupil, secure in my sympathy, may ask me to "come and see father." Then a door will be opened for me where I can enter in and speak of the Saviour who died to save the sinner; and the sinner, "clothed and in his right mind," may be brought to the feet of Jesus, and go forth in His strength to proclaim to others the glorious liberty of the Lord's freedmen! Oh, dear Christian teacher, will you do this? Signing the pledge is not the gospel of salvation, but to many it is its herald. The love of the public-house has kept many from the house of God, and some of those who, though not yet drunkards, are drifting surely, though slowly, into the whirlpool, may be rescued from destruction by the sympathy of the Christian abstainer, who, coming down to their level by signing the pledge, wins such from the resorts of vice to the courts of the Lord. Your elder scholars are drifting out of your reach through this wide-spreading leprosy, and even teachers themselves are not free from its taint. I have lately heard of three who were known to be inebriates. You will scarcely believe

this, and some may consider it impossible; but, alas! it is but too true. When those Sunday-school teachers first took their places in the class, had we begged them to sign the pledge of abstinence, probably they would have said, as some of you do now, "No, *I* am not likely ever to take too much, *I* am not likely ever to fall into such a degrading vice." "Let him that thinketh he standeth take heed lest he fall." Satan's plea is still the same: "Ye shall not surely die. You may safely drink; you are never likely to exceed the bounds of moderation." Satan is a liar, and the father of lies. Believe him not. You are no more safe than others if you partake of what God calls "a mocker." He forbids you even to look upon the wine when it is red, when it giveth its bubble in the cup, when it moveth itself upwards, for that (which exactly describes fermented wine) is the more correct rendering of the text. I heard of one Sunday-school teacher whose steps were bent direct to the public-house on leaving the class, and who was several times found intoxicated in the streets. Oh, dear friends, strong drink is indeed raging and spares none.

The Band of Hope movement is most important in rearing up a race of children who, being free from the love of intoxicants, can move in our drink-cursed country without being tempted at every turn by this hydra-headed monster. They will grow up free, *because* they are sober; free from the despotism of alcohol, free from the tyranny of the drink customs, free to fight against this iniquitous traffic, free to help others to break their chains, free to rid their country of this gigantic evil.

In the year 1879 the number of persons charged with drunkenness in London alone was 33,892, of whom 15,612 were females, and amongst the men were two clergymen, twenty-three lawyers, and eighty medical men. Who then

dare say, "I shall never exceed the bounds of moderation"? Unless you are a rigid abstainer there is no safety for you. That you may confidently defy all medical prescription of this "deleterious poison," as Sir William Gull designates alcohol, is proved by the fact that in seven years at the Temperance Hospital 8,650 cases have been treated successfully without one drop of alcohol, the mortality being only 4½ per cent. The average amount of sickness amongst abstainers is about one-half that amongst moderate-drinkers, whilst the death-rate amongst abstainers is 17½ per cent. lower than amongst moderate-drinkers. Sir Henry Thompson says, "The habitual use of fermented liquors, to an extent far short of what is necessary to produce drunkenness (and such as is quite common in all ranks of society), injures the body and diminishes the mental power to an extent which, I think, few people are aware of." Sir William Gull says, "Alcohol is the most destructive agent we are aware of in this country. Drinking leads to the degeneration of the tissues, it spoils the health, and it spoils the intellect." Dr. Richardson says, "It is the most insidious destroyer of health, happiness, and life. It is an agent as potent for evil as it is helpless for good." Now, as this evil thing, "alcohol," lurks in every glass of fermented liquor, every glass of alcoholic wine, every glass of distilled spirit, have we, as Christians "redeemed with a price," any right to tamper with such drinks? Dare we offend these little ones, who look to us for an example, by partaking of the drunkard's drink? Dare we, while denouncing the sin of drunkenness, complacently sip the sin-maker? No! let us rather "make straight paths for our feet, lest that which is lame be turned out of the way." Let our example be such as may be a safe one to follow. It is by example our blessed Lord taught His disciples; when He washed their

feet, He said, "I have given you an example that ye should do as I have done."

Dear Christian friends, when we see with what evils strong drink is associated—its fruits of darkness, the blasphemy and uncleanness of its votaries, the vice and filthiness to which it leads—dare we, as followers of the Redeemer, partake of what may well be called "the cup of devils"? What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, "I will dwell in them, and walk in them; and I will be their God, and they shall be My people." "Wherefore come out from among them, and be ye separate, saith the Lord; and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." Having, therefore, these promises, dearly beloved, let us to-day, in the power of the Holy Spirit, pledge ourselves to be separate and not to touch that unclean thing which is sending souls to a Christless eternity. Let the love of Christ constrain us to this separation.

We read of the "cup of blessing" and the "cup of devils;" we read of the "wine of the Kingdom," and the "wine of the wrath of God." Can these mean the same thing? We read of the "wine which maketh glad the heart of man," and the "wine which is a mocker." We read of the "wine mingled by wisdom," and the "wine which defiles;" the "wine which cheereth God and man," and the "wine which is the poison of dragons and the cruel venom of asps." Surely no one can suppose these can be one and the same wine. Do they not rather indicate the one to be

the unfermented grape-juice, "in which was a blessing;" that "pure blood of the grape" referred to in Deuteronomy; that fresh juice pressed direct from the grapes into Pharaoh's cup; that "fruit of the vine" which our Lord presented to His disciples in the Passover Feast; while the other was that red wine on which we are forbidden even to look; that which is the product of decay and corruption, which at the last "biteth like a serpent and stingeth like an adder;" that "strong drink which shall be bitter to them that drink it?" The Nazarite was forbidden to partake of the fruit of the vine, or of anything that came from the vine; therefore he touched neither raisins nor grapes. But our Lord, not being a Nazarite, may have partaken of the pure blood of the grape. That our gracious Lord, who came to "redeem us from all iniquity," ever partook of the drunkard's wine seems to me utterly incredible, and it is impossible for anyone to prove that He did so. Of this we may feel sure, that "He who has washed us in His own blood, and hath made us kings and priests unto God," has enjoined abstinence on us, for in Ezekiel we read God's distinct command: "Neither shall any priest drink wine;" and in Proverbs we are told, "It is not for kings to drink wine." Aaron and his sons were forbidden to drink wine, when they went into the tabernacle of the congregation, under pain of death; and shall we, who, if we are Christ's, are the temple of the living God—shall we dare to disobey so plain a command, lest, when we are approaching God in prayer, we offer strange fire, kindled by Satan's agent, in the place of that pure flame sent down from above by God's Holy Spirit?

Think of these things, dear friends; pray over this subject. Ask God to teach you how to work for Him amongst "these little ones" for whom Christ died. You go forth in His strength to feed His lambs. You take up this cross

for Him. You rise early, leaving the warmth and comfort of your homes on bitter winter mornings. You steadily pursue the path of duty on scorching summer afternoons, bravely resisting the temptation to ease and indolence in shady nooks and corners. Patiently you go forth, year after year, bearing the precious seed, so much of which is rendered fruitless by the blighting influences of strong drink. Thankfully you see some of your scholars deciding for Christ. Sadly you see others hardened against the truth, and following after godless companions. Add this one more effort to your present endeavours. Take each scholar in prayer to God, asking for a blessing on your words; then seek to impress each one with the importance of abstinence from all intoxicating drinks. Visit their parents and ask permission to enrol the children in a Band of Hope, or, if there be none at hand, make your own society. Purchase a pledge-book, and subscribe your own name first to its simple promise, "I agree to abstain, by Divine assistance, from all intoxicating liquors as beverages;" then obtain your scholars' signatures. Read up the subject, and explain it intelligently to them. Seek to keep up their interest by having monthly or, if possible, weekly meetings. Visit them in their homes; give them periodicals suitable to their age—such as the "Band of Hope Review and Chronicle," the "Infants' Magazine," and similar publications. Institute prizes for regular attendance. If practicable, join the Band of Hope Union; then you will have the advantage of securing the services of lecturers who will explain to the children the importance of abstinence and the evils of the drink system.

There are about 650 Sunday-school teachers and 6,700 scholars in Brighton alone. If the 650 teachers would set the example of total abstinence, what wonderful results we

should have! Dear Christian teachers! you bring the lambs to the Good Shepherd and ask Him to keep them from the evil, you pray for them, you yearn over them, you are affectionately desirous that they may indeed follow Him, and you know that this stumbling block will turn some out of the way unless you remove it. Will you do it? Will you take up this cross and bear it for your Savionr? It may seem heavy to you in prospect, but it will turn into a crown of glory, for you will assuredly save some from a drunkard's eternity of woe, and that which looks now so uninviting will bring you, in the end, health and strength and length of days.

Teachers! you have an influence which, exerted consciously or unconsciously, will extend to all eternity, and you may bless or mar a life by your example now. Let it be always on the safe side. Would you shudder at the thought of taking a little child into a gin palace? You know you would! Yet, if you do not warn the children now against strong drink, they may seek it there some day; and if entangled in the meshes of the wicked one, they will reproach you as an unfaithful watchman for not having warned them of their danger. Can we read without trembling the fearful doom of Meroz? "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." The Lord deigns to ask our help in this matter. There is a war going on in our land between evil and good. "The devil has come down unto you having great wrath," and one of his mighty engines is this strong drink, which first draws, then drags, then drives men to destruction. Who will help to storm his strongholds? Who will be like Zebulon and Naphtali, "a people that jeoparded their lives unto the death in the high places

of the field?" It is a bloodless field in which we are called to fight, but courage and endurance are needed as much in our battle as in theirs. Everyone who, in waging a war against alcohol, resists the tyranny of custom, the pleadings of friends, the warnings of relations, the prescriptions of medical men, "fights a good fight," and needs a strength which God alone can give. All honour to that Christian mother who, lately, when a doctor prescribed spirits for her young daughter, told him plainly that "no child of hers should ever, with her consent, touch one drop of such a dangerous potion." Oh for more of such mothers! Thousands are sinking into a drunkard's grave through this fatal prescription. Let us be firm in refusing this deleterious drug, this subtile and destructive agent. It requires courage to do this, but God will give us all needed strength. Then, clear from even one shackle of this terrible chain, we shall be free to devote every faculty to our Lord's service in "the splendid liberty of total abstinence;" and as "ensamples to the flock" we shall not lead them into "slippery places," but into "straight paths," so that "when the Chief Shepherd shall appear we shall receive a crown of glory that fadeth not away."

TOTAL ABSTINENCE IN ITS PROPER PLACE.

THE Temperance Reformation, based on the principle of Total Abstinence from all Intoxicating Liquors, has been for many years so fully and publicly discussed, that it is not proposed in this little tract to enter upon the general merits of the question; though we fear the subject is still very imperfectly understood in some of its bearings. Our object is to remove, if possible, some of the difficulties and objections which we believe have prevented many religious persons from joining the movement.

It has been objected that the principle of Total Abstinence, by being brought to bear on the habits and conduct only, without affecting the heart, is inimical to, if not subversive of, the principles of the Gospel; and that the renovation which the grace of God effects, by making the tree good that it may bring forth good fruit, is the only remedy for sin, whether displayed in intemperance or in any other form.

Now we freely admit that, *in so far* as drunkenness has its root in the sinful propensities of our fallen nature, the remedy which we propose is altogether inadequate—that it cannot *take away sin.* But we demur entirely to the prin-

ciple which we have seen laid down: that "it is wrong to attempt the removal of evil by any means which do not reach the source from whence that evil arises;" and we ask those who are inclined to maintain this doctrine in the case of intemperance, to consider what the result would be if it were to be applied to the crimes of robbery, arson, murder, &c. If the principle above stated be good in the one case, it is good in all; and the conclusion to which it would reduce us is simply this—that all the merely moral and physical restraints upon which civilisation is so dependent, ought to be given up; that the authority of parents, and of magistrates, and all the wholesome checks which public opinion brings to bear on our various social evils, are not only useless but altogether wrong.

The simple fact is, that intemperance, like many other crimes, partakes of the twofold character of a sin against God, and of a great *social evil;* and that whilst, in so far as it is a sin, the grace of God is the only remedy, it is nevertheless our duty to seek, by all lawful means within our reach, to repress its development as a *social evil.* There are many sins which do not assume the form of social evils; there are also social evils, such as famine and pestilence, &c., which may not be the result of sin; and there are social evils which partake of a sinful character, and which we must seek to remove, although the means we employ may not "reach the moral source from whence the evil arises."

Viewing intemperance as a social and physical evil, however, Total Abstinence *does* reach its source: it being self-evident that it could have no existence but for the use of intoxicating liquors. Indeed the physical and social bearings of this question have been sadly too much overlooked. How different are the effects produced in different individuals by the use of intoxicatin liquors: we see men as

decidedly irreligious character who have always been strictly sober; whilst others, who have shown great religious sensibility, and struggled hard against the power of strong drink, but who, from their greater susceptibility to alcoholic influence, or from the greater social temptations to which they have been exposed, have ultimately fallen into intemperate habits. And when the intensity of the physical and social temptations exist, as they too often do, among the masses of the people, in an inverse ratio to the power of religion in the individual mind, it is no matter of surprise that so many thousands fall victims to this vice. When they have thus fallen, most persons are prepared to recognise the physical as well as the moral character of the disease; and recommend Total Abstinence as affording almost the only reasonable hope of effectual cure. Now, would it not be more expedient and wise, and far more benevolent, to adopt this physical remedy for *the prevention*, as well as for *the cure*, of a disease so insidious in its progress, and so fearful in its consequences both for time and for eternity? Man's physical, intellectual, and spiritual natures are so marvellously blended, and subject to so much of mutual dependence, that those who disregard the agency and influence of either must repudiate, to some extent, the arrangements of the Divine economy. How strikingly is this position recognised, and the duty of endeavouring to remove social and physical suffering enforced, by the example of our blessed Lord. His sympathy with human suffering was displayed in healing bodily disease, in feeding the hungry, and this too in cases where His benevolence appeared to have no immediate connection with the spiritual regeneration of the parties relieved; for we find that of the ten lepers who were cleansed only one returned to give glory to God; and to some who followed Christ after the miraculous feeding of the multitude,

He said: "Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves and were filled."

We would disclaim to the fullest extent the idea of setting up the Total Abstinence system in the place of the Gospel. We would ask those who may have been misled by this unjust imputation to consider that Total Abstinence is only a negative principle—*it sets up nothing*—it simply removes out of the way an element inimical to the social well-being of society; just as the process of draining removes from the land an element that is injurious to the cultivation of the soil. Draining is not ploughing, or manuring, or sowing, but by its powerful negative influence it insures to him who ploughs, and sows, and reaps, a far more abundant crop. So Teetotalism is not intellectual cultivation, sanitary improvement, or Gospel ministry—it only drains the social soil of an injurious element; and thus ensures to the schoolmaster, the social reformer, and, we trust, to the Christian minister, a more abundant return for the labours they bestow.

It is by no means improbable that, as an instrument for preparing the way for the Gospel, Total Abstinence may have been occasionally over-estimated! but, on the other hand, the blessing that has rested upon it as a means of reclamation, and of leading thousands to seek a knowledge of Gospel truth, has been greatly undervalued by many religious people; otherwise they never could have been satisfied to despise or neglect, as they have done, a movement marked by so many results of deep religious interest. There may be those who think it is less difficult to effect a change of heart than a change of habit; that it is easier to remove intemperance by preaching the Gospel, than by removing the article which produces the intemperance; that it is better to try to fortify each individual against the temptations of a dangerous and useless custom, than to

endeavour to remove the temptation by banishing the custom itself. Our experience and observation of mankind lead us to entirely opposite conclusions; for we must bear in mind that preaching the Gospel does not ensure its acceptance; and if it is not accepted, it neither changes the heart nor fortifies the individual against temptation. So that the influence of religion in preventing intemperance must of course be confined to that very limited circle in which its vital power operates on the mind and conduct of its recipients. The masses outside that circle would still be subjected to the fearful temptations of strong drink; and an immense majority of the intemperate, together with the innocent victims of their vice, would be left in the bitterness of all but hopeless suffering.

By all means let the Gospel be proclaimed yet more widely among the people as the only antidote to sin; and let Total Abstinence be proclaimed as the best social remedy for the special evil of intemperance. Would that these truths, however differing in relative importance, were enunciated by the same lips, or at any rate by the example of the same individuals. There ought to be no antagonism between Christianity and social reformation; and surely those are not the truest friends of religion who would tell us that by making the parents sober, by thus feeding and educating their children, and by improving their social and sanitary condition, we are limiting the power, or retarding the extension of the Gospel. What! Is the Gospel so omnipotent to reclaim and convert the drunkard, and not equally powerful to convert the sober? Tectotalism raises no obstacle to the spread of the Gospel; it closes no church or chapel door, stays no ministerial or missionary effort, puts no limit on the circulation of the Holy Scriptures; on the contrary, it rather invigorates and increases these and other

instrumentalities for extending the Redeemer's kingdom. That it has sometimes been advocated in a wrong spirit, and by injudicious or ignorant persons, we freely admit; but if that is a sufficient reason for standing aloof from it, Christianity itself might be abandoned on the self-same ground. Possibly some persons may have rested far too much on the merits of their Teetotalism; and so have many Christian professors rested sadly too much on their religious profession, or we should not hear so much of the danger of self-righteousness, or see so much of hypocrisy and inconsistency. The sincere Christian does not forsake his principles because they may be misunderstood or misrepresented by some ignorant or violent persons who profess to adopt them: why then should Teetotalism be judged so harshly, and neglected so unfairly, on account of the weakness or ignorance of some of its advocates? And when we consider how many have been raised from the depths of degradation and misery by this instrumentality, and how deeply many of these have felt bound in gratitude to advocate its claims, in the absence of those who were far better qualified, but who stood aloof, is it too much to expect that the veil of Christian charity should be drawn over the errors or extravagances which may have occasionally offended the taste, or wounded the feelings, of judicious friends, and supplied uncharitable opponents with occasions of reproach?

One of the objections brought against Teetotalers we should consider too insignificant to notice, were it not advanced upon what is supposed to be Scriptural ground, viz.: —That our system is a species of asceticism, at variance with that Christian liberty which may be well expressed in the words of the Apostle—"To the pure all things are pure," &c. Now, we believe that no one can repudiate the doctrine of asceticism, or appreciate the bounties of Him who giveth us

richly all things to enjoy, more fully than many abstainers do; but we feel that we should ill display our gratitude to God for His innumerable temporal blessings, if we were unwilling to give up for the sake of a weak or fallen brother one luxury (if luxury it be) out of the many we enjoy. This noble principle of self-sacrifice for the good of others is set forth in all its beauty and grandeur in the life and death of our blessed Lord; and most strikingly enforced in the teaching of the Apostle, when he says: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." The faithful support of Christianity, and the claims of true patriotism, alike demand from us, under certain circumstances, not only the relinquishment of our luxuries, but the sacrifice of life itself.

The principle we contend for is not a question of the abstract lawfulness or unlawfulness of the thing sacrificed; but the duty, or may we not say the privilege, of abandoning the use of an article of diet which is not essential to our health, but which, in spite of every religious or legislative restraint, is ever producing such an awful amount of misery and crime.

It is no doubt sincerely believed by many religious persons that the use of wine by our blessed Lord affords a sufficient sanction for the use of the intoxicating drinks of the present day; but it should be borne in mind that the discovery of the art of distillation, and the additional potency thereby given to the brandied wines of the present time, combined with the different character of the drinking customs which now prevail in England from those which formerly existed in Palestine, so materially alter the circumstances of the case, as to make it scarcely reasonable to quote the example of our Lord in justification of the use of strong drink by Christians

in Great Britain. Our Lord defended His disciples against the charge of breaking the Sabbath when, to satisfy their hunger, they plucked the ears of corn as they passed through the fields. The lawfulness of the custom which thus permitted the hungry to supply their need was not questioned, and was certainly justified by its defence, even on the Sabbath-day; but if, when trade was bad in some of our manufacturing districts, the hungry people went forth into the corn-fields around them and did the same thing, would the farmer, or the magistrate to whom he might appeal, admit that our Saviour's sanction of such a custom justified its adoption now, under circumstances so different, and so much more liable to abuse?

Social customs, or dietetic habits, must ever be held as entirely subordinate to the operation of that great principle of universal benevolence, which is the fruit of Christian faith, and which was designed for adaptation to all times, and all circumstances, by Him "who pleased not Himself," but "went about doing good" to the bodies as well as the souls of men.

We will now endeavour to meet a very plausible objection that is frequently brought against the principle of Total Abstinence, viz.:—That by removing temptation instead of fortifying the mind by religious principle to resist it, we are introducing a rule of conduct which is incapable of general application, and is calculated to lower the standard of Christian morality. We readily admit that the rule we propose to apply to the use, or rather to the disuse, of intoxicating drinks, is not one that can be universally applied; but we contend that there are occasions when Christian expediency and Christian charity may demand it; and that the present condition of our country in regard to intemperance presents one of these occasions. Indeed, looking at

the dangerous nature of intoxicating drinks, the injury that has been sustained, in a religious point of view, by their insidious influence, and their comparative inutility as a source of strength or enjoyment, we think that if they regarded only their own interest, the abandonment of their use on the part of Christians would be expedient and wise. But when we consider the powerful influence of religious example on society at large, and how impossible it will be to remove the custom of drinking from among the poor, or the sensual, while it is sustained by the rich and the religious—deep must be the responsibility of the latter class in saying, by the impressive language of their daily conduct, "These Teetotalers shall not accomplish their object, for we will maintain the custom they seek to put down, by giving it the weight of our character, and the respectability of our station in life!" This may apear a startling position for good men to take; but we entreat them to bear in mind that the chain which connects the various classes of society is composed of many links; and it would be no difficult task to trace them, one by one, from the gentleman, and the Christian, who now drink in comparative safety at their own tables, to those classes who, in pursuing the same custom, are almost necessarily subjected to the fearful temptations of the public-house or the gin-shop. In this view of the subject it is painful to witness the heartless indifference to the danger of others which is too often exhibited by persons of the upper and middle ranks, who might themselves have fallen as low as some of their poorer neighbours, if they had been exposed to the same temptations, and subjected to the same demoralising influences.

It is one thing to endeavour, by Divine assistance, to withstand the temptations to which we are necessarily exposed; but it is quite another thing to court, rather than to

avoid, temptations which are encountered for no valuable or important purpose. And if we could justify such a course for ourselves, are we justified in leading others by our example, into danger, well knowing that we cannot confer upon them our physical constitution, our social circumstances, or our religious principle? Whatever therefore may be our powers of resistance, or whatever our views as to the comparative merits of overcoming, or avoiding, temptation, it is surely much safer for the Christian to feel his weakness, than to boast of his strength. But if he is strong by the power of Divine grace, let him show his strength by bursting the bonds of custom, for the sake of the thousands around him, who, from greater weakness and stronger temptation, are unable without his countenance and aid to break the heavier fetters by which they are bound. "To the weak became I as weak," said the Apostle, "that I might gain the weak."

Some persons, we believe, have been prevented from joining the Temperance Society by having entertained erroneous views as to the terms of membership. The pledge has been looked upon as a sort of oath or vow, and its signature as involving personal association with other members of the society. Now, the "taking the pledge," as it is termed, is nothing more than signing an agreement to abstain on certain conditions. It involves no personal association with others; and as it is voluntarily entered into, it can be voluntarily annulled; that is, the individual singing may, at any future time, request to have his name withdrawn from the pledge-book, and the agreement is at an end. Of course the violation of the agreement, without a previous withdrawal of the signature, would be a moral wrong; and so would the violation of an agreement or resolution which was not recorded at all.

Having thus briefly endeavoured to remove some of the objections which serious and well-disposed persons have felt

to joining the Temperance Society, we will now venture to express the fear we entertain, that the cause of religion, as well as that of social reformation, may have been somewhat injured by the refusal of Christian people to unite in the Total Abstinence movement. There are many sincere Christians who feel bound to thank God for Teetotalism, as having been the means, under the divine blessing, of leading them to the Saviour, With such persons it would be unreasonable to expect that nice theological objections would have much weight; and therefore the indifference of good men to a cause which has proved to them so great a comfort and blessing is almost incomprehensible, and tends to weaken their faith either in Christianity or its professors.

Again, there are many hard-working men who were never addicted to intemperance, but who have not only cheerfully given up, for the good of others, what seemed to be almost their only luxury, but have devoted no small portion of their time and energies to advance the Temperance cause. When such men look around them and see religious people surrounded by so many more luxuries than themselves, yet unwilling to give up one of these many luxuries for the good of their poorer neighbours, are they not more likely to listen to those specious arguments of infidelity, which are based on the weakness or selfishness of Christian professors?

We confidently believe that if a larger number of religious and influential people had taken a part in the Temperance movement, it would have prevented much of the injudicious advocacy which has been somewhat unreasonably complained of by those who have themselves stood aloof from it, and might have afforded many opportunities for pointing the people to something higher and better than a change of habits, or an improvement in morals.

Advocated as it has been, however, every one who is well informed on the subject must admit that, apart from any indirect religious advantages which Teetotalism may have conferred, it can be proved by an abundance of living witnesses, that it has reclaimed thousands from the degradation of drunkenness, raised thousands of families to comparative respectability and comfort, and thrown the shield of protection over tens of thousands of the rising generation. And where, we confidently ask, are the evils? Where is the man or the family made worse by the abandonment of strong drink? How, then, can the benevolent with their kind-hearted sympathy, and the Christian, clothed with his mantle of mercy and of love, stand aloof from an agency which, in its present weakness, has effected so much good; but which, in the strength it would derive from the co-operation of the religious portion of the community, would soon do more to elevate and improve the condition of the people, than all our merely benevolent instrumentalities can effect whilst our drinking customs remain unchanged?

This great work, involving, no doubt, in some cases, a temporary personal sacrifice, will never be carried out by the selfish and the sensual, if the virtuous and the religious refuse their aid. It was Christian principle that called forth, in Great Britain, the power which broke the fetters of the Negro slave; and we earnestly hope that, in the noble struggle now making to emancipate our beloved country from the more degrading slavery of Intemperance, the powerful aid of Christian influence will be generously given to the Total Abstinence movement.

Whilst good men are hesitating, intemperance is steadily doing its work; thousands are hurried every year to a premature and hopeless grave, and hundreds of thousands of English homes are made desolate and miserable. Fellow-

Christians, we earnestly entreat you not to allow any personal or social considerations to deter you from a course which your conscience may approve! Let not, we beseech you, any hypercritical objections to the constitution or advocacy of the Total Abstinence Society prevent you from throwing your powerful influence into this important movement. If this is done with a sincere desire to promote the glory of God, and the good of your fellow-men, we believe you will never have cause to regret it. Those who have taken this step can testify to its having assisted to increase their religious influence among the people; and, without withdrawing them from other fields of benevolent or religious labour, it has helped to crown those labours with success.

Finally, permit us affectionately to remind you of the deep responsibility which is involved in the course you may henceforth pursue. It is not a question of sentiment or feeling which may be concealed from those around you. Your practice must speak, though your motives may be unknown. You cannot therefore be neutral if you would. The influence of your character, and the consequent power of your example, will be given either to banish or sustain the custom of drinking; a custom which you have little or no power to control, and which, if continued, is sure to produce among the masses of the people, an appalling amount of wretchedness, crime, and woe.

PERSONAL ADVANTAGES OF ABSTINENCE.

To try to adequately detail in a half-hour's paper the personal advantages of abstinence is just as hopeless as to attempt to empty the ocean into a teacup, or

> "For a camel
> To thread the postern of a needle's eye."

And yet so uniform is the experience of the abstainer, that one labours under the disadvantage of being able to communicate to him nothing that is new; on the other hand, to the non-abstainer, one will appear to advance little that is true.

All that I can hope, then, is to strengthen the hands of my brethren, and to place before my opponents, to whose ranks I was so long, in ignorance, attached, truths for which I can personally vouch, and which are, in the main, corroborated by the experience of all total abstainers. I say of all total abstainers, for I exclude from this category those who have made, or are making, a short-lived experiment. Experiment and experience are totally distinct things. If we rest upon experiment, our conclusions can never transcend the limits of our premisses; all the unseen future is still left open, in which new experiences may arise to overturn the existing theory. Children act upon a single

experiment, but we must not forget that they *are* children. Short-lived abstainers are simply experimentalists. They cease to spur the animal; the animal relaxes. "That's just what I say," retorts the triumphant Bacchanal. Stop a moment. Were spurs at all necessary for your animal in order that it might fulfil the law of its nature? What! spurs every day?—several digs at meals, and between meals, and before meals, and after meals?

But to plunge *in medias res*. I purpose to treat of the personal advantages of abstinence as far as possible in alphabetical order, in order to furnish a ready mnemonic, which I hope may prove as useful as a ready reckoner or as ready money. I ask you to give your unbiassed attention to facts of experience. Would that we might adopt the method of the great Descartes—strip our thoughts of all opinions till we bring them to self-evident principles, and upon them build our future beliefs. Bringing to bear a spirit thus free from bias and prejudice, you may find reasons to abstain as numerous and as potent as a celebrated dean of the Jacobite period found for imbibing, when he wrote—

"If all be true that I do think,
There are five reasons we should drink—
Good wine, a friend, or being dry,
Or lest we should be by-and-by,
Or any other reason why."

I confidently anticipate a less limited use of the excellent Leamington waters, and those unadulterated; waters of which my most strenuous antagonists will never dare to write as a wag once wrote of those at Malvern,—

"Those waters so famed by the great Dr. Wall
Consist in containing just nothing at all."

And first, the *Appetite* of the abstainer is more equable. The term "appetite" is equivocal. There is such a thing

as "appetite," and there is such another thing as "appetite." The one is a relish for food, the other a craving for sensual gratification. Nature gives the one, man creates the other. Nature's appetite leads us to supply our necessary wants, self-created appetite impels us to satisfy an artificial crave. The latter is often represented as in competition with virtue. Thus Xenophon (Mem. lib. ii. c. 1 s. 21) represents Virtue and Pleasure as addressing the young Hercules. Virtue supposed him to have a reason that could control his appetites. Pleasure supposed him to have appetites that would bear down his reason. Dr. Johnson possibly had this quotation in mind when he observed that "to set the mind above the appetites is the end of abstinence, which one of the fathers remarks is not a virtue, but the groundwork of virtue." With the Stoics, virtue consisted in living according to nature. Now, nature has provided us with a beverage which does not tempt us to drink except when we are thirsty. Thus, by confining ourselves to water, we have an infallible prompter to remind us when we need drink. The instant we leave this natural beverage we lose this unerring guide, and act no longer upon the instincts of nature, but upon the promptings of an artificial taste. The use of drink is absolutely required by nature to repair the waste of the fluid part of our bodies. Thirst is nature's mouthpiece asking for drink. A sensible gratification attends our answering her cry. Who has not noticed the delight with which children quench their thirst with pure water? What indulger would not bring back his vitiated taste to the simple relish of nature? Children drink water because they are dry, and because water is a beverage of nature's own brewing, which she has made to quench a natural thirst. Indulgers drink anything *but* water, because water is intended to quench only a *natural* thirst, and natural thirst is almost unknown to

them. How marvellous is the wisdom of nature in providing a beverage which does not allure us to drink except when we are thirsty—that is, except when we *need* it! To a certain extent these remarks apply to *all* beverages except water. Whatever we find more palatable than water we may be tempted to take in excess of nature's requirements; and one of two results will follow—either additional labour to the system to remove the excess, or, failing this, dropsical and other ill-tendencies of plethora are liable to ensue. Every time a man drinks anything when he is not thirsty, he is imbibing more fluid than nature suggests, and, so far, infringing her inestimable guidance. Depend upon it nature knows best; desert her, and permit an educated appetite, you are in danger; follow her, and you will be safe. "*Te duce tutus ero.*" If, then, you want a natural appetite, drink water; if you want a fictitious appetite, drink such things as ensure it—above all, alcoholic stimulant.

Let us pass on to the advantages which the *Brain* experiences in freedom from alcohol. A delicate subject to handle is that of "brains," because one has to assume their existence at the outset. It has been stated on undeniable authority that alcohol has a special affinity for the brain, particularly for the organs of the animal propensities; hence it follows, by virtue of the prevailing law of compensation, that while the animal propensities are stimulated, the intellectual are enfeebled. How far is this attested by experience? Are not men spoken of as being "at their best" after sundry glasses of wine or spirits? Does the Irishman speak falsely when he says, "One more toddy and you'll be right"? He is right, and he is wrong. He is right if he mean that there will be a quickening of the imagination, a flow of bright and flashy thoughts, with winged words to clothe them. He is wrong if he mean that the reasoning power is elevated. The

brief brilliancy of the revolving light is followed by a darkness intensified by the contrast; so the meteoric sparkle of the mind gives place to a clouded obfuscation. Here, again, "wine is a mocker." The unwonted fire of the eye gleaming from alcohol is a monstrous deception. A lie is enacted by the physical phenomenon. The imagination is excited, and the tongue is set free; but the cost is—paralysis of reason and impotence of volition.

There will be some here ready to admit much of this, whilst they at the same time object that good reasoning is compatible with a moderate use of alcoholic drink. And they are prepared with a host of instances. True, and many immoderate drinkers live long. There is in nature a provision for the continuance of life, for the maintenance of brain force. The brain enfeebled is often repaired for the time by the very agent which impaired it, whilst there is constantly at work that marvellous principle of adaptation whereby the organs of the body acclimatise themselves to the ravages of alcohol until the physical changes that they undergo interfere with both function and structure and most assuredly accelerate decay.

But, again, abstinence is an essential to perfect control over self. Abstinence not only is a species of self-control, but its tendency is to establish and strengthen such control. The ancient philosophers knew well the value of this principle. Socrates considered it to be the foundation of the virtues. The Latin moralists had a number of more or less synonymous terms to express this virtue. They extol *temperantia*, *moderatio*, *modestia*, *continentia*, and the like. We lack correspondencies to many of these expressive terms, and so we coin words from the same stems, or speak of mastery over self, over desires, over passions, over temper, and so forth. When I say that abstinence is a powerful aid to self-control I

use the term in the same sense in which Aristotle uses it in the seventh book of his Ethics, when he tells us that the man of self-control is identical with the man who is apt to abide by his resolution, while the man of imperfect self-control is identical with the man who is apt to depart from his resolution. Such a man, he goes on to say, does things at the instigation of his passions, knowing them to be wrong. To the same purport Plato (Rep. iv. 430) speaks of temperance as a concord or harmony, a kind of order, and a mastery over certain pleasures and desires.

Now, I am not theorising when I say that strong drink has a decided tendency to enfeeble the resolution. What Shakespeare says of conscience may be truly said of alcohol. It

> "Makes cowards of us all;
> And thus the native hue of resolution
> Is sicklied o'er."

No one is the same after a glass of anything containing alcohol that he was before he drank it. A change, alike physical and mental, has passed over the individual. And so we find purposes changed, resolutions upset, plans altered. "*Quo teneam vultus mutantem Protea nodo?*" There is sound philosophy in the reason given by an American for taking a second glass:—"When I take a glass I feel quite another man, and then I feel bound to stand that other man a glass." Don't, then, I urge, indulge in that which impairs your self-mastery in any particular. Lord Chesterfield says in one of his letters:—"Make yourself absolute master of your temper and your countenance." True decision of character and strong drink are incompatible; persist in the latter, and—

> "At the last, decision quite worn out,
> Decision, fulcrum of the mental powers,
> Resigns the blasted soul to staggering chance."

And now for the diseases induced, produced, abetted, or fostered by alcohol, from all of which abstainers are free, so far as begotten of this cause. Doctors, not always infallible guides, enumerate apoplexy, Bright's disease, congestion of liver, cerebral disease, dipsomania, delirium tremens, dropsy,

eczema, fatty degeneration, gout, heart disease, insanity, indigestion, inflammations of the brain and liver, kidney disease, lunacy, meningitis, paralysis, rheumatism, and sundry other *isms*, as often caused, directly or indirectly, from the use, now moderate, now immoderate, of strong drinks. And not only are abstainers inevitably free from such diseases as alcohol originates, but they are free from that predisposition to disease which alcohol induces. And further than this, when attacked by the ills to which human nature is at all times subject, the frame of abstainers is placed in the most favourable condition for the cure of disease. Fair play is given to the *vis medicatrix*.

Now, I am not a doctor, so I am not going to pronounce how far all this is or is not absolutely true; I shall stick to my theme, the personal advantages of abstinence, as I know them, and so I select one only of the afore-mentioned items viz., indigestion—and unhesitatingly declare that water is the best promoter of digestion; and in this the medical faculty will bear me out. One word, in passing, on doctors. They are a noble body of men. No longer is Voltaire's severe stricture true—"They pour drugs of which they know nothing into bodies of which they know less." The cream of that profession know now the truth respecting alcohol, and they do not shrink from proclaiming it. It was only the other day that I was told of a physician who, to a patient inquiring—"What ought I to take or to do when my feelings of exhaustion come on?" replied, "Go and lie down like any other beast."

But, not to digress—if you suffer from indigestion, by all means abandon alcoholic drinks in every form. I suffered from it for years before I abstained. It has taken its departure. My next-door neighbour—an excellent and hard-working clergyman—who on many occasions "withstood me to the face" for my abstinence principles, like most deadly opponents, came round, and he told me the other day that he had been a martyr for twenty years to indigestion, but that now, as an abstainer, he can publish a clean bill of health. So much for digestive experience. A very little nursery philosophy will show the *rationale* of it. "Alcohol is an antiseptic," so says Professor Liebig. A difficult word this.

Looking it out, I found this very lucid explanation—"Antiseptics are agents that counteract the effect of putrescency in the living or dead organism." Further explanation must be superfluous. An illustration might perhaps be allowed. If you wish to pickle a Fiji, alcohol is the readiest and surest agent. Will the same spirit, then, preserve Fiji beef hard, and render Warwickshire beef digestible? It cannot be. Alcohol opposes the change of matter, a process essential to life itself. Alcohol, such is its greed for water, robs the gastric juice of its dissolving power. So far is it, then, from digesting food, as is often supposed—so far is it from helping to digest it—that, so far as it acts at all, it impedes and postpones that process.

But not to be abrupt in quitting disease, we will pass from the *D's* to the *E's*; and truly we may say that the *economy* of abstinence is a *personal* advantage. Few indulgers are aware to what extent the licensed victuallers are interested in them. The kindly attentions of the latter are ready to order, in-doors and out of doors, at work and at play, when men are hot and when they are cold, when they buy and when they sell, when they joy and when they grieve, at meals, and between meals, in sickness and in health, at weddings and funerals, in company and on the sly; whilst many drink, but never think about the reason why.

It will be observed that nothing is urged with a view to demolish that national fortress of sound sense—I mean the custom of toasting on public occasions—it being self-evident that the health of Her Most Gracious Majesty, the royal family generally, the bishops and clergy, the Army, Navy, and Volunteers, is absolutely dependent upon the soaking each good wish in a copious draught of alcohol.

Any further allusions to the economical advantages of abstinence would be poaching upon the preserves of Mr. Hoyle, for whom I must hasten to make room; suffice it to say that I find the £100 a-year saved deprives me of the valued eulogies of the *Licensed Victuallers' Gazette*, but at the same time it lessens the probability of my name figuring in a still more dubious Gazette.

Again, abstinence removes a great let and hindrance to *fixity of purpose*, and upon this to a great extent influence depends.

By such characteristic features as solidity, stability, firmness, constancy, perseverance, a man rises above his fellowmen. And probably no agent militates so powerfully against such traits as intoxicating drink. Under its influence the inflexible will becomes wavering, resolutions are disregarded, vows are broken, noble defiance—Cicero's "*libera contumacia*"—gives place to cringing subservience, calm dignity to obsequious pandering. Who values a capricious and fickle mind? Can a man obey a law which alters as he obeys it? No. If you struggle for permanence, for consistency, for durability; if you value fixedness, which is essential in whatever serves as a rule for actions; if you would dispel caprice; if you would strive after unchanging principles amid the vicissitudes of human circumstances, abstain, I beseech you, from the intoxicating cup, each luring draught of which is fraught with tones of solemn warning,—"unstable as water, thou shalt not excel."

But a further personal advantage from the practice of total abstinence is—that a man is never off his *guard*. Better is it to be always on one's guard than to suffer once; as the Latin proverb has it, "*Melius est cavere semper quam pati semel.*" It is not too much to say that many men have lost their good name, their influence, their everything, from some unguarded expression which has been dropped in the excitement of the after-dinner glass. There arises an indescribable laxity of thought, expression, and mental tone, of which the indulger may be himself unconscious, so insidiously do the successive stages of hilarity follow each other, but none of which escape the notice of those around him, who are surely gauging his conduct and forming an indelible estimate of his character. And thus the mischief is done—after-thought is useless; as Seneca has it, "*Serum est cavendi tempus in mediis malis.*"

But shall I omit to tell of the *happiness* which follows in the wake of abstinence?—happiness to the wife, happiness to the children, happiness to one's self in the consideration of emancipation from a tyrant. For alcohol *is* a tyrant, and, as was once admirably expressed by my friend Dr. Richardson, "The entire freedom of the agent checks entirely the desire. He, therefore, who is actually emancipated is free; but he who has a single link of the tyrant on his sleeve is still the

slave on whom more links are attached with an ease that gives no indication until the limbs are bound."

There is no factor in the integral misery of a population half as prominent as strong drink; and, conversely, none to be compared with abstinence in its omnipotence to turn sorrow into joy.

Under the reign of abstinence, *idleness* gives place to industry, indolence to thrift, imagination to reason, ignorance to knowledge, illusion to truth, ignominy to honour, immorality to virtue, impiety to godliness.

Nor shall we surrender to the ardent quaffer the term "*joviality*." An abstainer may claim that "a jovial star reigned at his birth" as well, nay, far better, than the indulger. We gladly yield him his connotation of the term. He shall still belong to the "joviall crewe," and take up his quarters at the "Jovial Dutchman"; but, would he speak truth, he would tell of

> "Loathèd melancholy,
> Of Cerberus and blackest midnight born
> 'Mongst horrid shapes and shrieks and sights unholy."

What a contrast to the man of abstinence! Well may he boast the name of "L'Allegro."

No greater mistake can be made than to suppose that an abstainer loses his good spirits and light-heartedness. Nothing of the sort. His average spirits are higher, and they are equable. To him the woeful depressions of the drunkard are unknown.

But to pass on to a still more important inquiry. Is the life of an abstainer worth more than that of an indulger? Now, this is a deeply serious consideration. Time has passed and knowledge developed since Witt wrote—

> "Death's not to be, so Seneca doth think,
> But Dutchmen say 'tis death to cease to drink."

If the physiological argument be sound, one would *à priori*, expect that, *cæteris paribus*, the advantage, would be on the side of abstinence. If alcohol be a seed of mischief, if it increases the susceptibility of the system to morbific causes, then there can be no question as to the tendency of

the habitual use of it to shorten life. But theory in this case is superseded by fact; whilst the rate of mortality amongst insurers is lower than that amongst the whole population, the rate amongst abstaining insurers is tangibly lower than that amongst insurers generally. It is credibly established that the lives of abstainers are several per cent. better than those of indulgers. Drinking curtails human life about one year in ten. The question then simply remains, Are you prepared for such a sacrifice of life, or for the imminent risk of such sacrifice? Does not, in this view, abstinence become not only the path of duty but of wisdom? Does it not rise above the level of expediency, and reduce itself to the question of the observance of a law whose requirements are inevitable, and whose fulfilment is essential, if the ends of human existence are to be attained?

And beyond the question of duration arises that of the *quality* of human existence. Are man's mental energies, whereby he is distinguished among the animal genus, to be prostituted, sacrificed at the shrine of Bacchus? Believe me, abstinence is essential to the perfect play of mental power. St. Peter, the great apostle of temperance, knew this when he wrote, "Wherefore gird up the loins of your understanding, being abstinent." Dr. South knew this when, 200 years ago, he wrote, "Nothing is so great a friend to the mind of man as abstinence; it strengthens the memory, clears the apprehension, and sharpens the judgment, and, in a word, gives reason its full scope of action, and when reason has that it is always a diligent and faithful handmaid to conscience."

Yes, brain-work and strong drink are very antipodes. Into the brain alcohol strikes its venomous fangs with unerring malignity. Momentarily, perchance, a sparkling jet of piquant brilliancy may be thrown off, an effort of light—sure harbinger of a plunge into the black tunnel of chaotic darkness. On the other hand, surrender the bottle, and you have a certain pledge of mental balance, clearness, and penetration. Then, again, what occasions of usefulness does abstinence present! How does it turn

"The common dust
Of servile opportunity to gold."

Depend upon it, if we are in real earnest to stand in the gap, and stem the blighting tide of drunkenness in this country, *now* is the time. The public ear is now open; what you have to say, say it now. What you wish to do, do it now.

> "On a full sea we're now afloat,
> And we must take the current as it serves,
> Or lose our venture."

Who can sum up the advantages of abstinence to the poor man? What cleanliness! what comfort! what self-respect! How is the whole household stimulated to put its shoulders to the wheel for the common good! That saddening cry no longer heard, as uttered by ten thousand broken-hearted women, "It's no use trying." Neat furniture, better clothing, proper food, a desire for improvement, habits of general thrift, follow in the wake of the abandonment of strong drink.

The *physical* advantages of abstinence are well known. In its observance man is better able to resist extremes of heat and cold, as well as exposure of all kinds. It enables him to undergo more physical strain, gives greater staying power—as is abundantly proved by athletes and others subject to the severest demands. Specially let it be observed that an abstainer knows his strength, there is no *simulation* of power. And closely allied to this sense of power is courage. The Nervi, a warlike people of Belgic Gaul, would not touch strong drink; "for," said they, "it makes men cowardly and effeminate." They repudiated Dutch courage or pot valour.

One might add numerous other advantages—keener sensibility of palate, greater evenness of temper, power to resist temptation, the securing of truer and more permanent friendships, the greater tenderness of conscience, the riddance of a strong ally of natural depravity, the spiritual level elevated, the faculties free for God.

But I must forbear. My conviction is firm that the welfare of our land is at stake. Will you help in rescuing our honoured country from the ruin and degradation into which it is sinking? Drunkenness is not a *necessary*, not an *incurable* evil. It may be cured where it already exists; it

may be prevented where it does not yet exist, if only the right principles are applied. Yes! not only must drunkenness be eradicated, but the drink system too; because, if every drunkard were removed from the land wholesale, and the present system continued, very soon the present army of moderate drinkers would supplement the void.

The question is not whether a glass of wine is a thing wrong in itself. This is only employing a speculative quibble to parry a vitally practical inquiry. Oh! how long will the Church refuse to uprear the standard against that monster whose many arms so successfully

> "Weave the winding sheet of souls, and lay
> Them in the urn of everlasting death"?

You *are* desirous to see a reformation effected? What are you *personally* doing towards bringing it about? Ask yourself inevasively—"Do I in any way uphold these drinking usages? Do I lend either my influence or my example in maintaining them? If strong drink is a mere luxury, and wholly unnecessary, am I a true citizen, a true man, to pander to such a luxury, one which involves such an endless train of woe? Further, if even the moderate use be positively injurious, as scientific analysis proves it to be, is it not a wrong to myself superadded? Am I not morally guilty if, by my example, I spread and perpetuate such injury?" We cannot hope for a thorough reformation unless Christian men and Christian women will, instead of playing with the nettle, grasp it, and, combining the instinct of self-preservation with willing self-denial, wash their hands for ever of the smallest complicity with a bane which can only plead self-indulgence.

HOW IS ENGLAND TO BE SAVED?

"I have written unto you, young men, because ye are strong."
1 *John* ii. 14.

THE Apostle John felt the true teacher's joy when he found the elements of strength in those whom he was appointed to teach, as he did in the young manhood that was about him. He was not likely—tender, sympathetic as he was—to overlook any class which came within the range of his pastorate. The "little children" would feel his hand drawing them to Christ, gentle in its touch as the hand of a true nurse; the "fathers" would find in him a large-natured brother-man, whose presence gave them strength and courage; the spirit of Christlike meekness in which he lived would restore many an erring one; but I can well believe that it was when he was among the young men that he felt his ambition swelling on towards the crowning work of his life, and forming itself into a passionate desire to bring all those bright and vigorous spirits, so full of impulse, energy, versatility, and daring, as a living sacrifice to Christ.

All true teachers and leaders of men have shared John's ambition, his enthusiasm, his solicitude. The friends whom I represent to day share it. They, too, aspire to be teachers and leaders. They have volunteered for a specific enterprise in the great conflict of all ages—the conflict with evil and sin. They aim at the deliverance of England from the dishonour, the peril, and the guilt of drunkenness; and I am their mouthpiece for the occasion to speak to you of this enterprise. "I speak to you, young men, because ye are strong," and my hope and prayer is that your strength, kept free from the taint which is corrupting so much of the manhood of England, and built up in a life of manly and rational self-control, will lend its energies to the promotion of a true Temperance reformation, and to the purging of the English name from the foul dishonour which at present rests upon it.

In the spirit of this hope and prayer I shall speak to you, first, of a great danger to which your strength is exposed; and, secondly, of a high service which your strength may render.

I.

A great danger to which your strength is exposed. Danger! Why speak of danger to the strong? Just because they are strong. Strength is apt to be without fear. If it be inexperienced and undisciplined it is apt to be reckless. What vigilance is imposed on the mother of a strong, bold, courageous boy! There is little need to speak of danger to the weak. They have an instinctive timidity, which makes them stand still if there be a difficulty in their path, and which imagine dangers when there are none. It is the strong who specially need to be warned. So, if I rightly read, thought the Apostle John. He recognised the strength of the young men to whom he had written, and that with a sympathetic thrill, for he knew what strength was. The fiery impulses which made him a "son of thunder" in early manhood were chastened, but not extinguished, by the years of service which he had seen since then. He recognised their strength, and yet he warned them. This is the more remarkable that their strength was, in his view, not the mere natural vigour of young manhood, but was a moral power, born of faith, a power which had been knit by labour and disciplined by conflict; it was a strength which had gone out to fight, and had already brought its trophies home: "I have written unto you, young men, because ye are strong, and have overcome the wicked one."

Yet he warned them. He saw perils all around them, which in their pride of strength they were apt to overlook or scorn. He dreaded the influence of the spirit of the world upon them. It was subtle, insinuating, ubiquitous. He feared it might overcome those young soldiers of Christ as they went forth, fearing nothing, suspecting nothing, and he warned them against it. "Love not the world, neither the things that are in the world."

His memory was probably busy when he wrote the words calling up the images of men whom he had known—young men, strong men—who seemed full of faith and high purpose, but whom after a time the world conquered and enslaved, leading them by an invisible progression, changing them by a silent progress, until all strength went from them, and they sank into a complacent and sottish subjection to the out-

ward and perishable. And so the word he spoke to the young men to whom he addressed himself was a word of warning. I desire humbly to imitate the apostolic example. I warn you. The danger I have in view is a specific form of the danger against which John warned the young men of his day—the danger which lurks in the drinking usages of England. I speak advisedly in the most general terms of the drinking usages of England; and it is well I should state at once that my counsel, my earnest entreaty is, that you altogether withhold yourselves from them. I do not say there is danger in the use of spirits: abstain from them; there is danger in the morning dram: put it from you; there is danger in the public-house: do not enter it. The danger I proclaim is a danger which, however disguised, is active in every form and usage of our drinking system—from the homeliest office it performs at the family tables of the poor, up to the most elegant and costly sacrifices at the feasts of the wealthy, or its most lavish libations in the halls of vanity and vice. I do not affirm that the danger which lurks in the several usages of the system is uniform and of equal force. It were vain to say that in the simple and regulated indulgence at the meal of a virtuous and religious family there is the same quality and force of danger as in the glittering snares which public caterers spread for the feet of the unwary. If I saw a youth at meal-time partaking in a moderate quantity of the family beverage under his father's eyes, I should have no such concern about him as if I saw him, as I often see young men in London in the forenoon, when the full strain of the day's endeavour should be upon them, lounging at the refreshment-counter of a railway-station, sipping spirits and water, smoking a cigar, and indulging in mindless badinage with the young person who waits upon them. Yet I believe that the tastes which are thus indulged at the public counter are often created at the family table. I warn the young who are here of this danger: I warn the parents who are here.

I do not affirm that the danger is the same for all. There are some whose physical constitution is a protection to them. There is for them no pleasant thrill, no exaltation of feeling, no heightening of power, in the alcoholic stimulus. They can take it or want it as they say, and the pulse does not tell the tale. There are others in whom from the first there is a fine balance of the soul's powers; all the appetites are held in a reasonable and conscientious control; there is a life

of mind and moral feeling, and an ascendancy is maintained over the animal part. There are yet others who have the religious feeling all about the roots of their virtues and their habits; God-fearing from the womb, or from very early life, to whose fine instinct excess of every kind has all the hatefulness of sin. That there is absolute safety for any, even of these specially gifted and gracious persons, I do not believe. There is a tendency in intoxicating drinks when habitually used, even in what is called moderate quantities, to relax the firmest fibre, to coarsen the finest fibre, to deaden the most sensitive fibre, and when they have prepared their victim, through long years of subtle and unconscious deterioration, suddenly to cast him down in dishonour and helplessness. There are few close observers of men, there are few earnest Christian pastors, who have not, in their recollection, painful instances of this kind. I admit, however, that the danger which lurks in our drinking usages is by no means the same for all. The most unreasoning of us who have taken part in the Temperance movement have never alleged that it is. We find, apart from any such undiscriminating judgment on the drinking usages of England, ground sufficient for withholding ourselves from them, and for warning all, and specially young men, against them.

They have afflicted England with a great and shameful vice. I speak of our drinking usages as a whole, and of our English people as a whole. To say that we are a drunken people would be to slander us. An immense majority of the English people are of sober and well-ordered habits. But drunkenness is a prevalent English vice. It is a flaw in the strength, it is a seam in the beauty, of our national character. Intelligent observers from other nations ingenuously wonder at our wealth, at the great works we have done at home and in other lands, at the unparalleled combination of individual freedom with a firm and stable Government, at our philanthropy and our religion; but at our drunkenness they are amazed and stand aghast. No, I affirm that the extent of our national vice is the measure of the danger of our drinking usages to the English people as a whole. Whatever may be said in defence of these usages, we owe to them this disgraceful vice. There is no nation under heaven where the influences which go to promote virtue, good morals, and religion are so numerous and active. We are a free people: every man counts for a man. The Press is free; there is no power which presumes to forbid or regulate the expression

of thought. Our family life is full of traditions of purity, affection, and self-denial. Philanthropy is nowhere so active in providing the means of culture and amusement for the poor. The energy and influence of the best citizens are here, as perhaps nowhere else, devoted to works of moral and social reform. Religion has not only its countless churches, it has a manifold aggressive ministry which penetrates the darkest recesses of our social life, carrying heaven's message of love with it, and speaking it in the spirit of heaven's love. And yet drunkenness is a prevalent vice amongst us. Our drinking usages are stronger to promote drunkenness than all that is healthy and reforming in our national life is to hinder it.

There are drunkards in England by tens of thousands. They infest our streets; they are in our gaols, our hospitals, our lunatic asylums, our workhouses; their children are in our gutters, our ragged schools, our reformatories. And these are not all from one class of society. They are not all from a vice-doomed caste at the bottom. If they were we might say—"Close the public-houses and save them." But they come from all classes. There is no English drinking usage up to that which obtains in the politest circles; none up to that which seems the most innocent and safe, which does not supply its number of victims to the corrupting mass. Some have fallen from a considerable height, and were already lost before they had entered a public-house. There are among the fallen ones sons of gentlemen, the sons of ministers of the Gospel, ministers of the Gospel themselves, men of learning, men of genius, women delicately reared. Say of our drinking usages what you will, they have produced all this vice and besotment. The drunkenness of England is the measure—not the full measure, but, broadly and popularly taken, the measure—of the danger which there is in those drinking usages to the English people.

And the danger which proves its presence by all this disaster is a subtle danger. I said rightly it lurks in our drinking usages. It has an evil history, if we take it broadly, —evil, and open enough, in all truth. There is no past generation of Englishmen who have been strong enough to master it, so that there should be no drunkards among them. It did not remain for this generation or the last to discover that the English people cannot maintain their traditional drinking usages without being afflicted and dishonoured by prevalent drunkenness. I cannot speak broadly of the danger against which I warn you as a hidden danger. But for indi-

viduals it is subtle and practically hidden. If you examined the whole vast company of inebriates who have fallen from good positions in life you will probably not find one who, at the beginning of his career, dreamt of there being any danger for him in the ordinary indulgence at the family table, in the occasional cup drunk with a neighbour over a bargain, or in the glass of wine sipped in the vestry after the effort of preaching. Thousands around them were daily maintaining these observances, and yet living in the honours, dying in the odour, of sanctity. What was there to suggest danger to them? Yet danger there was. In those seemingly so innocent observances begin that morbid thirst which is consuming them. They should have stopped short, you say, when the danger appeared. Yes; but they did not, and in years to come their followers will not. *You* will not, the probability is, if you begin in the wrong course. We speak of the danger appearing, but what do we mean?—appearing to whom? There is a young man of good and virtuous family, well-educated, eager-minded, of mercurial temperament. At home he has taken alcoholic stimulants; at meal-times moderately, more freely on festive occasions. He has used them, played with them, not dreaming of danger. The time comes when he must go out into business. Through this he forms companionships; by his companions he is led into public places of amusement. There, amid unhealthy excitement, he uses stimulants, plays with them as he had done at home; and, for a time, there is no suspicion of danger. But, after a while, he begins to drink more eagerly at home, and his parents in a vague way scent danger; yet a little while longer, and he begins at irregular intervals to repair to the public-house—then his neighbours and employers scent danger. But he thinks not of danger himself. He pooh-poohs or resents every hint of it that is dropped to him, until one day a shameful fall brings a sense of danger home to him. But it is then late: he is publicly dishonoured. It may then be too late; the power of self-control may be broken, the appetite slowly formed by the habit of years may have passed into a disease which neither prudential nor moral considerations can in any degree touch.

Do not set this young man down as a fool. His history does not, one is grateful to say, represent the ordinary history of young men. But in so far as slowness to apprehend danger is concerned, he is the typical young man. It is no marvel that a young man, whose early life has been set in

comfort and honour, and who has as yet no unlawful desires, should refuse to believe that he is on the way to become a sot. Can he not walk in the way in which his father has walked? Can he not walk in the way in which his companions are walking? So he soliloquizes, and while he dreams of his strength and brags of his liberty, cord after cord is thrown about him, each light as gossamer, but in the end united stronger to hold the spirit than any chain of iron to hold the limbs—and he is lost. Now, with the friends in whose name I speak to you to-day, I say the wise course, the safe course, is to stand aloof from the drinking usages of the country,—to abstain from alcoholic drinks.

Are we, then, to abstain from everything which the depraved ingenuity of some of our countrymen abuses? No. There are some things from which you cannot abstain; you cannot eschew raiment that you may rebuke fops, or refrain from food that you may protect yourselves from gluttony. There are in life necessary and unnecessary things—the danger which may be involved in the use of the former, you are bound as men to face; the danger involved in the use of the latter, you are at liberty and may be bound to flee.

I will hazard the statement of a rule. If there be any social usage or individual habit which is no necessary part of the economy of a man's life—not needful for his health, his fitness for labour, or the performance of his duty to others—which usage or habit maintained in any community gives rise to a vice which is apt to swell to immense proportions, infecting very many of the people, and which, through this vice, inflicts manifold evils on the community as a whole—that usage, or habit, however pleasant, should be abandoned, because of the evil consequences which it produces.

Now, the drinking usages of England produce the whole of the drunkenness of England, and the greater part of its crime, pauperism, insanity, much of its disease and premature death, and much of the insensibility which is found among its people to the claims of morality and religion. This no one questions. Well, are they a necessary part of the economy of the national life? Are intoxicating drinks as a beverage needful to a man's health, working power, usefulness in society? If they are we are bound to accept them with all their consequences. And no doubt many good men have down to this day continued to accept them, believing them necessary to their health and capacity for labour. But that this is a popular delusion I hold to have been demon-

strated. Less than half-a century ago there were good men in England and America, who said, "This drink is ruining us, let us have done with it; let us abstain from it altogether." "But," said their medical advisers, and other volunteer counsellors, "you cannot do without it; you will lose your health, and the power of endurance will go from you." "Well," replied those good men, "we will try; we are prepared to run some risk!" They ran the risk, and with what consequences? It is not too soon to put the question. The consequences have been drawn out through half-a-century. Tens of thousands of men, millions, have joined with them in the risk they ran. The consequences? They found not only that abstinence did not injure their health, but that it improved it; not only that abstinence did not break their strength for labour and endurance, but that it enhanced it; not only that abstinence did not diminish the pleasures society brought them, but that it multiplied and refined those pleasures. No doubt many tried and failed. Some, yielding to the solicitations of friends, some to the pressure of fashion, some to medical opinion, for the most part unenlightened, went back. But, these apart, I maintain that the statistics of the Temperance movement prove that when alcoholic stimulants are commended to a people, and accepted by a people, as necessary to health, working power, or any other normal condition of individual or social life, they receive that people's confidence on false pretences. And this is no longer the mere dictum of total abstainers. They discovered the truth by an experiment in their own persons, and now some of the leading scientific men of the day declare that their tests and observation lead them to the same conclusion.

I claim, therefore, the application of my rule to the drinking usages of England. They spread dangers in your path, dangers by which a certain number of the youth of this generation, your own contemporaries, will certainly be ensnared and overcome. There is nothing in them which should lead you to face this danger on their account. They are not necessary to health, strength, good-fellowship. They are not in ordinary circumstances helpful to any lawful end of life. I entreat you to stand aloof from them, I entreat you to abstain.

You will be called weaklings, and some who stand high among public teachers will say, this is the very way in which weak men are formed. They are denied freedom, taught to

"slink from the race where the immortal garland is to be run for," and trained to an ascetic virtue. Now, total abstainers are no ascetics, but they, in the first place, decline to support a usage which certainly with one hand inflicts an immense amount of evil upon society, unless it can be shown that with the other it bestows a larger amount of good: and the proof of this has never been attempted—and in the second place, while they do not deny to themselves any natural enjoyment of life in lawful measure, they decline the questionable pleasure which might come to them by the use of drinks which injure health and cloud the mind, and which are apt also to corrupt the heart.

I agree with those who say that conflict, the facing of danger, the overcoming of difficulties, is part of the Divine method in the training and discipline of men. A man should shrink from no natural relationship, he should turn away from no call to duty, because of moral or material danger into which it may lead him. But are we, therefore, to use artifice to increase the number of our dangers? Are we to manufacture perils? Are we to go into the race of life carrying weights, and with loose garments? Have we not temptations in life enough without, with our own hands, adding to the number? Do you say a man who shrinks from danger is a coward? I say a man who goes in search of danger that he may face it is a braggart. Total abstainers are no cowards, but they want to save their souls and the souls of their sons and daughters; and as no want of nature, no call of duty, requires them to expose themselves to the danger which lurks in our drinking usages—nature and duty to them, indeed, definitely pointing the other way—they stand aloof from those usages. My young friends, I urge you to stand aloof. You will find conflict enough in life without this, peril enough. Nay, as abstainers, you will find a strain put upon your moral courage which some of those brave drinkers, who taunt you with cowardice, would find it hard to bear. It is easy to fall in with the drinking fashion—hard to dissent from and resist it. There are men, not a few, at this moment taking a large share of the work of all departments of English life, who owe their strength of purpose, their independence of feeling, much of all that goes to make up the whole of their manly characters, to the conflict they had to wage as total abstainers in early life against the drinking fashions of the country. Here, young men, in respectfully standing aloof from our drinking usages, in absti-

nence from the fashionable indulgence, you will find test and discipline enough to secure you from becoming moral weaklings; and you will have the incalculable advantage, in addition, over those who conform, that you will be left freer than they, and will become stronger than they, for the necessary conflicts and the legitimate labour of life.

II.

I cannot deal at all with the second point on which I had intended to address you—the high service which your strength may render.

Let me say, in one sentence, that England cannot continue to carry the burden of its drunkenness and at the same time hold the leadership of the civilised world. It cannot long continue to harbour this shameful vice and be, at the same time, a great and wholesome power among the people of the earth. The drunkenness of England is at this moment preying upon its vitals, weakening it and crippling it. Great nations in the past—the greatest—have perished. How? Largely by the development of luxury, by the rank growth of vice, by the passionate excesses of their sons. England is in this peril! I say deliberately, England is in this peril, not by her free use of strong drink alone, but by an abounding luxury of which this is a prominent feature.

How is England to be saved! By the self-denial of her own sons: the honour may be won by the young men of to-day. Young men, I summon you to the enterprise. Let the future record that after England had weakened her strength and dishonoured her name, and brought her high place among the nations into peril by her intemperance, there sprung up a generation towards the end of the nineteenth century, begotten of her better self, who entered into a holy league for her deliverance, and from that day she began to shake herself free from the base subjection in which she had been held, nor looked back until she crowned her political greatness with the glory in which she now shines as the patron and example of liberty, righteousness, temperance, charity, and pure religion for all the nations of the earth.

May God commend His truth to all our hearts and consciences!

A STUMBLING-BLOCK REMOVED.

In the great strife between good and evil, one portion of which is the warfare against the terrible evil of drunkenness, in which we are all more or less engaged, we need to have every vantage-ground taken from the enemy.

One such vantage-ground, and a real stronghold of our opponents, is the argument supposed to be drawn from Holy Scripture against total abstinence.

It is said that the use of wine is not only sanctioned in God's Word and by the practice of our Lord and His apostles, but that it is especially and eminently chosen by Him who foresaw all that it would afterwards become, as a type of the richest spiritual blessings of the Gospel, and not merely as a type by which we are to be taught, but one to be continually and actually used in the most solemn and joyous of all our holy observances. Therefore, it is said, it cannot be in itself evil, or to be shunned.

How, then, shall we meet this argument, and, wresting it from the enemies' hands, remove one of the very great stumbling-blocks in the way of our cause, and from the path of the poor sufferers who are seeking deliverance from the chains of intemperance?

We might answer, Wine *is* one of God's choicest and best gifts to man, therefore Satan does with this as with all other gifts of God—seeks to pervert it, to wrest it for his own purposes. The way in which he has taught man to corrupt and turn to poison the pure fresh gift of God's love from the vine is precisely parallel to the way in which he has taught men to carnalise and corrupt such truths as are contained in the words of our Lord, "He that eateth me, even he shall live by me;" and "Except a man be born of water and of the Spirit, he cannot see the kingdom of God." A carnal formalism, filling Christ's ordinances in the place of quickening power has destroyed hundreds, may we not say thousands, of souls. And the corn and wine which were made to strengthen,

refresh, and gladden man, have been turned by the same power to destruction and death.

"But," we are answered, "that Satan should have so wrested God's gifts does not make it right for us to neglect them. We are not to give up His sacraments, and refuse His gifts of corn and wine because they are abused."

To this we might reply, True again. Moderation *is* better than abstinence. Wine is good, but not "for the present necessity." The law of love holds us back from that which is in itself good; in the spirit of Paul, who would neither eat meat nor drink wine if it made his brother to offend; in the spirit of David, who would not drink the water which he so sorely needed, because his faithful servants had procured it at the risk of their lives, we abstain. We wait till the days of this evil are past, and then, like the Nazarite at the end of his days of separation, we shall be at liberty to drink wine.

This reasoning will content some. It may content us till we are compelled to measure the depth of the evil of drunkenness, till we are brought face to face with its awful curse, till we learn how insidious, how almost ineradicable, how terrible, how wide-spreading, are its effects, and we are compelled to ask, Can it be that the root of such evil is a good thing? Good as an indispensable article of food; good to be placed within easy reach of all; good except as laudanum or strychnine are good, in rare cases, and under peculiar circumstances?

But there is another way of meeting this argument of our opponents. It is true, Christ's sacraments are good, therefore neither to be neglected nor abused. And corn is good, therefore we will not waste nor destroy it to make beer or whisky. And wine is good, but—and now comes in the point of the argument—What is wine?

It seems to me that the whole matter turns on the answer to the question, "What is wine?" and that what I have to prove in this paper is that *wine is the expressed juice of the grape; that the central essential idea of wine is that it is grape-juice, not that it is an alcoholic, and therefore an intoxicating beverage;* that alcohol in the wine is an accidental and additional, not an essential, ingredient, exactly as in our preserved fruits the fermentation which sometimes takes place changes, but does not characterise, the preserve.

And, first, in order to a true idea of the meeting of wine in

the Scriptures, let us remember that breweries and distilleries are things of modern invention.

Dr. Richardson gives an interesting account of what is known of the early discoveries of distillation by the alchemists, attributed first to an Arabian chemist of the eleventh century of the Christian era. It was in their searches after the elixir of life and the philosopher's stone that they discovered the spirit which came from fermented wine.

This fact removes at once from our consideration here all the spirits, brandies, whiskies, &c., produced by distillation, and all fortified wines, which, though made from grape-juice, have an addition of spirit in them.

Dr. Richardson gives the following "four stages in the history of alcohol":—

(*a*) The stage of manufacture of wine or beer by fermentation. A stage extending from the earliest history to the time of the adepts—say about the eleventh century of the Christian era.

(*b*) A stage when there was distilled from the wine a lighter spirit, called, first, spirit of wine, and afterwards alcohol.

(*c*) A stage when this subtle and distilled spirit was applied in its refined and pure state to the arts and to the sciences.

(*d*) A stage when this same process of distillation was applied to the production of alcoholic spirit for the use of man, as spirituous drinks, under the name of brandy, gin, whisky, rum,—a stage comparatively modern.

If we could banish all the spirits, whiskies, brandies, &c., to their place in the chemist's shop, with his ethers and chlorides &c., to be used for scientific purposes, as preservatives, or medicines, and eliminate from our wines and beers all fortifying, drugging, and adulteration, how greatly would the temptation and danger from the use of wine be diminished with nothing left but light (even if fermented) genuine wine.

What, then, is wine?

I think we must say that the word wine is a generic term, including more than is generally allowed to it.

The immense variety of words, some very unlike one another (in the languages especially of vine-growing countries), for the vine and all that is connected with it, show in an interesting way what a common possession of the people the vine was.

There are nine Hebrew and four Greek words in the Old and New Testaments and Septuagint translated in our Authorised Version "wine."

Among all these, the Hebrew word "yayin," in Greek "oinos," Latin "vinum," our "wine," stands prominent as a generic word embracing all the others. Like other such patriarchial words, its derivation seems not clearly nor certainly known. It seems most probable that it comes from a like word signifying *boiling*, *foaming*, given from the appearance of the juice running from the pressed grapes into the vat below.

It is occasionally used in Scripture, and by the Greek and Latin poets, as in grape-growing countries now, for the wine in the grapes. So Jeremiah xl. 10, 12; Deut. xviii. 39, and others, "Go, gather wine and summer fruits." In two passages (Isa. xvi. 10; Jer. xlviii. 33) it is certainly used for the grape trodden in the vat, and it probably has the same meaning in other passages (Ps. civ. 15; Jer. xl. 10, 12; Isa. lv. 1; Deut. xiv. 26).

In connection with this use of "yayin," we may consider another word translated "wine" and "new wine." This is "tirosh," which undoubtedly means the fruit of the vineyard in its natural condition. We have in Isa. lxv. 8, "As the *new wine* is found in the cluster, and one saith Destroy it not, for a blessing is in it." It is also spoken of in 2 Chron. xxxi. 5, 6, as laid in "heaps." It may possibly in later times have been used for the freshly-expressed juice, but its usual meaning is the whole fruit, grapes.

This word occurs thirty-eight times, and, with one apparent exception, which is easily explained, is always spoken of as a blessing.

Tirosh is derived from the root "yarash," possess, inherit. It is very interesting to trace the connection of the vine in Scripture with the inheritance of God's people, "the land of fields, olive-yards, and vineyards." Nineteen times we have "tirosh" used in conjunction with corn and oil, in each passage the word for corn signifying, as with us, not any particular species of grain, as wheat, barley, &c., but any or all of these; and the word translated oil joined with it not "shemen," the expressed oil, but "yitzhar," a word twenty-one times used in connection with "tirosh," signifying what we should call

orchard-fruit, comprehending, most likely, figs, pomegranates, citrons, &c., as well as olives.

So we have the three classes of the products of the promised land: the fruit of the field, of the vineyard, and of the orchard, which God would bless while His people trusted and obeyed Him, and on which He laid His hand in judgment when they turned from Him (Gen. xxvii. 28; Deut. vii. 13, xxviii. 51; Jer. xxxi. 12; Hosea ii. 8, 9, 22; Joel i. 10, ii. 19; Hag. i. 11). Of these they were to bring the offerings of tithes to the Lord (Numb. xviii. 12; Deut. xii. 17, xiv. 23, xviii. 4; 2 Chron. xxxi. 5; Neh. v. 11, x. 37, 39), and from these were to provide bread, oil (shemen), and wine (yayin).

So when the children of Israel left the wilderness, in which they had no wine to drink (Deut. xxix. 6), and were ready to take possesion of the land of corn and wine (Deut. xxxiii. 28), as the heaven-sent manna of the wilderness was exchanged for the "old corn of the land," so the flowing water gave place to the "fruit of the land," the vine of the hill-side, whose clusters had been brought to them forty years before (Josh. v. 12).

And in due time, through their God's conquering arm, the people who in the desert had no food laid by for the morrow, became possessed of fields and storehouses of grain, and "Judah and Israel dwelt safely, every man under his vine and under his fig-tree." The stony hill-sides, now desolate for Israel's sin, were then fruitful with terraced vineyards.

When Jonadab would have his sons dwell as strangers without possession in the midst of Israel, they were to sow no seed, plant no vineyard, and drink no wine; and it may be that one reason for the laws of the Nazarites concerning wine was that they should live as men who had no possession in the land.

And, as we should expect, where the vineyard forms so large a part of the possession of the land, the grape forms a large portion of the food of the people, as we are told by travellers is the case in grape-growing countries now. In France and Italy, as well as in Syria, the peasants eat "bread and grapes"—"bread and dried grapes."

A word ("ashisha") rendered in our translation "flagons of wine" (probably from a word meaning "press"), occurring four times in the Bible, is really a cake of dried grapes (2 Sam. vi, 19; 1 Chron. xvi. 3; Cant. ii. 5; Hosea iii. 1).

I need not dwell on the nourishing and wholesome nature of grapes. Their two chief component parts are, it is well known, the food or flesh-forming albumen or gluten, and the heat or force-producing sugar. This sugar, in warm climates and in summer weather, is supplied to man in fruits; while in winter and in cold countries the same needs are supplied by the starch contained in other products, by oil, and by all the products made from milk. "An Arab in the desert can move along for days beside his camel, at thirty miles a-day, on a small quantity of dates and water."

Dr. Duff, speaking of the peasant at his meals in the vine-bearing countries, says:—"Instead of milk, he has a basin of pure, unadulterated 'blood of the grape.' In this, its native original state, it is a plain, simple, wholesome liquid, which, at every repast, becomes to the husbandman what milk is to the shepherd—not a luxury, but a necessary."

The vine is truly the representative fruit tree, remarkable (see Ezekiel xv.) as being useless except for its fruit. So, when God speaks of Israel as the nation whom He had chosen from all the nations of the earth, on whom to expend the marks of His love and mercy to mankind, and from whom He looked for a return of glory to His name, He speaks of Israel as the "vine of His own planting."

We know how Israel failed in bringing forth fruit to gladden the heart of the Divine Husbandman, and we know, too, how One, the true Israelite, perfectly answering to all the Husbandman's desires, said of Himself, "I am the true vine;" the vine, the true one; and then, in that marvellous figure of the vine and the branches, He taught how all who would give themselves up to Him—to live no longer an independent life, which must end in death, but receiving of His life by His Spirit—would, as the branch of the vine, bear His fruit in their lives to God.

So the vine is made to say in Jotham's beautiful inspired fable, "Should I leave my wine, which cheereth God and man, to reign over the trees?" The word here is "tirosh," which "cheereth," that is, causes the weary, toil-worn, and thirsty, to rejoice with its sweet, wholesome, invigorating, refreshing fruit. Again, in Psalm civ. 15, where the wine (yayin) is classed among the other products of God's creation, we have "Wine which maketh glad the heart of man." This is glad-

ness of joy before the Lord, in the sacred feasts of joy in His Word and in His goodness.

How wonderfully beautiful is the typical teaching of the vine, when looked at thus, in the light of what it was to the inhabitants of Bible lands.

But we pass on from the grapes, dried fruit, and fresh juice, to consider that which was preserved. We know the rapid tendency of vegetable matter to decay, especially in hot countries, and, doubtless, often before men were aware (as was perhaps the case with Noah), fermentation began, in the case of the fresh juice.

The sugar, which is by far the largest solid ingredient, combines with the oxygen of the air to which the grape-juice is exposed, ferments and becomes first alcohol and afterwards vinegar.

But we have abundant evidence that wine was preserved; preserved, not by helping forward and completing this change, but by a process which kept all its sweetness and nourishing qualities pure and whole.

The decomposition was arrested by boiling and sometimes by sulphurisation. Liebig says—"The property of all organic substances to pass into a state of decay is annihilated in all cases by heating up to the boiling point."

The Latin poet gives us accurate and minute accounts of the different wines they used and the various modes of preparing them. "Mustum," "Sapa," "Defrutum," "Carenum," are some of the names for their sweet wines, made by boiling the fresh juice of grapes.

Homer speaks of "sweet wine, unadulterated, drunk with water." Others are described by Columella, Pliny, and Horace, as "not intoxicating," wines "of which 100 glasses would not affect the head." This is the "Gleukos" of the Greeks.

It is called "Dibs" by the Syrians now. Dibs was "must" boiled till the liquid part of the grape-juice was evaporated by the heat; what remained became a thick substance, which might be kept for any length of time; and when again dissolved in water or milk, it was used as an innocent, refreshing wine.

The boiled juice of the grape is in common use in Sicily. Among the Calabrians we are told the unfermented wine was

most esteemed. A traveller in Italy (E. C. Delavan, Esq., of New York) gives an interesting account of his inspection of a wine manufactory in Italy in 1839, where he saw unfermented wine, made by boiling, kept, and highly esteemed.

In Holland, at the present day, it is the custom of the wine merchant, immediately after the vintage, to present to each of his customers a few bottles of the unfermented juice of the grape, which they call "new wine," or "must;" just as the farmers in North Wales make presents of bottles of unfermented sweet cider at the time they are making it.

The grape-juice thus preserved from fermentation needs to be kept from all contact with atmospheric oxygen, and in some cases in uniform temperature. So that the flasks or bottles containing it were carefully closed, sometimes buried, sometimes immersed in water.

Doubtless it is often of this preserved wine that we read in the Bible, as carried in bottles, as that brought to David in his flight, perhaps by Melchizedec to Abraham. And this undoubtedly was the wine spoken of by our Lord in Luke v. 37-39: "And no man putteth new wine into old bottles, else the new wine will burst the bottles and be spilled, and the bottles shall perish. But new wine must be put into new bottles, and both are preserved. No man also having drunk old wine straightway desireth new: for he saith, The old is better."

Frank Wright, the chemist in Kensington, who at this day makes pure unfermented wine, has written such a clear explanation of this passage on a leaflet generally presented to the purchasers of his wines, that I quote it rather than give an explanation in my own words:—

"These texts are commonly appealed to to prove that the wines in general use in our Saviour's time were fermented, and therefore alcoholic. The reply generally made is, that all the facts are compatible with the assumption that that wine was unfermented. But my experiments as a chemist, made during the last two seasons upon the various modes of preserving grape-juice for sacramental purposes, have convinced me, not only that the wine alluded to might not have been fermented, but that it must have been unfermented. Mark what is said of it:—1st. It is wine which will burst old bottles; 2nd. Will not burst, but be preserved, in new bottles; and 3rd. It is

wine which is better old than new. The phenomenon of 'bursting'—the leading feature in the description—is plainly due to a fermenting action by which large quantities of mixed gases are generated, and which, when allowed to accumulate within a confined space, exert an immense pressure. Some conception of the amount of this pressure may be formed from the fact that strong oaken, ironbound casks and thick stoneware bottle are rent like tissue paper by the force of the fermenting grape-juice within. The bottles spoken of, it should be borne in mind, were the common bottles of the country, *i.e.*, skins of animals sewn together, the seams and the inside smeared over with a kind of pitch, to make them air and water-tight; the old bottles, as shown in Dr. Lee's works, being also often rubbed over with honey for the same purpose. The pressure which such bottles would bear even when new must be small indeed. Their expansibility under pressure must also be very trifling; and hence such bottles, no matter whether they were old or new, must be quite incapable of resisting the enormous force of the expansive gas arising from fermenting fluid. It is clear, therefore, that the choice of the 'new bottle' for preserving the 'new wine' was determined, not by the question of its strength or elasticity, but by some specific quality present in the old, but not in the new, bottle, whereby fermentation would be set up in the one case, but not in the other. The new bottle would not burst, not because it was so much stronger than the old one, but because, as nothing would ferment in it, its strength would never be tried like the other. This determining quality in the old bottles, for the absence of which the new one was chosen, might be derived from one of two sources, or from both. First, from portions of the skin where the pitchy lining had cracked or peeled off, being in a state of decay through exposure to the air in a moist state; secondly, from portions of sediment deposited from the previous contents of the bottle, and which, like the bottle itself, would run into decay when exposed to the action of air and moisture. In either case a fermenting action would be communicated to any fluid capable of undergoing such a change very soon after being placed in such a bottle; and the result would quickly be what every chemist would predict, and which the text describes—'The bottle would burst and the wine be spilled.'

"Does this description apply to fermented or unfermented wine? As it appears to me, it is to the latter, and to no other. If it had been fermented wine, it must have been either like our ordinary table wines, fully fermented and partly spirituous, or it must have been wine that had been exposed to the air, was partially fermented, and still in the act of fermentation. It could not have been the first, for two reasons. Such wine, having already undergone fermention, would not 'burst' either old or new bottles, and the spirit it contained would dissolve so much of the bituminous lining of the bottle as to render its flavour repulsive. That it could not have been the second is equally clear, for such wine would burst new bottles just as certainly as it would old ones, and would therefore be quite incapable of preservation by such a method. The boiled unfermented juice of the grape does, however, answer to this description exactly. Such a fluid, if introduced into an 'old bottle,' would be liable to run into fermentation very rapidly, and if left without vent would soon make a way of escape. But if properly bottled in 'new bottles,' which contain no particles in a state of decay, *i.e.* ferment, it would remain as fresh and as secure as when in its natural bottles on the vine. Three things only would require to be attended to; the pitched sides must be perfect; the wine must be first boiled to destroy the effect of previous exposure to the air; and the mouth of the bottle so closed that all trace of air (the exciter of fermentation) be excluded, a feat quite easy to perform with bottles so constructed.

"That the last verse quoted should be often appealed to by those accustomed to pay high prices for 'age' in their wines is not at all surprising. If the testimony of connoisseurs in these poisons is to be credited, it is undoubtedly true that their favourite beverages correspond to the description given in this verse, though they do not answer to that contained in the two which precede it. It is, however, equally true, that the pure unfermented wine, preserved in the manner described, suits the description quite as well. I speak from experience, when I say that pure juice of the grape, which directly after boiling appears to have lost all its characteristic flavour, regains it by long keeping, and is decidedly an improvement upon the original boiled juice.

"Wine, from which (as in my own process) all air has been

exeluded by preserving it *in vacuo*, is so much improved in taste and flavour by being kept even a month or two unopened, that I should not suppose it to be the same artiele did I not know it. What effeet will be produeed by keeping it for years is a problem which time will solve. At any rate, this text can no longer be regarded as having any special application to intoxicating wines, and taken in eonjunetion with the text preeeding it, can leave no rational doubt that the Saviour's referenee in this mueh-abused passage was to wine in its unfermented and boiled condition."

Knowing that such wine was in eommon use when our Lord was on earth, ean we imagine that the wine He ereated at the marriage feast had in it the elements of corruption and deeay? or that the wine He drank and blessed at the Passover, when He instituted the Lord's Supper, was any other than what He there called it, "this fruit of the vine," not that in whieh the nutritive and life-sustaining qualities of the fruit were ehanged for elements produetive of destruetion to body and soul.

But I have yet to notice the faet that in the present day the Jews, in obedience to the eommand that no leaven was to be within their houses at the time of the eelebration of the Passover, carefully search for and put away all fermented things. Leaven with them ineludes all decaying, corrupting, and fermenting matter. I saw last year one who had been for some years in service in a Jewish family. She gave a very interesting description of this eareful seareh, and told us how the wine that they then drank at the Passover was made by boiling water being poured on dried grapes or raisins; they would not have thought of using fermented wine.

May we not rejoiee that there is sueh elear proof that this pure refreshing juiec, pressed out from the grapes, is the fruit given of God to man, the wine whieh our Lord eommands us to use as the sign of His blood shed for our life.

And if we have heard of or met with one instancc of a poor savcd drunkard being tempted, or, perhaps, more than tempted, by the taste of aleohol at the Lord's table, shall we not use our influence that the harmless healthful good fruit of the vine shall be used in place of the fermented?

There are some other words used oecasionally in the Bible for wine, one "ahsis," swcct wine, used five times, connected

with the root "tread" (Cant. viii. 2; Isaiah xlix. 26; Joel i. 5; iii. 18; Amos ix. 13). Another, "soveh," seems to correspond with the Italian and Freneh sabé, boiled grape juiee, oeeurring three times (Isaiah i. 22; Hos. iv. 18; Nah. i. 14). There is also "khometz" sour wine, vinegar, Greek "oxus." And "khamar," the Chaldee equivalent to "yayin." Also "meseeh," mixed wine, wine mixed either with water or with drugs. And again, "shemarim," ehoiee wine, wine made from the lees of good wine strained and filtered (Psalm lxxv. 8; Isaiah xxv. 6; Jer. xlviii. 11; Zeph. i. 12).*

There seems no speeial indication in any of these words that they were of an intoxieating nature.

The word "sheehar," translated in our version, strong drink, seems to mean any kind of saeeharine or sweet drink, whether made from the vine or other fruit. Of the twenty-three times where it oecurs, it is always spoken of with reprobation or warning, exeept in the two passages where it is used in religious observances; and these are in the book of Deuteronomy, perhaps before the sweet syrup wine was so mueh used in a state of fermentation; for it is not definitely spoken of as an evil till Psalm lxix. 12, after whieh it was most likely, more often than not, fermented, or mixed with intoxieating drugs. Very strong are some of these words of warning, not against the exeessive use of this evil thing, but against the thing itself.

After looking at all the passages in whieh "yayin" is mentioned as in constant use among the people, or in whieh it is deseribed as a blessing and type of heavenly joy, there are still seventy-one in which it is condemned as evil. Here, doubtless, wine in whieh the principle of eorruption is at work is referred to. This would begin so rapidly, and often unexpeetedly, that we eannot be surprised that the wine still has the same name, though it was ehanged in quality. It is remarkable that there seems to be no word in Hebrew deseribing fermentation, though there is an exaet deseription of the proeess in Proverbs xxiii. 31.

How strong and elear is the eondemnation of it in this and

* Complete lists of every passage in which the different words occur are to be found in the Rev. W. Ritchie's "Scripture Testimony against Intoxicating Wine," also in the "Temperance Bible Commentary."

in many passages. And what a remarkable and fitting type is it of the wrath of God prepared for sinners. See Revelation xiv. 10, "The wine of the wrath of God."

I doubt not the love of corrupted and fermented grape-juice is as much an induced and depraved taste as would be the habitual preference for high and tainted meats, or (as is actually the case with some of the inhabitants of certain districts in the Lincolnshire Fens), for water which has a taste and smell.

And while alcoholic wine may have its place among our medicines, the pure grape-juice, whether fresh or preserved, is the true type of that fruit of the vine which we look forward to drinking new with our Lord in the Father's kingdom.

TEMPERANCE IN THE SCHOOL.

MEETING IN EXETER HALL.

A SPECIAL Public Meeting of the National Temperance League, to advocate the introduction of temperance teaching into the ordinary curriculum of Elementary Schools, was held in Exeter Hall on Wednesday evening, February 13th, 1878, under the presidency of the Right Rev. the Lord Bishop of Exeter. The audience included a large number of teachers, and others who are practically engaged in promoting the education of the young.

The Right Rev. the Lord Bishop of EXETER opened the meeting with prayer, and then proceeded to deliver the following address:

I must begin by expressing my regret that one or two whom we hoped to see here this evening, and whose advocacy would have been of great use to us, have been prevented from coming. The Dean of Bangor intended to be here, but has been called suddenly away to the South of Europe. We rather expected also to have heard Canon Farrar—(cheers)—but he is unfortunately absent from London; and I have also a letter from one who sympathises much with this cause, and who perhaps might have given us very good advice on the subject—Canon Duckworth—(cheers)—and there are others besides these whose hearts are with us, although it is not possible for them to give us the advantage of their bodily presence and their spoken words. Nevertheless, there are not a few whom I think you will be very glad to hear on such an important subject as this is, because the fact is that there is a great deal to encourage us in the progress of the movement in which we are all interested; but at the same time there is a great deal to impress upon us, more than ever before, the absolute necessity of not slackening our exertions, but that time after time we must seek for new modes of operation, in order to continue to maintain, with the same vigour as has been maintained hitherto, the steady progress of this great cause, on which so much of the happiness and of the prosperity of our country depends. (Cheers.) I do not doubt that we are making steady progress. Day by day I see plain indications in all ranks of society that the cause of temperance is better and better understood. Day by day we can see what effect the advocacy of the cause has even upon those who once resisted it, and resisted it not

only by simply turning a deaf ear to what was said, but by openly objecting, and in some cases scoffing at the arguments that were used. I can see all through society a greater willingness to examine into this matter, and I can see that even those who are not prepared as yet to say anything in our favour, nevertheless quietly, in their own persons, do a great deal to discourage very much of the mischief that is now done by the drinking customs of society. Those customs are surely but gradually giving way. Those customs are already modified to a very great degree, and the modification is unquestionably due to the exertions of those who have given themselves to this cause.

I regret to say that I cannot think that the drinking or the drunkenness (when you take it as a whole) is diminishing. I am afraid that in very large districts of the country it has even increased. I am afraid that the larger wages paid to the labouring class have to a very great extent been diverted into this channel, and that what ought to have been the greatest possible blessing to them has become one of the worst of curses. (Hear, hear.) I regret to say that I think every day's experience of the working of this matter on both sides shows very plainly that we are approaching a real crisis, that there is a very real danger, that before long it may become a very serious political question—(cheers)—a far more serious political question than it ever was before—how it shall be possible to deal with those great interests, those great pecuniary interests, that have been allowed to grow up in this country—(hear, hear)—and to be enlisted on the wrong side. (Cheers.)

It is always ridiculous to find fault with those who are defending their pecuniary interests ; it is ridiculous to expect that men will not contend very earnestly for that which touches their means of livelihood ; it is absurd to suppose that men will not feel it a positive duty to do their very utmost to secure that the business in which they have staked their property should be not only protected, but encouraged—to the utmost of their power to procure that protection and encouragement ; and therefore it is a very serious thing that such interests as these have been allowed to grow up. (Hear, hear.) It is a very serious thing, and, I am sure, will give us very serious trouble. (Hear, hear.) Indeed, I am afraid that that trouble will be of no ordinary kind, because I fear that many who would be quite willing to support our cause with their utmost power will be exceedingly unwilling to touch great interests, and will feel a very real hesitation lest, perchance, in the attempt to do right, they should be driven to do wrong. But all this on both sides makes it the more important that we should not slacken in our endeavours—(cheers)—that we should still persevere in the attempt to enlighten the public mind ; that we should endeavour not only to influence the Legislature—for that we must undoubtedly do—

(cheers)—but still more, that we should endeavour gradually to instruct the great mass of the people—(cheers)—until they themselves shall understand what is the true nature of the question at issue, and they themselves shall take up in their own interest that which we are constantly charged with taking up out of a fanatical desire to support a theory. It is for this reason that this meeting has been called here to-night to vindicate one particular method which, perhaps, has not hitherto received that attention which it ought to have received, of thus leavening the whole mass of public opinion. It is impossible to question that a great deal of the drunkenness of this country, and, what is perhaps of more importance, a great deal of the resistance that is constantly opposed to all efforts on the part of the advocates of temperance to improve the customs and to improve the legislation that affects this matter—I say that a great deal of it is due to ignorance, and to ignorance only—(hear, hear)—and that one large part of our work must consist in the endeavour steadily to remove that ignorance, and to convert the mass till they shall understand what is the real truth of the case. I am thankful to say that the perpetual discussion of this matter has already had the effect of converting to a very large degree the students of science and the medical profession. (Cheers.) I hold students of science and the medical profession in very high honour. I hold them in very high honour, both for the profession which serves such noble purposes in the discharge of its duty to mankind, and also for the steady progress which it is perpetually making in new knowledge for the benefit of all alike ; but simply because the studies of this kind are so exceedingly long, simply because the science extends over so wide a range, simply because many of the questions that science has to deal with are so subtle and so difficult, it is almost inevitable that a great deal will be quietly put aside and left unexamined, unless public attention is strongly directed to it. Failing this, scientific men and medical men will be content simply to accept the traditions of their forefathers unless we loudly demand that they should examine the facts over again for themselves. (Loud cheers.) It is because the advocates of temperance have made this demand so loudly and so persistently, that it is now undeniable that a great change has come over physiological science and the medical profession in this matter.

I do not doubt the honesty of those who not so very long ago were perpetually prescribing stimulants. I do not doubt that they honestly believed in the value of their prescriptions ; I do not complain that at a time when no special attention was directed to the matter, they were content simply to accept what had come down as a tradition from the past; I do not complain that in consequence of that, they very often were misled, and we can now see by the evidence of the medical profession in the present day how completely they were misled. I complain not of that, but I

do claim for the advocates of temperance that even before the students of science had made any such discovery they so persistently insisted that this question must be examined, and examined to the bottom, that at last the medical profession could not refuse to undertake the examination, and the result of that examination has been the conversion that we have witnessed. (Loud cheers.) There cannot be any doubt that at the present day the medical profession are very much more on our side than they ever were before—(cheers)—and I believe, for myself, that as time goes on we shall find them still further on our side, and that day by day the prescribing of stimulants will become more and more rare, and that we shall, not very many years hence, find the medical profession ceasing entirely to tell us that boys at school must have alcoholic liquors because they are growing too fast, or because there is some weakness of the stomach, or because they require more "generous living." I believe myself that all this is a mistake, and I believe that the progress of science will eventually prove it to be a mistake. (Cheers.) Possibly it may discern some few marked exceptions here and there, enough to show exactly where the line is to be drawn; but those exceptions are so few that, as a general rule, all prescriptions of this kind will disappear, and the increased study of the science of physiology and the art of therapeutics will end at last in almost entirely banishing from everything like ordinary treatment of human weakness the prescribing of any such indulgences whatsoever. (Cheers.)

But having won all this from the men of science—and, at any rate, we are sure of one thing, that in the long run science will be true to itself, and that no prejudices will prevent the true students of science from speaking the exact truth in this matter—having won all this from the students of science simply by perpetually calling upon them to look into this for themselves, we feel that the time has now come for advancing one step further. We wish, if we can, to make immediate practical use of that which has thus been discovered—to work it up into the ordinary popular apprehension—to make it a part of the ordinary stock-knowledge of ordinary people. (Cheers.) We wish, if we can, everywhere throughout the country, to make even those who have very little education still to know what it is that the science of physiology teaches, and what are the lessons which we have to learn from that science in regard to this important matter—the keeping of our bodies in true temperance.

Now, if you have followed at all the reasoning which I have endeavoured to submit to you, you will see why it is that we seek, if we can, to introduce this instruction into the elementary teaching of the country—(cheers)—because it is the most direct means that can be used for thus making this instruction universally useful. We do not advocate dogmatising on the subject of temperance, as if we

were calling upon people to accept our own opinions upon this matter ; indeed, there is one aspect of the subject which, perhaps, we ought to have presented even to the learners in the schools long before this. I say perhaps long before this we ought to have made it one of the ordinary lessons in our elementary schools, that one of the most awful evils that ever afflicted the country is to be found in the prevalent use of intoxicating liquors. (Cheers.) It may be that long before this, without any reference to these physiological questions, we might have pressed even upon children's minds the great lessons that have to be learned from the awful evil that attends this sin of drunkenness. We ought, perhaps, long before this to have made it a cardinal point in the teaching of the young ; but even if there is anything to be said against such instruction as that, lest perhaps it might seem that we are simply dogmatising, and endeavouring to force upon others our own opinions upon this matter, nothing, at any rate, can possibly be said against our advocating the introduction into schools of those lessons which are taught us by scientific study, which do not belong to one party or another party, which stand above all questions of dispute, which are nothing but reading the works of God as the book lies open before us—(cheers)—which are no more than the inferences which He allows us to draw from the study of his own creation. In regard to this, the question is not between the advocates of one cause and the advocates of another, but between scientific truth and the falsehood of ignorance. (Renewed cheers.) It is undeniable that a very large part of the evil is due to this ignorance at this moment. It is quite undeniable that all over the country you may find prevailing amongst uneducated, and I am sorry to say amongst the educated people too—(hear, hear)—the most extraordinary ignorance of the truth in this matter ; sometimes taking such strange forms, as the belief that is commonly to be found amongst the labouring classes, that drinking strong drinks makes a man strong ; sometimes taking the form which is not so absurd in its expression, but, I believe, is equally false in its substantial statement, that it is by the aid of intoxicating liquors that men are able to bear privation and exposure, whereas all science points to the very opposite conclusion—(cheers)—and not only all science, but even the practical experience of those who have tried it, and who have not had the opportunity of making a scientific study of it. What is more common than the belief that if a man is to bear cold and wet, and if he is to go on working for a long time, the best protection for him is to "warm himself," as it is said, with some stimulant ; and yet we know that those who have to bear the very greatest exposure, those who have to face the Arctic snows and all the darkness and the severity of Arctic winters, find positively that their safety much more consists in total abstinence from any such liquors at all than in any use of them. (Cheers.)

I do wish we could, at any rate, bring all this knowledge to bear upon the whole mass of the community ; but it is true that it is very difficult to remove prejudices from the minds of those who have grown up in them from their childhood, and therefore our great hope is that if we could make these truths—these unquestionable scientific truths—a part of the ordinary teaching of elementary schools, we might hope that those who are thus taught would, as they grow up, be more ready to receive the argument that we perpetually press upon their minds, that they will be able more readily to understand what we mean when we tell them that it is an entire mistake to suppose that any of these stimulants have any value whatever in enabling them to do their work, or enabling them to bear exposure, and that, on the contrary, they do no good at all, or else, if ever they enable a man to do somewhat more work than he would otherwise have been able to do, it is always a case of burning the candle at both ends. (Cheers.) The man may gain for a moment, but he pays a double price for his gain ; and if he goes on long thus, enabling himself to work a little more than he otherwise could do, it is at the cost of shortening his life in the end, and assuredly shortening the period during which he can labour.

Such truths as these (if we could instil them into the minds of the growing children of our population) might in course of time at last form a part of the ordinary furniture of their understandings, and when that was accomplished, I do believe that a great deal would be done to enable us to carry with us the whole population of the country, and when we can carry the public with us, we know that our cause is won. (Loud cheers.)

REV. G. W. OLVER'S SPEECH.

The Rev. G. W. Olver, B.A., Principal of the Wesleyan Training College, Battersea, said : My lord, ladies, and gentlemen,—I appreciate quite as highly as most of you can do that peculiar charm of life which is said to arise from the avoidance of all speech-making and letter-writing. (Laughter.) At the same time, I confess to something approaching the feeling of gratification in having the opportunity of standing here this evening. I have been a little surprised to find that it is now five years since the National Temperance League Committee did me the honour to ask me to read at the Crystal Palace a paper on the subject of temperance in its relation to education. From that day to this I have watched with the deepest interest the quiet, persistent, steady, and prudent way in which that committee has continually been bringing this subject—the relation of temperance to education—before the schools, the colleges, and the public in general. I am glad to find that to-night, at all events, we have been able to take one step in advance, and that the committee has already provided that which is a very small and unpretending,

but nevertheless, I doubt not, will prove to be a most useful text-book upon the snbject of temperauce. (Cheers.) Many of you may not have seen it. If you have not, I hope that everyonc will take care very speedily to obtain a copy and study it for themselves. I havc looked somewhat carefully through it, and I can answer for it that as to its style it is clear, aud that as to its information it is interesting aud instructive ; aud when I say that the author is Dr. Richardson—(cheers)—I am very sure yon will accept that as a guarantee for its accuracy as to scientific statemcnt, and for the moderation with which its truths are pnt forth. (Cheers.) Now, the price of this little book is just eighteenpence, and, therefore, the investment will not be large. It is provided, as yon may suppose, and as, indeed, you have already been told, with a special refcrence to the introductiou of this subject into the elementary day-schools of this country. One object, I take it, of onr gatheriug here this evening is to make an appeal to yon for yonr aid in securing this end. The committee of the National Temperance League, without doubt, are responsible for this meeting, as we are iudebted to them most certainly for the steps which have been taken iu this direction ; aud thongh I have consented to appear here to-night, it is in order, on their behalf, to make an appeal for your aid to assist in leading them on to full success.

Now, it may be that there are some present to-night who are themselves managers of schools. If so, their aid may be very prompt, very direct, and very effective. We ask of them first of all to examine the book, and then I make bold, at least, to advance the request to them at once to put it npon the list of school-books for which they are respousible. There are those here who are teachers, and to yon I say that your aid, though it may not be quite so direct, need not be less prompt or less effective. If you will take the book, I am very sure, from my owu knowledge of the character of gallery lessons, and of objcct lessous, and of lessons of the class which belong to the pnblic elementary school system, that yon will find, withont any breach of conscience clause whatsoever, plenty of opportunities for instilliug the priuciples of a true temperance iuto the minds and iuto the hearts of your children. (Cheers.) But I have also to speak a word or two to those of you who arc neither managers nor teachers. You are only ratepayers, and if yon are not yonrselves ratepayers, you have great iufluence over thosc who are. Now, my appeal to you ou this subject arises from the connection which there cver must be betweeu knowledge and temperance, for let us uuderstand that this alliance is in cvery respcct a holy onc—(a laugh)—adding to our faith courage, and to our courage kuowledge, let ns never forget to add to our knowledge temperance and brotherly kindness, until that charity Divinc which comes from abovc girds and glorifies the whole. (Cheers.) And for the very reasou that this alliance is so natural, I waut

just to show you how the neglect of it will lead to the wronging of your own interests. I am not going to stay to-night to dwell upon the miseries that are caused by intemperance ; but I ask you for one moment to reflect upon the terrible bill which you are called upon year by year to pay as the result of the prevailing intemperance. (Hear, hear.)

I ask you to think of what it costs you to meet the poverty and the crime of this country. I ask you to bear in mind that over and above all other charges that hitherto have been made, there has been added of late a charge for education—the cheapest rate that ever was laid upon a nation—(cheers)—and a rate which will prove to you a most effectual means of saving, if you will use your power aright. If you are prepared to go hand-in-hand and thoroughly with the movement for which you are called together to-night—if you will take care that whilst you are called upon to bear the charges of education you will use your educational power in the cause of temperance—then I say to you that the progress of temperance will so effectually lessen the bill for poverty and crime that you will have saved upon the one hand, over and over, and over again, ten, twenty, aye, I would dare to say—upon the whole cost and mischief wrought in the country—on to one hundred times what you expend for education. (Cheers.) Now, my lord, there is no doubt that you have already this evening touched upon matters which go directly to the heart and the judgment, whether of this meeting or of any other meeting. The ratepayers of this country have not the power which belongs to them on this subject. I do not understand at all why I should be compelled to hold a valuable property upon a repairing lease, and that meanwhile my landlord, for the purpose of increasing, as he supposes, his own wealth, should for money payment hand over to some other person the right to go and undermine the foundations of my building, and cause immense destruction year after year to my property. I do not understand at all the philosophy of requiring the ratepayers of this country, in their several localities, to bear the expenses of the poverty and crime which are occasioned by drink, and yet persistently to say that they shall have no check or control over the agencies which bring about that crime and that poverty. (Cheers.) And, my lord, the truth is so clear, that I am persuaded that we have only to hold our ground and to maintain our argument, and, as certainly as truth conquers, the power and control over the licensing system of this country must come into the hands of the people. (Cheers.)

We have sometimes stood upon a high ground—you may have done so as I myself have—and as you have looked out upon the darkness, you have seen here and there the fitful gleam of lights shining up athwart the sky ; but you have known what they meant—it was only the northern lights. But you have looked out again at another hour, and right away along the eastern

horizon you have seen the faint streak of light, steady, clear, and growing, and you have known what that means, and it means that the day is coming ; and as I have looked out, listening to the remarks which you, my lord, have made to-night and at other times, I have no doubt I can see, it may be somewhat faint, but, thank God, it is clear and it is brightening, the dawn of the final victory. (Loud cheers.)

Now, my lord, there is another reason why I make this appeal to-night to you, and it is for the sake of those who themselves are engaged in this temperance work. It is necessary that we ourselves should take care to study this subject with all the help which science can bring to bear upon it. The time was when the force in aid of temperance in this country was the force of energy, the force of heart, the force of consciousness from the very sight of the results that the drinking customs were wrong ; but although there was immense force, there was not the power to give the quiet scientific reasons for the hope that was in us, and now everything that we can do in the way of promoting the quiet study of this subject—everything that we can do in order to engage on our side the intellect of the country—will lead to the securing of a more sustained, a more equable, a more steady, and a more powerful movement in aid of temperance. The more we ourselves can link in our own case this knowledge with our own temperance, the nearer we certainly shall be to the triumph to which we look forward, and I do not know who there is that can attempt to stand against us. Why, I appeal to the publicans themselves. I say to them, "Do you want to keep the people in ignorance of the facts, in order that you may get their money for the drink ? (Cheers.) Do you ?" Someone behind me says, "Undoubtedly they do." But I don't want you to tell me what you think they do, I want them to be manly enough to stand up and say it. (Hear, hear.) I want us to have a clear understanding as to whether the drink traffic rests upon ignorance or not. If it does not, then we claim the help even of the publican interest in promoting knowledge. If they put any barrier in our way, then I say it is patent proof that they are at least afraid of light. And, my lord, I will say one thing more, and then I have done.

I quite understand your feeling, my lord, when, with your very accustomed charity, you have put the case of the interests on the other side. I hope the day will never come when the total abstainers of this country will lightly put their finger upon any interest that is a just interest. But if you call upon me to judge between the money interests of any man whose money interests depend upon the vice, the misery, the ruin—physical, moral, social, and spiritual—of my fellow-men, and, on the other hand, all the interests that are dearest to humanity, for the life that is and the life that is to come, I know which to choose. (Cheers.) I emphatically deny that the liquor traffic of this country has any

legitimate vested interest in that traffic. (Cheers.) I deny the right of any man, or any number of men, to maintain, under the protection of the law, a course of action which is notoriously the increasing cause of the moral ruin of our country—yes, my lord, and is threatening to be the cause of the terrible political disturbance of our country. Britain never will be free until it has broken the shackles of the liquor traffic, and until the electors of this country have been able to stand up in their freedom, and to claim deliverance from the iron hand that has held them down so long. (Loud applause.)

REV. R. VALPY FRENCH'S SPEECH.

The Rev. R. VALPY FRENCH, D.C.L., Head Master of King Edward VI.'s School, Stratford-on-Avon, said: Ladies and gentlemen,—A certain well-known Greek philosopher once made the following remark: "We teach boys facts, some of which are principles; some of which come to be principles." It is palpable how this bears upon the question before us to-night. We desire to urge upon the country the necessity of teaching, in elementary schools, temperance facts, some of which undoubtedly will be, at the moment they are taught, principles, and some of which will remain to be developed and become principles. (Hear, hear.) We are face to face every day with the patent fact of a glaring spectacle, and that is a vast drinking system throughout our country—a system which permeates every branch of human society, from the highest to the lowest—a system which seems to me to oppose Nature's laws, Nature's teaching, Nature's guidance—a system which must at once be put down to nought but wholesale ignorance. (Hear, hear.)

I come to-night, sir, to plead purely on the educational side of the question; and, first of all, that the rising generation be rescued from this ignorance, believing our country criminally culpable if it perpetuate this ignorance. I plead, secondly, for temperance teaching in our schools, because such teaching contains within itself most useful branches of science and literature. I plead for it, thirdly, because if you withhold temperance teaching, you wilfully suffer men to minimise their attainments. If you grant it, you furnish the rising generation, at least, with the potentiality to exert their powers at their greatest maximum. First, then, I urge that the rising generation be rescued from their condition of ignorance; and now is the chance, and what will you do with it? The future of this country is at this moment in embryo. The prosperity of Great Britain is dependent upon the rising generation. You who are trainers of youth have at your disposal the springs of moral influence. Will you, or will you not, suffer the rising generation to grow up the victims of a hideous delusion?

My lord, when I look back upon my own past life, I do not know whether to look back upon it with feelings of shame, horror,

hatred, or what ; but I do feel this, that a vast amount of this ignorance is attributable to those upon whom my early training devolved. I can but affiliate the delusion of early manhood upon old college days at Oxford ; and when I come to ask myself, What meant those long bills that broke open a parent's pocket, and well-nigh rent his heart—those bills about Old Port, 66s. ; Universal ditto, 72s. ; Double University ditto, 84s.—I cannot but affiliate that upon old school days. And when I look back at those school days, I ask what meant those barrels of beer at the cricket-field ? Were they, or were they not, an acknowledgment on the part of the authorities that these drinks were calculated to quench our thirst and to restore our depressed *physique* ? Juvenile delinquency ! My lord, I hate the term. Is it not the duty of this country to protect and to prevent, rather than to punish, the youth ? Then, if you would assail this great system, you must assail it in its bud. You can't begin too early to assail this system. A well-known and important body of Christians have been known to say : "Give us your children to the age of seven, and you may have them afterwards." The principle is clear, and requires no quotations from the ancient Latin poets to prove it. The truth is palpable, that when children are young they are impressible—their minds are tender, supple, and pliant. Get hold of them if you have truths to impress upon them, and we have truths, and let them be distinctly enunciated in those early days. (Cheers.)

My lord, if it be true that alcohol is a poison, and we have undoubted testimony that it is—(hear, hear)—then, surely, the claims of the temperance movement rise to a higher platform than ordinary considerations. Other motives may be brought to bear which will influence their minds. Certain persons are so constituted that moral appeals will come home to them with greater force than physiological appeals. Some will be influenced by the feeling that they are responsible for their weaker brother, that they are verily his keeper ; but it does appear to me that the progress of temperance truth rests mainly upon that truth being founded upon a solid physiological basis. (Cheers.) General education merely will not do. It has been tried and proved to be a failure. Nay, I will hardly hesitate to say that general education, so far from clearing the ground for us in this respect, has, in far too many instances, rather aided and abetted the cause of intemperance than otherwise. (Hear, hear.) I am not going to inquire now whether we are to expect a moral harvest from the sowing of intellectual seed ; but this much I will say, and that is, that drink perverts intellectual seed ; and further than that, if we do want in the rising generation a result at once moral and intellectual, we must sow in the young mind a seed at once moral and intellectual. (Cheers.) This ignorance cannot, it shall not, remain. Nay, the *élite* of London may sit at home

at their houses to-night, and indulge themselves in their dinner parties and what not ; but it shall be that they shall wake up, at the end of this season, it may be, and hear that it is an accomplished fact that temperance education forms a part of the curriculum of our elementary schools.

I will not attempt to expatiate upon my two other points, but simply state them again, for my time is gone. (Cheers.) My second point was that temperance teaching contains within itself most useful branches of science and literature. I need hardly say that no one who studies temperance literature can be wholly unacquainted with the history of the Bible, with natural history, with political economy, chemistry, physiology, or sanitary science. (Hear, hear.) What is the history of temperance but a vast shilly-shallying from the time of Edgar to the present day—first of all making legislation for temperance, and, secondly, for intemperance. Why, sir, in the time of Edgar there was a law passed that cups must have niches in them, and that a man must not drink below a certain number of niches. (Laughter.) In the time of George I. we find legislation in favour of intemperance, and the consequence was that this country became so burdened, and so wholly devoted to drink, that publicans, unabashed, wrote up over their doors :— "You can get drunk here for a penny, dead drunk for twopence, and have clean straw for nothing." (Laughter.) Under these circumstances, we do not wonder that legislation took another move in the reign of George II.

I should stay for one moment to speak in the strongest terms of the "Temperance Lesson-Book," by Dr. Richardson. It has only been in my hands for three or four days, but I took so much interest in it that I at once put it before my boys ; and, however much I have trespassed beyond ordinary school-time, I have gone through it with them already. (Cheers.) Lastly, let me repeat my third head : If you withhold from them this temperance teaching, you wilfully suffer the rising generation to minimise their attainments. If you grant it, you furnish them with a potentiality to exert their attainments to their maximum. Finally, let me remind all instructors of youth that their responsibility in this matter is enormous—viz., their responsibility is only measurable by their opportunities. (Loud cheers.)

MR. J. S. WRIGHT'S SPEECH.

Mr. J. S. WRIGHT, J.P., Vice-Chairman of the Birmingham School Board, who said he did not intend to make a set speech, but simply to address a few conversational remarks to those present, said : I can hardly tell what I have been brought up here from Birmingham for. You have so many able speakers in London that I am sure you don't want any assistance from Birmingham ; and, besides, I feel a little taken aback by the orderly and quiet appearance of the present meeting. It is a little confusing

to me. (Laughter.) I am hardly used to it; and, certainly, after my last evening's experience at the Eastern Question meeting, and the vivid impression of it that yet lingers about my ears—(laughter)—I can but do the best I can at a gathering which, by the orderly character of its behaviour, comes somewhat strangely to me. I am told that I am to speak about the book, and about what Birmingham is going to do with it. Well, I am never slow to speak about Birmingham. I always feel proud of her; but about the book it is quite another matter. I am Vice-Chairman of the School Board there, and have always taken some interest in education, and have done so from the beginning of the agitation.

We have in that town taken rather a prominent position in educational matters—rather a marked line, as we do on most things. I think we are doing some work there. If I tell you that, though in 1870 we had 30,000 children under education—and all honour to those who worked then, and before then, in the task of educating the young, for what they did; but still they left half of the work undone—yet if we are spared to the year 1880 we shall have more than another 30,000 children under education in Birmingham, and educated in some of the finest (I do not mean architecturally), and most convenient, and best-adapted rooms that can be found in the kingdom. I say, if I tell you this, you will see that we are not idle. We have not stinted the work. We have done it in the best way we could, and I should be very much mistaken (I do not suppose I shall be here to see it) if the children of three or four generations hence do not look back to those schools, and praise us as being wise and prudent in our day, in that we gave them such durable buildings. There is no mistake that the great feature of the present day is this educational question. I believe that the decade from 1870 to 1880 will be marked as the great educational epoch in English history. We have been getting wealth; we have been going ahead fast, making wonderful improvements, taking the lead of all the nations of the world in general matters; but we have not been quite first in educational matters. They beat us in America, in Germany, and even in Switzerland. Why, they have spent three or four times the money on education to what we have done per head. Is it not a shame that these little States should be ahead in this very vital thing? But we are only just beginning the work. The first thing we have had to do has been to build our schools. Well, we are getting them pretty well furnished. Then there is a more important difficulty—viz., to fill them. We are doing our best, as you are here, and we do not mean to rest satisfied till we know what every child in Birmingham is doing as regards the matter of education,—nay, until we know he has been educated in some way or other. We do not mean to leave a child in any alley, court, or lane of Birmingham that is uneducated. That is our

solemn resolve, and I hope that you London people are going to do the same.

When we have filled our schools with pupils, we have got to find out the best way of teaching them and of instructing them on the soundest principles, and to give them the best text-books to learn from. All the work is not done, unhappily, when we have got our children through our schools. (Hear, hear.) No, a great deal of their future will depend upon how we get them through ; for we know to-day that, after the teachers' work has been done, the publican lays hold of them but too soon—(hear, hear)—they exchange but too soon the school-room for the tap-room. After drinking in knowledge they drink in gin and beer, and things of a like nature. I believe that education will do a great deal of itself to reduce this, but still that is our great obstacle—it is the thing that takes away half, aye, three parts, of the fruits of our work in our Sunday-schools, and it will be the chief destroyer of the work of our day-schools.

Well, gentlemen of the Temperance League, you have not begun your work one day too soon ; but there is one danger—I think we are trying to teach the children too many subjects, and there is a danger in that. It is not only the three " R's" now ; that is a thing of the past ; that is obsolete, for there is such a lot of subjects besides. We have masters for music and for drill, and we teach them cookery, and I know not what, but we have pretty well forgotten the question of temperance. (Hear, hear.) In Birmingham, some time ago, our attention was drawn to it by one of the members of our board ; and although my colleagues are not all abstainers, and though I do not think there is one who, like myself, has been one for the third of a century—(cheers)—yet they have all, I believe, great respect for the movement, and would earnestly desire to promote it amongst the young. There was no difficulty, therefore, made about temperance being one of the common subjects taught in our schools. You will think that a very good resolution, and probably, also, that Birmingham set an example to the rest of the country. But we were met with this difficulty—" Where are your books ?" This caused some of our friends to look through the school-books published by Chambers, Nelson, &c., but, though they have produced them in such numbers, there is barely a line upon temperance, and even that line of the faintest and feeblest character. That giant evil, which brings about so much misery among our children, was hinted at merely, and in scarcely the faintest notes of condemnation. (Hear, hear.) I do not think we could read a full chapter in any one of the productions that are now supplied to our schools in regard to genuine temperance truth.

It was, therefore, with profound satisfaction that we found that the Temperance League were taking up the question, and preparing a school-book. I do not think they could have done any

better thing. (Cheers.) If they had done nothing more than this they would have done enough to justify their existence. (Cheers.) If they had only lived to do this work, I believe they would have done one of the most useful works any society has ever done. (Cheers.) We appreciate what you have done, and we thank you that you took Dr. Richardson in hand, and induced him to prepare this work. We are delighted with the result. I glory in the book. I would sooner be the author of that eighteenpenny book than of all the war songs that were ever sung to inflame the worst passions of humanity. (Cheers.) When I went through it, I breathed rather hard. It took a little of my breath away, and I was glad I hadn't to go through my educational course again. When I came to such words as butylic, amylic, methylie, caseine, and a number of others, you won't wonder at my losing a little of my breath, and feeling a little troubled about the matter.

I was in one of our new schools the other day, in one of our most neglected districts. We have 250 boys in the school—two in the sixth standard, eight in the fifth, twenty-six or twenty-seven in the fourth, and of the rest more than two hundred in the third, or a great proportion in the first, second, and third. When I looked at these words, I thought of those poor lads. (Laughter.) Well, I said I was proud of the book, and I am not going to say I am not, and I began to think about the book more, and the thought that came to me was this :—"Ah ! this is a book of all others for the teachers. (Cheers.) I have made a discovery." Well, you want the teachers first to know about it before you want your scholars to. It's no use your teaching the children if you want to get a subject like this into them, or religion, unless the teacher is up himself in it, unless he believes in it. (Cheers.) I wish all our teachers believed in the total abstinence question. (Cheers.) I don't think we should select them on that ground ; but I say this, I would immensely, all other things being equal, prefer a total abstainer to a drinker. Oh, I think, what might be done by an army of day-school teachers who believed in total abstinence and practised it themselves ! (Loud cheers.)

Well, this appeared to me the temperance book of all others in the world—a book, the statements of which are reduced to exact science, a book which they could understand, not as I, a simple layman, might master it, but which they could deal with ; a book indisputable in its conclusions, which they might hold in their hand as a gospel of physiological truth that it would be impossible to shake. I feel that this is the thing for us. We start first with our teachers, because when we have got them, we have to remember that they have to bring up the next generation of teachers and of pupil teachers, who are being trained by the head teachers of our schools at the present moment ; and therefore it is of all things most important that we should commence first

with our teachers, and give them the knowledge they need on this great and important subject.

I am looking at the clock rather anxiously, and so must hurry on, for I do not want, like Dr. French, to lose my second and third parts. (Laughter.) Another thing this book will help to do; it will help to do away with some of those delusions which are so common amongst people, and which have been referred to from the chair. I happen to sit on the Birmingham Bench, and I recollect not long ago speaking to an old man who was taken up for drunkenness, and I said to him, "It would have been better for you if you had had water." It was a very innocent remark to come from the bench, but it was sneered at in one of the journals of our town, and the refrain was taken up by a good many of our working men, and many were the sly hints I heard. "Ah! he wouldn't let us have our half-pint, if he could. Water is better, is it? No water for me." We want to get rid of the delusions that our people have got into them. (Cheers.) A man was before me yesterday for leaving his horse and cart unattended in the street, and having his dinner. At this meal he boasted of having had a pint of ale. He said, "You'll be sure to approve of that," and his only regret was that he didn't have a second pint of ale at his dinner. That is one of the delusions as taught by our teachers in the past; but this book will be of use in dispelling it. It is not only the carters and the working population that are subject to this delusion, but even the House of Commons. (Cheers.) What a lot of talk there has been there about adulteration! They have said, that if you only get pure malt and hops, and unadulterated brandy and gin, then you would have a drink that would be harmless. I need not tell anyone here that they distil the rankest poison from the purest malt and hops that were ever grown. That is one of the delusions that this book will help to get rid of.

I am glad, therefore, that this book has been published, and on another ground also—viz., that this society has begun (and I hope this is not to be the sole product of its labours, for I am going to stimulate them to do more) to take the scientific question up first. There are irrefutable grounds to show that the health and well-being of the body, its vigour, its life, and its longevity—everything that contributes to the well-being and to the purity and health of our frame, depends largely upon our abstinence; and this book, of all books that I have seen, points it out in the clearest and most indisputable manner.

We want other school-books on the question. This is not sufficient as a reading-book. We want something more. You must go on to the money part of it, and let us have a manual of that kind. If Dr. Richardson will not do that, Mr. Hoyle can. We can then deal with the question personally and nationally. And then let us have a third book, going into the moral and social

spect. I think all three points might well be put down in school-books and lesson-books with the greatest possible advantage. And so I trust those ideas will ever be before this committee until they are carried out.

As far as regards the Birmingham Board, this book has been highly approved by the Chairman of our Educational Committee. We have not had time to bring it before our board. The chairman, himself a teacher of young men, the head-master of our great endowed English school, and a most successful teacher, speaks in the highest terms of this book, and believes that we cannot over-estimate its usefulness in our schools. The chairman of our board and other members of it believe, also, that the book will be exceedingly useful ; and I have no doubt that, at our next board meeting, or at an early one, it will be adopted as one of the school-books of the Birmingham School Board. (Cheers.) We believe the design of it to be admirable, and its arrangement excellent, and I think this body will do well to follow out the plan that has been adopted in this book ; and, Dr. Richardson, while I thank you most heartily for its production, I hope you won't consider your work done. We want a book adapted for the third standard of our schools. We want you to come into our schools for a week—they have plenty in London, but we can also show you some in Birmingham—and see what these ignorant boys are, and, if you put your mind to it, you will produce a second book, which shall be equally valuable. Thanking you, and thanking the society for the production of this book, I have only, in conclusion, to hope that it will have an immense circulation, and if it has, I have no doubt that it, and others that will follow, will be of the greatest possible use to the children of this generation. (Loud cheers.)

MR. T. M. WILLIAMS'S SPEECH.

Mr. T. M. Williams, B.A., Inspector of Schools to the School Board for London : My lord, ladies, and gentlemen,—I will not detain you very long with the observations I am about to submit to you. I shall address myself principally to the teachers who may be present here this evening. It seems to me that it is high time the professional teachers of the country were solemnly invited to give an active and systematic support to the cause of temperance. (Hear, hear.)

The friends of the temperance movement—many of whom I see now around me—who have worked so nobly, so valiantly, and so persistently, and I think I may add, so successfully in its behalf, have seemingly overlooked the fact that the teachers of this country possess a vast amount of power and influence. They have never, certainly, succeeded in securing for the movement the active sympathy of the general body of teachers in this country. They are beginning to get the support of the clergy; they are also getting the support of the leading members of the medical profession; and

I am hoping that this meeting will be the beginning of a new era in the history of the cause of temperance, as it certainly will be, if it serves as a means of inducing the teachers of London (and the teachers of Birmingham and the provinces will follow them), to make a stand against this evil which causes so much havoc in the land. The alcohol question is one that concerns the teacher quite as much as it does the social reformer or the minister of religion. If you look at the evils of intemperance, you will find that they are such as affect, directly and indirectly, the work of the teacher, and interfere seriously with its efficiency and success. Is it not a common cause of complaint, for instance, amongst teachers, that their influence for good within their schools is often partly, sometimes entirely, counteracted by the baneful example of parents outside the schools? (Hear, hear.)

Do not teachers, and particularly you, the teachers of London, suffer continually from the apathy, and in many cases from the decided hostility, of ignorant and thriftless parents? His lordship has just informed us that intemperance is due to a great extent to ignorance. There is no doubt of that, and there is no doubt, too, that the ignorance of the masses of the country is mainly due to intemperance. (Cheers.)

Do not we all of us complain, and very justly, too, that the children who attend our schools come there with great irregularity? Some of the teachers fight manfully against this irregularity of attendance. They succeed in improving the character of the attendance in their schools, and they deserve every possible credit for doing so; but these very teachers will admit that this is due (I mean the fitful attendance at schools) rather to the parents than to the children. When I think of the home surroundings of the poor children in London, I am actually surprised that the attendance is so good as it is. Thousands of little children may be seen every morning in this vast metropolis hurrying to school half-fed, ill-clad, from homes which are mere dens of filth and misery, but which, were it not for drink, would be as bright and cheerful as the day. (Cheers.)

Need we be surprised that these little children find it very difficult to conform to the rules of these schools, and very hard indeed to yield a willing obedience to the teachers, and to copy their good example? Look at them! Drink is stamped upon their pinched faces. You can see it lurking in the hollows of their little cheeks. All teachers present who know me, know that I have a large heart for little children. They would sometimes, perhaps, say that my heart shrinks when I come in contact with the teachers—(a laugh)—but I am truly fond of little children. Pray deal tenderly and gently with them. If you can open up to them a path which leads to future usefulness, something better than they have now before them, pray do so by all means. Continue to give them the example of a sober life. Continue to teach them to read fluently, to write accurately, and to

sum well; teach them also the leading principles of one or more of the sciences if you can, and if you have the time and opportunity for doing so; but over and above all this, I would ask you to make them acquainted with the first, the most useful scientific discovery of the present day, viz., that alcohol is a poison. (Cheers.)

Alcohol is no food, but acts injuriously on the human system, whether taken in large doses or in small. Teach them this fact: teach them to grasp its meaning, and I say that by so doing you will be the means of snapping asunder that chain which coils round them, and threatens to squeeze out of them ultimately every vestige of moral strength and principle.

Dr. French has told us this evening that general education has failed to put a stop to intemperance. Doubtless it has. We cannot hope to see drunkenness die out with the spread of education. What makes it so easy to glide from moderation to excess is not the want of education in a man. A man needs something more than what goes by the name of education if he is to keep from ever gliding into excess from moderation. There is something in the drink, or, if you like, there is something wanting in the man, which makes the step from moderation to excess a wonderfully easy one. (Cheers.)

You have all heard of the man who tried to ford the stream at the height of the flood. In leaping from one stepping-stone to another he lost his footing, and was drowned. Some people said he was drowned because the water was too deep; others said that he was drowned because he was too short; but through the water being too deep and the man too short he lost his life. Why didn't he take the bridge? (Cheers.) We want you to take our bridge. (Loud cheers.) Do not attempt to cross the stream at its flood when our bridge of total abstinence is now on a safer and firmer foundation than ever. It is conclusively proved by Dr. Richardson, by Sir William Gull, and by Sir Henry Thompson, that even *moderation* is a mistake, physically and economically, if not often morally. (Hear, hear.)

Oh! I think the appearance of Dr. Richardson's little book most opportune. I have read it through carefully, and have been delighted with it. As Mr. Olver said, it is full of most interesting facts, and these facts are lucidly stated, and so beautifully arranged that I find it very difficult to believe that even Mr. Wright could not be made to understand them by careful teaching. (Laughter.) We have gone before the Birmingham School Board in this matter, for I hear that the book has been added to our list. Further, it is not meant entirely for the use of teachers. The *London* boys are intelligent enough to grasp everything that is in it. (Laughter.) I am not quite sure that it will not be found to be the easiest book, as it will also be the best reading book in our schools. (Cheers.) Of course, introduce the book (and I shall be very glad to see it), but be fair when you treat upon the question. State,

if you like, that the opinions contained in that book are the opinions of Dr. Richardson, and of a certain school; be fair, above all things. You may also tell the children that if there is a divergence of opinion respecting the properties of alcohol and its effects upon the human system, that divergence has become exceedingly small, and is becoming smaller every day, and that the advance tends towards us. (Cheers.)

We cannot wait until we have unanimity on this point. You know how it was with the undulatory theory of light when it was first advanced about a hundred years ago. It was pooh-poohed all the world over. Lord Brougham wrote scurrilously of Thomas Young, who first propounded that theory. John Stuart Mill, even with all his mighty intellect, was not prepared to accept it as being perfectly true; but now, go where you will, it is preached by every scientific man of the day. And I mean to say that the principle or the scientific discovery which has been made by Dr. Richardson and others will eventually win its way to general acceptance; indeed, it has won its way to acceptance more rapidly than has the undulatory or any other theory in the scientific world. (Cheers.)

I was told before I came here this evening that it would be useless to ask the teachers to teach their scholars the principle of total abstinence, or any other principle, unless they were handsomely paid for doing so. Now I consider that a gross libel upon teachers. (Cheers.) There are a thousand things done in a school which are never officially acknowledged, which are never assessed, which escape the observation of everybody but the teachers themselves; and I venture to say that if the teachers can be brought to feel that it is their duty to teach total abstinence (as well as to practise it) to their scholars, whether it pays them for doing so or not, I have no doubt they will come forward and do their duty to the best of their ability. (Cheers.) If, then, they can succeed in implanting proper opinions as to alcohol in the minds of their scholars, they will do a great deal towards ridding this country of that evil which is such an impediment to the moral and material improvement of the nation, and by doing so they will acquire the highest honour, and will reap for themselves the gratitude of the whole world. (Loud applause.)

CANON HOPKINS' SPEECH.

The Rev. Canon HOPKINS, B.D., Chairman of the Littleport School Board: My lord, ladies, and gentlemen,—I feel very much indebted to the committee of this society for permitting me to address you to-night, and, I may also add, for permitting me to meet face to face a great many friends who are fellow-workers both in the cause of education and in the cause of temperance. I rejoice very much in being permitted to see them, having known their names and honoured their work for many years. My lord, I must be very brief, because time is going away, but I venture

to put my remarks under two heads. First, I will show that there is some necessity for this work of introducing temperance teaching into our elementary schools, and then I will try to show that it is a practical and possible thing to do.

First of all, there is a necessity. Amongst other things, I stand here as the chairman of the Committee of Convocation for the Province of Canterbury on the Prevalence of Intemperance—the unworthy successor of a venerable and good man—Archdeacon Sandford. (Hear, hear.) I hold in my hand the report of that committee which was presented in the year 1869. Many startling facts were brought to light by the publication of that report; but, perhaps, one of the most startling of all, and the most solemn in its consequence, was this—the early age at which habits of intemperance begin. In the evidence that was collected upon that subject, some people mentioned even such ages as ten and twelve in which habits of intemperance begin, and there are no fewer than 245 of the clergy who give as the result of their experience, extending over many years, that habits of intemperance usually begin from twelve to eighteen years of age. Now, if that be the case, we must feel that there is a deeply seated evil which is affecting the very fountain of our juvenile life, and it is never too early to begin to try to put something into the young mind which shall be a counteracting influence against these temptations which so very early assail them. Of course, we all know the hopeful and successful efforts which are made by our Bands of Hope. (Hear, hear.) It is a happy thing to reflect upon the number of young people who, with the consent of their parents, are induced to begin life without ever tasting alcoholic drinks, who know nothing but the taste of pure water and of liquids which are wholesome and nourishing; I say this is a happy thing, for surely those in such a case can sing:—

"Brightly gleam our banners,
Pointing to the sky."

But, my lord, we want something else besides these voluntary associations, and I may perhaps be allowed to say that among the recommendations of that report to which I have alluded as long since as the year 1869 was one (No. 6), that education in the best and widest way was a most effectual non-legislative remedy against the evil of intemperance. The whole paragraph is most interesting, but I will only read this:—"In connection with such special teaching—teaching on the evils of intemperance ought, in the opinion of your committee, to form a branch of education in all our schools." That was the opinion of that committee in that year, and I think it goes far to prove the first proposition which I said I would endeavour to make good—viz., the necessity for this work; and in the appendix we have most important evidence given by the clergy, by recorders of boroughs, by governors of gaols, by chief constables, and others, as to the importance and value of providing special education for the young on the laws of

health, the physiological aspects of food and drink, the effects of alcohol on the system, and the certain and awful consequences of defying God's eternal laws in any or in all of these respects. (Cheers.)

Witnesses from the same classes also dwell upon the necessity of educating females, especially in such directions as household matters—for it is remarkable that there are comparatively few young married women who have ever been taught regularly the duties which belong either to a wife or a mother. Therefore, I submit to this meeting that there exists a great necessity for the work which we are trying to inaugurate this evening—I mean practically to inaugurate. The suggestion has been made long ago, but now we want to give it body and force, and to give it a momentum which will carry it through and make it a real, practical, living influence brought to bear upon the youthful part of our population. (Cheers.)

I think it might be a matter of regret to us that in that very charming little book of Dr. Richardson's called "Hygeia"—rather a hard name—"City of Health," a very slight allusion is made to the schools of that very happy town. Hospitals and other things engage his attention, but now, most fortunately, he has supplied the lack which appeared in his former book, and has given us this most valuable manual. Like other speakers to-night, I got hold of that book very early, and read it right through, for you can hardly put it down when you once begin it, so interesting is it, and so admirably arranged; and I hope and trust, as Mr. Wright has said, that this "Temperance Lesson Book" will not only be a valuable text-book itself, but will be a mine of information, giving suggestive hints, out of which other labourers may dig material for new class-books.

I want now to show the practicability of this teaching. Even now there are not wanting some useful books. That recommendation of the Committee of Convocation did bear fruit. There is a series of lesson books (Phillips' series), and in the sixth book, by Canon Cromwell, I think you will find a series of reading lessons, giving a most valuable part of the teachings of such authorities as Mr. Hoyle, Canon Ellison, and a few others, whose names are well known by all who take an interest in the subject of temperance, and these truths are put in a practical and useful way. The whole of that series has a decidedly indirect and most valuable temperance leaning, showing the advantages of this virtue in a variety of ways.

Then, years ago, there was a series called "Greig's series," and amongst them there was a most valuable treatise by Dr. Mann upon food and drink. If anybody wants to see this subject ably and carefully treated, he may see it there. It gives you, in a most graphic manner, all the particulars of what happens to a man when he gets drunk, and dead drunk, and how very nearly the latter figure of speech is a reality; how closely that man has come

upon the very verge of human life, so that there is but a step—aye, even less than a step—between him and death. Then, again, there are some manuals of health, which are published by the Christian Knowledge Society, and notably one by the late Dr. Parkes, "On the Personal Care of Health." It is a very inexpensive book, and if any one would take it in hand, they would find that life is divided into certain periods by Dr. Parkes, who, I should judge from a perusal of the book, could not then have been an abstainer. He comes to this conclusion, that at the most important period of life, when people are growing to maturity, that growing age to which our chairman has alluded, when, unfortunately, years ago, growing boys were set to drink port wine at eleven o'clock and a little bottled beer at supper, and all that sort of thing—Dr. Parkes asks, "Should alcohol be taken at that age?" and says that he has no difficulty whatever in saying that intoxicating drinks should not be partaken of at that time, though he is less decided when dealing with the other ages. He says:—"I strongly advise every young man and every young woman to become a total abstainer—(cheers)—and for these reasons,"—which I won't trouble the meeting by reading. That is the testimony of a man who does not fall under the suspicion which I am under of being a temperance advocate—perhaps a fanatic, an enthusiast, or I do not know what. (Laughter.) It is a calm, deliberate opinion of a medical man who himself feels great doubt on the subject at another period of life; but as regards the young—the hope of the future, those who will very soon have to take our places, for we are going down the hill—as regards the young, there is no doubt at all the best thing they can do is to become total abstainers.

Then there is Dr. Birney's work on "Food." These health manuals are most valuable. Then there might be a manual upon the matter of expense. It would not be a very difficult manual to put together. I should almost like to give you a ten minutes' lesson now, but I am afraid I should weary you. I could easily ask you a few questions and put the matter before you in a plain way. I might tell you how much it costs to maintain a public-house—I mean how much it costs a parish to do so. I made a calculation as regards my own parish, and it came out that the public-house probably costs us, to give it bare livelihood, ten or twelve shillings per week, and even at that rate we pay away a lot of money in alcoholic drinks. We might as well spend it in fireworks. This would actually build every year in the very best possible manner schools of the best description to accommodate 500 children. We might actually provide schools every year for the whole of our juvenile population for the money we are obliged to spend in drink in order to maintain our public-houses. That is not at all an unusual thing.

In the eastern counties we have sadly too many drunkards. I

would we could stop the entail, but the truth is that perhaps the only manufacture of importance we have in the district is the manufacture of beer—the only thing that gives employment to the poor agriculturist, with very few exceptions. That gives it a strong hold upon the people there. If a man wants better wages than those offered to the agricultural labourer, the only person he can go to is the brewer. These are all matters of considerable interest and importance, and I think we should teach our youths something about them.

Here, my lord, I venture to make a suggestion, and I hope it will be taken in good part, but I do think it would be a graceful proceeding and a bit of poetical justice if the great manufacturers and purveyors of beverages which contain alcohol would come forward and provide the means for giving this teaching. (Laughter.) Their customers want to know how to use the drinks which they manufacture and sell. (Laughter.) It is very important that they should do so; and I know that many of those gentlemen who are most benevolent and kind-hearted, most unwilling to do injury to their fellow-creatures, might probably come forward and assist us, and I should suggest the forming of prizes or a scholarship, which would elicit opinions and foster study on this important subject. I commend the suggestion very respectfully to their favourable attention. (Laughter.)

Of course we do not want at a meeting of this kind to assume a tone of dictation as to modes of procedure: what we want is to fairly urge upon the country the necessity and importance of encouraging temperance teaching in public elementary schools. I want to express a hope that temperance teaching will not be confined to public elementary schools; that if it begins with them it won't end there, and that it will find a place in schools of a higher grade—(cheers)—until its importance is recognised there, and then we may really try with some effect to wake up the educated and influential classes of this country to look into this question, as many of them are looking into it, in a way they never did before, so as to get to understood the principles which underlie the whole subject.

Temperance reformers have done something—nay, we may thankfully say they have done much—though they have only after all scratched the cuticle of the matter, and not gone so deeply as they want to go into the heart and brain of the country. Hence we have to make the public feel what is the real value and importance of this subject which we are commending to their notice. One effect of sound education is to banish superstition, and especially pernicious superstition, and if there is one superstition that is more deeply rooted than another in this country, it is that these drinks are harmless and necessary, necessary for people in health—I won't presume to say anything about people who are not in health. But this is really the most wretched superstition that

ever got possession of the mind of a great people. They are neither required to give vigour of mind nor strength of body. They are not in the least degree necessary, and one effect, we may hope, of a sound education on this point will be to banish such a superstition to the moles and to the bats, where it ought to go and ought to stay.

We want to spread abroad a knowledge of the real effects of the habitual use of these drinks, whether the use be in what is called "moderation," or in what is called "excess." The facts people ought to know, and many people are in most perfect ignorance of them. It is time, therefore, for us to enlighten them, and I hope we shall succeed. I am afraid I have trespassed on the patience of the meeting; but I hope I have succeeded in showing, first, that there is a need for the step we are taking, and then that it is a practical and possible thing to do, and well it reminds one of a few lines of Pope, when he says:

> "Reason's whole pleasure, all joys of sense,
> Lie in three words—health, peace, competence;
> But health consists with temperance alone,
> And peace, oh, virtue! peace is all thine own."

MR. MARRIAGE WALLIS'S SPEECH.

Mr. Marriage Wallis, Chairman of the Brighton School Board, said: Ladies and gentlemen,—After the speeches we have heard, I should not commit so large a fault, I trust, as to add to what those have said who have gone before me. I will only say to this meeting that I have had great pleasure to-night in coming up from the shores of the English Channel simply by my presence to show my sympathy with the movement for which this meeting was specially convened, and that is to endeavour to promote, each one in his respective circle of influence, the introduction of temperance literature into our elementary schools.

Having the pleasure and responsibility of occupying a seat at the Brighton School Board, I shall feel it my duty more than ever to endeavour to introduce this most excellent book to the notice of our own boys. (Cheers.) The remarks of my friend Mr. Wright respecting the value of this book I would entirely endorse. I also would say that we may look, I trust, to Dr. Richardson to give us a book, perhaps, more to meet the capacities of our young children, to whom we would try to impart lessons of temperance in their very early years.

In giving us the present book, the Temperance League has not only laid temperance reformers, but the whole British nation, under a debt of gratitude. I hope the League will go further, and endeavour to encourage Dr. Richardson not only to do more for us, but will also themselves see that this book which is already before us, is introduced to such schools as the girls' high day-schools, the grammar schools, the old grammar schools, and the proprietary

schools, because for those schools at the present moment it is most admirably adapted. I hope to-night that we shall have done something with the teachers who are present, and through the Press, to encourage those persons who are, like ourselves, interested in the great cause of education to promote a knowledge of temperance amongst our young people. (Cheers.)

SIR CHARLES REED'S SPEECH.

Sir CHARLES REED, who was heartily cheered on rising, said: Ladies and gentlemen,—I feel great disinclination to take any prominent part even in so interesting a meeting as this to-night, because it is only recently that I could have felt myself entitled to take a place upon this platform. (Cheers.) I have attended meetings every year of the Band of Hope, and I have done as much as was possible to inculcate temperance principles amongst children. My zeal in that respect will not be at all diminished, while I hope my interest in the instruction of those who are considerably removed from our elementary schools by social status will greatly increase.

I have always felt that the friends of temperance would do well to consider some systematic arrangement by which facts likely to be apprehended by children could be placed intelligently before them; but in our school system we have never had, till recently, in this metropolis, an organisation by which and through which we could, upon the voluntary principle, still command a kind of influence over our teachers. No teacher can be constrained in this matter, for I perfectly agree with Mr. Wright that a teacher must understand and must appreciate that which is to be taught before that instruction can be given, so that it is likely to be intelligently received. But a School Board can do a great deal in allowing teachers to know that it is their strong desire that the children should not go uninstructed in the laws of health and in other matters pertaining to their physical welfare; and it can also do this—it can allow to be circulated through those schools the best works treating upon the subject of temperance.

Now, in the presence of my friend, Mr. Wright, I should be very chary indeed of uttering one word in the way of boastful feeling, because we all know that Birmingham leads the way in everything. (Laughter.) I am sure he will be hardly comforted to know that, before Birmingham saw this excellent book of Dr. Richardson's, the School Board for London had already introduced it. He prizes that book; so do I. I have read it; my children have read it. Many through my influence will read it; but let me tell Mr. Wright that, though he has to wait in Birmingham for instruction from that book, very probably the School Board for London and its teachers have had no need to wait.

There is another book which, if properly taught, teaches the same thing. (Loud cheers.) Whatever there is of truth in the

book of my friend, Dr. Richardson, finds its place in that other book, and no teacher can do his duty who teaches that other book and fails to impart the teaching which is contained in this book. (Cheers.) There I find the value of high moral training in every school in the land, and to every child in every school, based upon the foundation of God's Holy Word. (Cheers.)

Ladies and Gentlemen, I apologise for having entered upon a question already very interesting to me, for, though I have not been amongst you as one of your body, yet I claim to have been all through, an earnest friend of temperance. My duty, however, now—and a most pleasant one it is to discharge—is to propose that you will with acclamation pass a vote of thanks to the right rev. bishop who has so kindly presided at this meeting. (Cheers. Nothing could have been more fortunate for us, and nothing more advantageous to the cause, than that a gentleman of his high standing, of his great learning, and of his social position should have come to take the chair at a meeting like this. (Cheers.) We are not for the first time about to teach temperance principles in our schools, but we are about to do it for the first time in a systematic manner—(cheers)—and, therefore, this may be called —and I congratulate the right rev. bishop on having presided over this meeting—an inaugural meeting in reference to that very great and important question. I beg to propose "That our best thanks be given to the right rev. bishop for presiding on the present occasion." My friend, Dr. Richardson, will second that motion. (Cheers.)

VOTES OF THANKS.

Dr. Richardson: Sir Charles Reed, ladies, and gentlemen, —You have heard the duty that is imposed on me, and a most pleasant duty it is; but a word or two by way of observation before I pass to its discharge. I have sat here to-night with mingled pleasure—I had almost said a pleasure amounting to pain—to hear the remarks that have been made on this little effort of mine towards your great cause. (Cheers.) I wish to say at once that all credit for the origination of that book rests not with me, who have been, as it were, the mere instrument of bringing it forth, or the gardener who went into the garden to pluck the flowers, and so arranged them as to be acceptable to those who should read it, but all the credit belongs to the National Temperance League—(cheers)—who first of all conceived the project, and then asked me to be their servant, and thereby made me their debtor, to carry it out. I am very much inclined to think that Mr. Rae first suggested it—(cheers)—and when he came to me I had some little doubt, in the first instance, as to whether I should undertake the writing of this small treatise. It seemed to me that possibly my mind had not been trained in teaching that class of scholars for which this book was intended; but, as

the duty was earnestly urged upon me by the League, I accepted the office on these grounds :

First, I had learned, in the time in which I had been attached to the cause of total abstinence, what Dr. Valpy French has so admirably stated, that education itself, in a general way, was by no means a check to the progress of intemperance. On the contrary, I found that many of the most educated men, in a certain sense, were those who largely indulged in intemperance of a certain kind, at all events, and that in fact they were the most dangerous of all the community in respect to the cause of temperance, because by their learning, and the ability with which they could put their words into the best case, they fostered and maintained that which was wrong. (Hear, hear.) Well, then, I thought that as a mere educational work for myself this exercise was good. But there was another matter which influenced me that has been referred to—I mean the effect which a manual of the kind suggested might have upon those who taught.

I, as a teacher, have been all my life not merely a teacher. I never give a lecture, I never give a course of lectures, but what I come out of that lecture, or that course of lectures, as much instructed from the labour pursued in gathering the materials for it as any of the people who have listened. So I thought if this book could be put into the hands of schoolmasters, and they themselves should begin to learn from it, then a double object would be gained.

There was another reason led me to the work, and that was the earnestness which has been shown for about twenty years past for the movement you are inaugurating to-night. So far back as 1857, Mr. Thomas Knox, of Edinburgh, gave expression to this earnestness in a series of admirable letters, the publication of which long preceded the report of Convocation, to which allusion has just been made. I find that through the whole of the temperance ranks there was even then this desire that something should be done towards the education of the young. Well, then, last and not least, the welfare of the young themselves came naturally before my mind ; and if I have done anything in this small effort—for it has not been a great effort, except in matters of arrangement and a little time—if it has helped ever so little this important cause, the reward I have obtained is far greater than anything which I can express. I would say, as I say in the preface of that book : "It is but a spark given to make a larger flame, and that my best hope is that it may itself soon be lost in the great blaze which will be created by and through its lessons." And if there is one thing that will give an impulse to this educational movement, that will mark this event to-night, and make education in the paths of temperance easy, it is the fact that one of the most accomplished, one of the most learned, one of the most liberal and open-minded men at this time on the bench of bishops of this kingdom has presided over this meeting. (Cheers.)

Sir CHARLES REED put the motion, which was carried amidst hearty cheers.

The Right Rev. CHAIRMAN, in responding to the resolution, said : I think I ought to say that, when just now, according to the order of proceeding that was put into my hands, I called upon Sir Charles Reed to address the meeting, I was not at all aware of the way in which he was going to use the opportunity, and so put me in the somewhat absurd position of asking somebody to say something in my praise. (Laughter.) Of course, I cannot but be grateful to him and to Dr. Richardson for the very kind language they have used. The part that I have taken, although it is in a certain sense a prominent part, yet, as you know very well, is a subordinate part. It is so in almost all the arrangements of this world. You almost always find that you have to employ two sorts of people : there are the ornamental people who get all the pay and all the honour, and there are the useful people who do all the work. (Cheers and laughter.) One of the great, and, I suppose, one of the fundamental principles of society is that these two parts should never be confused, and that you should never employ an ornamental man for a useful purpose, nor a useful man for an ornamental purpose. (Laughter.)

In accordance with this great rule, I accept very heartily and gladly the thanks that have been given me to-night ; but, at the same time, I cannot help feeling that, if I had the opportunity of doing a great deal more than it is possible for me to do for the promotion of this cause, there is no cause to which a man could more wisely devote his life than the promotion of temperance amongst his fellow-countrymen. (Cheers.) I am always very glad indeed when any chance is given me of coming in such a character as that in which I come to you to-night, to take the advantage of that chance, and to do what little I can do for the great cause in which so many are labouring with all their might. And in the present instance I feel a double interest in what has now been proposed. I feel a double interest in it because it touches this cause just at the very point where my own feelings are most readily roused.

I have all my life had a great deal to do with education. (Hear, hear.) I have all my life had a great deal to do with the instruction of the young. I always feel more at home in talking to boys than in talking to men or grown-up people generally. I always feel as if I could understand them and they could understand me a great deal better than when I have to do with those whose characters are already formed, and the sum of whose knowledge is for the most part made up. And it is a very great satisfaction to me to be able to express my hearty interest in the proposal that is made to-night to bring to bear upon the education of the young the importance of the acquisition of the knowledge which

we owe so very largely to the labours of such men as Dr. Richardson. (Cheers.) I am very glad, indeed, that I should have had the opportunity of coming before you in this capacity, and I trust that this meeting will be the beginning of a very real work. No doubt our purpose at present is to endeavour to introduce instruction, especially in those branches of physiology which particularly touch upon this matter; but we hope that a great deal will grow out of this. We hope that although we may begin with the elementary schools, yet we believe that this teaching will assuredly penetrate into schools of a higher rank. We hope that this knowledge—although we may endeavour to diffuse it more widely there at first—may be the common heritage of all Englishmen before we have done with it. (Loud cheers.)

We hope that Canon Hopkins's expression of a little while ago will become a fact, that in all schools, of every rank, pains will be taken to make all understand what is the true character of the dispute in this matter. We have heard so very much about these drinks being necessary—about these drinks being absolutely required by some people for the weakness of their health, and by other people for the severity of their labours—that it is time to have done with all that, and let us put the question on its true footing. There is nothing in the general way to be said for the use of these stimulants except the pleasure which they give for the moment. (Cheers.) How limited that pleasure is, everybody knows. (Cheers.) With what consequences that pleasure is attended, it is very important to point out. But at any rate, let us have it clearly understood by the feeblest intellect that we can reach, that that is the one thing, and the only thing, that can be said in favour of using these stimulants at all, and that all other arguments may as well be put aside altogether, for science has pronounced against them. (Cheers.)

The evening, I think, has been very profitably spent in listening to all those who have looked at this matter from such very different points of view; and I shall always remember the honour you have done me in allowing me to take the chair on such an occasion, and shall look upon it hereafter as a very great honour to myself that so great a work should have been inaugurated under my presidency. (Loud cheers.)

His Lordship then pronounced the benediction, and the meeting dispersed shortly after half-past nine o'clock.

MODERATE DRINKING

MEETING IN EXETER HALL.

A VERY important and influential meeting of the National Temperance League was held in Exeter Hall, on Wednesday evening, 7th February. Sir Henry Thompson, F.R.C.S., Surgeon-Extraordinary to the King of the Belgians, took the chair, and after prayer had been offered by the Rev. Robert Harley, F.R.S., the Chairman, who was received with great applause, rose and said:

Ladies and Gentlemen,—I feel here that I hold a position in presence of this great assembly, as it appears to me, very much analogous to that which a preface or introduction holds in relation to a book, and in this case, I may certainly say, to a volume of rich and varied contents. (Cheers.)

If there were no such contents, there would certainly be no preface.

Now, I don't know whether you read the preface to a book. I always do: some people never do, but I think that it holds a useful and subordinate position to the volume which we wish to know something about, and it is only because I thought I might fill such a useful and subordinate position to-night that I accepted this post. You know when an author comes before the public it is his first duty to say why a book is wanted at all, and that at the present day is a very useful thing to require of him—(a laugh)—and, secondly, not only why the book is wanted at all, but why it is wanted on that particular subject which he has chosen to indite. So here, in coming before this meeting, which, after all, is but a large written book which we ask you to listen to, we are entitled to tell you first of all why we hold a meeting at all, and, secondly, what is the express purpose of this one in particular. (Hear, hear.) Then, I think I may say that this meeting is called to-night because there are many who believe—and they do not wish to be dogmatic—that there is a great deal of erroneous belief current in society relative to the value of alcoholic and fermented liquors as articles of diet; and secondly, as far as I understand the scope of the meeting, it has to do especially with the question of declaring whether, and if so, to what extent, it is desirable to have alcoholic liquor for any portion of our dietary at all. Such a question as that raised only a few years ago would have excited very great opposition. (Hear, hear.) Nevertheless, there were some good

and wise men who did raise that question, and I can certainly say that in my recollection the attitude towards such has been very greatly changed. (Hear, hear.) The views of the public now are very different from what they were in a period within my memory. I perfectly well remember as a boy in the country the time when every good host placed always sufficient liquor, and more than sufficient, before his guests at every dinner to carry them, as it was then said, under the table, and very often a good and agreeable guest did show his strong appreciation of the quality of his host's liquor by afterwards going there. (Laughter.) Now all this is changed. We find that this part of the drinking usages at least has disappeared, and I find from my own experience—and I come in contact with a great number of people—that if in conversation as to the necessity of drinking I make the slightest remark, that some quantity which is sometimes called "moderate," a word which it is impossible to define—I say, if I make a remark that that quantity is too much, the individual to whom I am speaking instantly replies to me by such a phrase as this: "I assure you, sir, I never was the worse for liquor in my life. I take my moderate amount of wine, or beer, or what not; but I assure you I was never the worse for liquor in my life."

Now it seems to me that this current statement brings us precisely to the question of the evening. (Hear, hear.) We ask—Is that so? Our friend says he takes his moderate amount of wine or beer, but he never was the worse for it in his life. Is that so? That is the point which we hope to determine—the question which we want to raise. It is that which we wish the public before all things to consider. We say we doubt whether in many cases—perhaps in any—it is really valuable in the dietary of healthy people, and we are not quite sure that for a great many it is not injurious.

But I wish to narrow the question a little further. We have no question to-night at all with drunken people. Their case requires no consideration of the kind we are giving to the other question to-night. The time has entirely passed when we need discuss the matter of drunkenness. When I say that we have no question with the drunkard, I designate by that term the man who occasionally allows his senses to be lost entirely, and whose reason has gone because he has been taking alcoholic liquor; I will take that to be the sign of drunkenness.

Nor, again, have we any question with another class—the class of people who are never seen drunk, but who take, morning, noon, and night, little sips of liquor, which perhaps do more damage to them than is done by the occasional outbreak of the other class. (Cheers.) In any assembly I could go into now I could rarely find an advocate for either one practice or the other.

But I shall venture to narrow our issue a little further. I speak of another class of persons with whom also we have no controversy whatever—another class for whom I have infinitely more respect than for either of the two preceding—the class of well-to-do good people, who like life and enjoy it (as why should they not?) and who include within their enjoyments the consumption of a considerable quantity of good wine daily. You know we must remember, especially in dealing with

this subject, that we have two totally different classes of consumers to deal with, and the nature of the arguments, and the manner in which they are put forward, must differ widely for these different classes. (Hear, hear.) Thus there are certain people, to whom I have already referred, who swallow their dram whole, so to speak, as if they were glad to get rid of it, for the sake of the stimulation that follows. They have no liking or care for the thing they take so far as the palate is concerned. On the other hand, there is another class of men—cultivated men who move in the best society, and form a large part of it—who enjoy their wine, who sip it with gusto, whose fine senses keenly enjoy all that belongs to the bouquet of the liquor, and so on. Now, I say, such persons are to be dealt with in quite a different way, and we have no controversy with them, and on this ground, because they know, admit, and say, that in consequence of their indulgence they may possibly not be quite so long lived. They have a twinge in the back, or an attack of gout, or something or other from time to time, but they pay that price and are content to do so. Well, there is no disputing with tastes, let them have their bargain. (Cheers.) I am reminded of a very well-known character in society of whom we have heard in times past, who, having had many severe attacks of gout, and who, getting into years, and having a cellar of fine old port, upon which he drew somewhat considerably, was advised by his physician to give up the port, and for the future to drink a certain thin claret, not very expensive, which was known at that time by a certain name. Said the gentleman in reply to this suggestion: "I prefer my gout with my port, to being cured of my gout with that claret of yours." (Laughter.) Very well, we have no controversy with that class, but I consider it an important one, and have, therefore, given it so much prominence. But let us deal with ourselves fairly. Do we not all, if we do not in the matter of wine and spirits—do we not all, from certain motives, often do things which are not absolutely conducive to health, for some end to be gained? (Hear, hear.) It may not be a sensual end, but yet you may sacrifice life and health. Is it not done every day in this great town for the purposes of ambition, of making money, and of gaining all sorts of things which, although they may have higher aims probably than the flavour of wine, should still not be the highest aims in life? (Hear, hear.) Let us remember that there are many other modes of self-sacrifice besides that of drinking, and that if we are keen and careful in all that we do, we shall not find that we are doing always everything for the utmost preservation of our health. A large part of the problem of life, so far as its duration here is concerned, is solved when each can determine for himself what those pleasures are which can be enjoyed on the cheapest terms, and I think we shall find that certainly the enjoyment of alcoholic liquor, however delicious, is not, at any cost of health, an aim worthy to be attained. (Cheers.) Still, I want you to bear in mind that life would be a very dull thing without some excitement; that I am by no means an ascetic; and that if I thought the giving up of wine or spirits—though I am not a teetotaler, I never drink them—would pledge me in the least degree to an ascetic disposition, I should be tempted to begin to drink them to-morrow, because that is the last

character which a man who desires to be of use in his time and generation ought to aspire to. (Cheers.)

Our controversy, then, is with that great mass of people, as we take it to be, who believe that alcoholic or fermented liquors are good, necessary articles of diet for men, women, and children; and I am afraid we must confess that, however successful the cause of temperance may have been, that in dealing with these people we have still to deal with a very large proportion of the community indeed. (Hear, hear.)

There are two kinds of argument, as it appears to me, that must be used in reference to these masses. The first argument I shall call the physiological one—the argument which is derived from known facts elicited from the examination of man's constitution, and from things in general around us; and the second argument is the argument from experience. There are now many thousands of persons who have tried both plans for themselves—not those who have tried only one, but those who have tried the two plans of adopting alcoholic liquors for their daily dietary, and expunging them from it altogether. The result has now produced a large body of experience, and this forms the second class of argument of which you will no doubt receive fresh illustrations this evening. Now, in reference to the first part, or the physiological argument, I may, as "preface," appeal, I think, to a valuable "chapter" on the subject which shall follow me, and I shall not say much about it; but there are two points in relation to it to which I shall briefly ask your attention.

In asking you to listen to me on the first point, I do not do so with the least amount of diffidence, because I am satisfied that if my opinions do not altogether coincide with yours (and I may say at once that I do not come here to conceal those opinions, whatever they may be) I am quite sure that you will bear with me. (Cheers.) I know you wish to hear from me what I believe to be the truth—(cheers)—and I know that what you desire before all things is that truth, whatever it may be. (Hear, hear.) Well, then, first of all I believe that alcohol is of value to the human body, under certain exceptional circumstances, and I shall found upon that fact one of the strongest possible arguments you can desire for not bringing it into your daily food. (Cheers.) I think I can better illustrate what I mean, not by using any scientific phraseology whatever, but by telling you an incident which came under my notice. When not very long ago a well-known pedestrian laid a bet that he would walk fifty miles in a certain number of hours, I need not tell you that he exerted himself to the utmost to do it. You are aware that in training for such things, instead of taking a good deal of stimulant which used to be the plan formerly, they train now upon a very small quantity of stimulant, and I am not quite sure whether some do not prefer to discard it altogether. That is a sign of the times well worthy being noted. This man walked forty-eight miles, and was then knocked up. He declared he could not go any further. Whether that was loss of strength or loss of pluck, you shall see. What his backers advised him to do was to drink a glass of brandy. He drank it, walked the two miles, and won the bet. Now that is just what alcohol can do, and it is nearly all it can do. When a man has lost, not all his strength,

but has lost all his nervous pluck—when it is the nervous system, and not the muscular one, which has come to grief, then it is, that with stimulant the man does this : he draws a little bill on the future, and it enables him to win his bet. (Loud cheers.) Now, I take it that it happens not unfrequently in life that we have to draw bills on the future. I will give you another illustration. You are too late for the train, and you are driving a valuable horse to save it, if possible. You spur and whip that horse, but I take it that you do not think by always whipping and spurring that horse you add to his longevity. (Laughter.) Just so with alcohol. I take it—for now I speak of a matter of which I have not any experience—that if a man becomes involved in large pecuniary difficulties, he may go to certain dealers in money, under such circumstances, and pay what is called 60 per cent. for the accommodation he requires. That may, perhaps, at a large cost, tide him over the difficulty ; but you must all know well enough that that is a condition upon which he cannot carry on daily business. Just so with alcohol. (Cheers.)

Now, in this way, I sometimes (not often) turn it to very good account in medicine. I am here as a medical man, and I must tell you what my experience is, and it is not a small one on that matter. (Cheers.) I do not ordinarily advise healthy people to take it, but I have known the time when a man who has been lying on the bed of illness has lost, not all his strength, but his pluck ; when his nervous powers have faded away, and when he does not care to live ; and I know that under these and similar circumstances, if I can keep him afloat for a time when he is in danger of sinking, with something that goes down easily in the shape of alcoholic liquor, I have saved him ; and I adjure you, as you love to further your cause of temperance, that you do not talk nonsense about putting any creature that we have out of our reach that we have within it, if we can ever do any good with it. (Loud cheers.) The man of large experience finds this world full of unusual and unexpected incidents and conditions, and we want all our resources to meet them. You may call alcohol a "poison" if you will, I care not for the name ; all valuable agents in medicine almost may be ranked as poison, no matter what your creed or ism in medicine may be. What I insist on is, do not tie my hand in the use of any one thing when I want to save a life, and I know I can do it. But do not I extract, for you and for myself, from this, one of the strongest possible reasons that we should not play with this two-edged tool in health ? that we should reserve that force for service in the time of need ? ("Hear, hear," and cheers.)

And now for my second remark. It is one that should be known in conducting this controversy, and you will excuse me if I say, from what I have seen of temperance literature, you do not sometimes take sufficient note of it. I want you to understand that there never was a greater truth than this, that the extent to which alcohol affects different people, varies very, very greatly with the individual. There is no question that some people can take alcoholic liquor to a large extent with a very considerable amount of impunity, while, on the other hand, there are those who can take little or none without dire effects, and

there is a long range or scale of difference between them. That is my observation, from seeing so large a portion of human nature as I do, under, not only healthy, but medical aspects. It will not do, as you will see presently, to make certain sweeping declarations relative to alcohol that cannot be sustained, and you can do no good in furthering this cause by doing so. (Hear, hear.) What I want you to understand is, that there have been a certain number of people who can take wine for a long period, live a long life, and die healthy old fellows after all. The same holds good with other things, such as the smoking of tobacco. One man can smoke ten or twelve cigars in a day, and not be apparently much the worse—I do not say he is any the better—(laughter)—and another man cannot take the mildest cigarette without being ill. We must not be too dogmatic. The more I see of life the more I see that we cannot lay down rigid dogmas for everybody. I will tell you who can't take alcohol, and that is very important in the present day. Of all the people I know who cannot stand alcohol, it is the brain-workers; and you know it is the brain-workers that are increasing in number, and that the people who do not use their brains are going down, and that is a noteworthy incident in relation to the future. I find that the men who live indoors, who have sedentary habits, who work their nervous systems, and who get irritable tempers, as such people always do, unless they take a large balance of exercise to keep them right (which they rarely do)—I say that persons who are living in these fast days of ours get nervous systems more excitable and more irritable than their forefathers, and they cannot bear alcohol so well. The instrument is in a different state of tension altogether to what the instrument was formerly. Such existed, of course, in all time, but compared with the present were much more rare. It is now a delicate nervous system, which the slightest touch will tell upon. It is not the old clumsy thing that required a thump to bring out the tone. (Laughter.) If the man with an irritable nervous system worked his muscles more, if he would take his ride or his drive, or his walking exercise more than he does, he would be better off. But in this London it is so difficult to do that, for, first of all, it takes a long walk to get out of the town; and if he did do so, he would not be in that irritable condition which the brain-worker—I do not mean merely the literary man, the man of science, but the man of business also—is generally in. But it is this difference which makes alcohol disagree more with the present generation than it used to do with a former one.

Now I will say a few words to you of that question which is put to me so often and so pointedly:—"If alcohol is so potent a poison, so dreadful a scourge as you make it out to be, how is it that those grand old fellows, our forefathers, lived to be seventy or eighty years, and died full of years, health, and honour—men who have been two or three-bottle men all their lives." That is put to me as a great puzzle; and it is often considered to be one. I have heard a contrary statement made, in reply, to this effect: "Ah! yes, they had good constitutions in those days. The type of life has altered. There were giants in those days. We don't produce that sort of man now." That is not at all my reply, and I believe it is not the correct one. First of all I should say

—My friend you tell me of the survivors, what about the men who went down? ("Hear, hear," and cheers.) There were grand old constitutions in those days, and they stood it uncommonly well; but there were plenty of weak ones. Why is life longer now than it used to be? Among many causes, one is that the usages of drinking are not so severe as they were. Hundreds of young men who sat by the side of those old fellows were made to drink equal glasses. The high tides of alcohol that those old men kept abreast of swept down many a young fellow. (Hear, hear.) That is the first answer, and the second is that it is not the type of constitution that has changed, it is circumstances that have changed.

Let us just for one moment compare the life of the country squire of fifty or seventy years ago with the life of his modern prototype—the country gentleman of to-day. Why, our country squire in old time had little to think about besides a parish quarrel or two. (Laughter.) He had no excitement for his brain, unless it was that fine healthy excitement of the hunting-field. He read his county paper once a-week; the main part of which was the state of the market, and that part which records the births, marriages, and deaths—(laughter)—and he might possibly have through the county member a frank once or twice in the shape of a letter brought by a postman who came about so often to deliver it. And last, and by no means least, he inherited his religion and his politics from his father equally with the family acres, and never had to trouble his head about either of them. Does that make no difference? Is that anything like the condition of to-day? Why, your modern country gentleman must have every morning at his breakfast-table the latest news from every Court in Europe, or he will not be satisfied. He will read all this, and much more, while he swallows his breakfast. He has fifty letters to answer a-week, and I do not know how many telegrams. He must have opinions on every point in religion and politics, or he won't hold his own with society in the country, or in town where he must go to spend a part of the year; and he must know all the pros and cons about a hundred things which never crossed the tranquil brain of his grandfather. I cannot conceive a greater difference between the two conditions, and now you will see how my assertion about the brain-workers tells; and while all these men, who never troubled their brains, who had nothing whatever to excite them, drank thus freely and lived thus long, while the modern man in the country is as much a brain-worker as any man in town.

Now, then, I reply, lastly, and once for all: if you want to be a two-bottle man, go and live as our forefathers did—*if you can*. (Loud and prolonged cheering.)

DR. RICHARDSON'S SPEECH.

Dr. B. W. Richardson, F.R.S., who was received with loud cheers, said:—Mr. President, ladies, and gentlemen, it is one of the peculiarities belonging to those who take part in public affairs, and speak on questions such as this in public, that their sayings are frequently changed in a manner sometimes to their disadvantage and sometimes to their ad-

vantage. At the present time, I stand fortunately in the position of a public speaker who has had a saying changed greatly to his advantage. In the *Times* of the 3rd February you will find a report of a speech made by a gentleman whom our friend Mr. Sawyer most admirably describes as one of the best members of the Parliament of this great country. You will find Mr. Walter speaking on the subject of temperance at Newbury, and quoting me to this effect—that I have said, "Alcohol is the devil in solution." (Laughter.) Now, ladies and gentlemen, I assure you I have never said so good a thing. (Cheers and laughter.) I have called alcohol a *bonâ fide* devil, but I never expressed so happy a thought as that alcohol is, what it is—the devil in solution. More than that, I notice that Mr. Walter accepts the proposition; so I am doubly grateful to him for correcting or improving what I have said, and for accepting it. (Laughter.) I think that this is a text most proper to the present occasion—(hear, hear)—for it is one of the arts of the devil, as we know him, always to approach by slow and steady degrees towards his great objects. When we read of him in that wonderful record, which, whether we take it as symbolical or real, matters not; when we read of his first appearance on this planet, we find him talking to the common mother of mankind in this most beguiling, artful manner. He does not, while they are discoursing about death, tell her of all the horrors of death; he says not a word of great plagues, of great battles, of suicides, of murders, of hangings, of broken hearts, following the dead. Not at all: all that is hidden. But when the woman says, "If I partake of this I shall die"; he says, in reply, "No, you shall not *surely* die, but you shall be as gods knowing good from evil." Now, it strikes me that the "devil in solution" always appeals to man in that same manner. (Cheers.) He does not take the young drinker, who is going in for moderate drinking, to the picture of extreme drinking, drawn by our illustrious and veteran artist, George Cruikshank, by my side—(cheers)—he does not show to the youth that wonderful picture, and point to the lunatic asylum, to the man tied to the whipping-post, to the victim suspended from the gallows: not at all; but he begins by telling him that a little drop won't hurt—that one glass will do harm; or he speaks to him in such merry-like language as this:

> "Wrap yourselves up, and make yourselves warm,
> A little good liquor will do you no harm."

Or, precisely as he did to our first mother, he insinuates that "wine makes a mortal half divine." Thus he leads on the man; and so, I say again, I think this is a proper text for this occasion.

Ladies and gentlemen, my experience is that moderate drinking is the moral mainspring of the whole organisation of drunkenness and all the crime that results from it. (Cheers.) When we look at a great river, we think not, perhaps, at the moment of the rivulet from which it came, and over which we in childhood may have leaped; but that great river sprang from the rivulet. When we look at our public-houses, from which the drunken men over whom we expend so much pity pour forth, we are apt to forget that those houses are but the outlets of the rivulets of the great stream of intemperance which had their origins in the

million little centres we call the domestic shrines. (Cheers.) We must approach moderate drinking, then, and speak of it, and think of it, as something which is the cause of all the evil; and this League did never do a better thing than when, at the instance, I believe, of its indefatigable secretary, Mr. Rae—(cheers)—it suggested that we should tackle this question from the simple point, with the knowledge that if we can suppress the evil at its source, we shall suppress it altogether. There are many pleas in favour of moderate drinking. Moderate drinking is, indeed, a very plausible position to defend, and in the future remarks I shall make I shall try to expose certain of these pleas, and show where they are wrong.

And first, I notice that the moderation argument is plausible on this point, that it asserts that alcohol is a necessity—a necessity as a food for man. It never presumes to assert that it is necessary as a food for any inferior animal—(laughter)—but it says that for man it is a necessity, and that he must take it as a food. I make a very clean breast on this matter at all times. I freely confess that many men took the lead of me in showing the fallacy of this argument: that they learned the fallacy from their own experience, from their own moral sense; while others before me also showed it up scientifically, amongst whom is Dr. Edmunds, who is with us to-night. (Cheers.) We thus enjoy the light of experiment, as well as of experience, and so we are doubly lighted towards what is the truth; and although many of you may have read what I am about to say, yet I shall not, I hope, weary you if I somewhat repeat myself, and so speak to the larger public outside. I am recording a matter of history—of personal history—on this question when I say that I for one had once no thought of alcohol except as a food. I thought it warmed us. I thought it gave additional strength. I thought it enabled us to endure mental and bodily fatigue. I thought it cheered the heart and lifted up the mind into greater activity. But it so happened that I was asked to study the action of alcohol along with a whole series of chemical bodies, and to investigate their bearing in relation to each other. And so I took alcohol from the shelf of my laboratory, as I might any other drug or chemical there, and I asked it in the course of experiments extending over a lengthened period:—"What do you do?" I asked it, "Do you warm the animal body when you are taken into it?" The reply came invariably, "I do not, except in a mere flush of surface excitement. There is, in fact, no warming, but, on the contrary, an effect of cooling and chilling the body." Then I turn round to it in another direction, and ask it: "Do you give muscular strength?" I test it by the most rigid analysis and experiment I can adopt. I test muscular power under the influence of it in various forms and degrees, and its reply is, "I give no muscular strength." I turn to its effect upon the organs of the body, and find that while it expedites the heart's action it reduces tonicity, and turning to the nervous system I find the same reply; that is to say, I find the nervous system more quickly worn out under the influence of this agent than if none of it is taken at all. I ask it, "Can you build up any of the tissues of the body?" The answer again is in the negative. "I build nothing. If I do anything, I add fatty matter to the body, but

that is a destructive agent, piercing the tissues, destroying their powers, and making them less active for their work." Finally, I sum it all up. I find it to be an agent that gives no strength, that reduces the tone of the blood-vessels and heart, that reduces the nervous power, that builds up no tissues, can be of no use to me or any other animal as a substance for food. (Cheers.) On that side of the question my mind is made up — that this agent in the most moderate quantity is perfectly useless for any of the conditions of life to which men are subjected, except under the most exceptional conditions, which none but skilled observers can declare.

Next, I turn round to the facts of experience. I think—Well, as I have come to the above conclusion, I will experiment on myself. I do so. I gave up that which I thought warmed and helped me, and I can declare, after considering the whole period in which I have subjected myself to this ordeal, I never did more work ; I never did more varied work ; I never did work with equal facility—with so much facility ; I never did work with such a complete sense of freedom from anxiety and worry as I have done during the period that I have abstained altogether. (Loud cheers.) Let this fallacy, then, as to the necessity of moderate drinking be removed. But alcohol is said to be necessary for the happiness of man. ("Oh!" and laughter.) "It cheers the heart," it is said ; "it lifts the man for a time above himself, and makes him joyous and brilliant, happy and merry." Well, there is a mad kind of excitement, if that be happiness, which alcohol brings ; but who is there who has gone through that who forgets the morning that follows? (Hear, hear.) I can assure you all, as my experience—and I doubt not it is yours also—that there is nothing like the refined happiness, the consistent happiness, the happiness under varied circumstances—I had almost said the happiness under adverse circumstances—the happiness which follows from totally abstaining from alcohol. (Cheers.)

There is another fallacy connected with moderate drinking to which I specially wish to refer, and that is to its undefinability. (Hear, hear.) What is moderate drinking? What is a moderate dose of the "devil in solution"? (Laughter.) I have asked this question of a great many people, and I have written down a few notes of certain persons who declare themselves very moderate. I will not give names, but I will put them down as B, C, and D. B is a moderate man, and, what is more, he is a rigidly regular man. He takes one pint of malt liquor at dinner ; he takes one or two whiskies at bedtime, and he takes half-a-pint of wine regularly at dinner. (Laughter.) I find that represents 6 ozs. of alcohol ; and then I turn to the physiological side of the question, and I find the alcohol does this for the man—it makes his heart beat 18,000 times a-day beyond what it ought to do, and it makes that unfortunate heart raise what would be equivalent to 19 extra tons weight one foot from the earth. That is the effect of his moderation. I turn to another moderate man, who says he is "very moderate." He tells me he takes one pint of Cooper—I don't know what that is, but it is what he says—(laughter)—(it is whispered to me that Cooper is a mixture of stout and bitter ale ; but in a teetotal meeting we have no business to know these things). (Laughter.) He says he takes a pint of Cooper ; one "B. and

S." in the course of the day, if he feels flagging ; a pint of claret at dinner—for that he considers the soundest wine—and a couple of glasses of sherry or port with dessert. That man takes at least 4 ozs. of alcohol a-day, the physiological effect of which is to force his heart to 12,000 extra beats, and to make it do about 14 foot tons of extra work. I pass to another man, who is called "a very, very, moderate drinker." He is really moderate. He takes two glasses of sherry at luncheon and one pint of claret at dinner. That would represent 3 ozs. of alcohol, and would give 10,000 extra strokes to the heart, and 9 extra foot tons of work. Perhaps you will say, "If the heart beats 100,000 times in the course of the twenty-four hours, this is not a great additional labour put upon it, in the last case, at all events." I have calculated it in a simple way. In a ton there are 35,840 ozs. Now, suppose you had this gross weight of nine tons divided into 9 oz. weights before you, and you used your hand, which is not quite so strong as your heart, or your hand and arm, for the purpose of raising each weight of nine ounces one foot, 35,840 times. You would find, in the course of twenty-four hours, that your arms would be paralysed with work before you had got to the end of the labour. Yet that is the extra work we put upon the heart when we indulge in moderate drinking to this comparatively small extent.

There is another evil connected with moderate drinking, which is this, that it induces false and bad automatic acts. Men do things in drinking, and repeat drinkings without ever intending to do so, from a habit or automatic movement. I was driving into Canterbury in an open carriage in the course of my holiday last summer, and was sitting on the box by the driver. The horse stopped at an inn, and the driver said, "If you were to drive past this place twenty times a-day, the horse would invariably stop here." I said, "Why?" "Because always at this place we give him a pint of beer." That was a good representation of what men constantly do. Men are accustomed just to go near a public-house until they cannot pass it. It becomes automatic to go in, and all through their lives they fall into that defined habit. Moderate drinking leads on to that, and in such respect it is extremely bad, not only in regard to the individual himself, but because it induces a habit which passes from the generation that is, into that which is to be.

I see another evil in moderate drinking, that it generates a taste and a desire for alcohol—(Hear, hear)—and here I have made some research of a physiological and of a psychological kind, which is extremely interesting. So long as any portion of alcohol remains in the body and has to be eliminated, though the quantity be ever so minute, the desire for the continuance of alcohol is present, and present in the strongest degree, so that we may say of a confirmed alcoholic, he is never safe from the desire until the whole of the alcohol has been eliminated.

There are still more serious influences. There is the influence on the mind. Why, not one of you can wear a ring, a married woman, for instance, and have it taken away without feeling the sense that it is still there, or that it ought to be there. Such is the effect of the impression. So it is with regard to alcohol, even taken in the most moderate way possible ; it generates the impression for it, and it is one of the most determined

banes of those who begin by indulging in its moderate use, that they must resort to it as if it were a support. (Cheers.) Now, all this is unnecessary, and this taste is unnecessary. If I were to take you through the whole world of life from the first development of life in the minute amœba floating simply in its fluid, onward through the whole range of animal life up to man, and if I were to expound to you the organisation of all that life, I should show you that Nature, in her supreme and divine wisdom, has arranged for no form or kind of fluid support for living organisation except water. (Cheers.) Further, I should show you that when anything else is introduced, immediately the organisation begins to change. Therefore, when a man introduces alcohol to take the place of water for the building up of his body, for the constitution of his organic parts, for the arrangement of his thoughts and actions, he becomes a new organisation—an alcoholic organisation, differing in temper, in power, in mode of thought, in characteristics of the most important kind, from that which he would be if he let nature have her supreme control. (Cheers.)

Once more, this system of moderate drinking is, to my mind, injurious in that it keeps up in the minds of those who indulge in it one persistent course of self-deception. I am quite sure there is not a man or woman who indulges in alcohol, even slightly, who, if he or she retires, shuts out the world, locks up the senses, and lets no passion enter to warp the reason—I say there is not one who thinks over the matter in this way who remains unconvinced in his own inner soul that he can do perfectly well without strong drink, and that whenever he indulges in it for the sake of the support it is reputed to give, or for any other reason whatever, he is simply deceiving himself, and is taking that which he knows to be of no service whatever. (Cheers.) It cannot be good that this system of self-deception should go on, and we, in opposing its beginnings, are doing the greatest work towards the conversion of man to sober and wholesome thought. To sum up, ladies and gentlemen, I say that the agent which employs and carries with it a false necessity, a false idea of happiness, false action, false organisation, false belief in self, self-deception, is a bad agent. (Hear, hear.) No priest, no physician, no poet, no painter, ever clothed the devil in more telling attributes of evil. We are sometimes told it is fanatical, it is unpractical, it is contrary to the interests of individual men, or classes of men, to speak these things and oppose alcohol. Be it so. In another age it will be a wonder that such arguments as those which we are obliged to use were ever necessary to convert an unwilling world. (Cheers.) In the meantime, undeterred by any of those specious pleas, it is our duty, whether it be called fanatical or philosophical, practical or unpractical, advantageous to class interests or opposed to them, to unite, body and mind, heart and soul, in suppressing this evil at its root, and in endeavouring to make this earth something nearer heaven, by pulling down from his high place the demon who still reigns so triumphantly in the sphere in which we live. (Loud and prolonged applause.)

CANON FARRAR'S SPEECH.

The Rev. Canon FARRAR, D.D., who experienced a hearty reception, said : Mr. Chairman, ladies and gentlemen,—When I had the honour of being asked to take part in this meeting, I was told that its object was to consider the physiological aspects of the Temperance question, and my chief reason for accepting the invitation was that I might hear the remarks and the researches of those two gentlemen, so pre-eminent in their profession, who have just addressed you. (Cheers.) It is quite obvious that to the physiological aspect of the question, neither you nor I can give any independent contribution. To give any original remark on the subject, would require an expert capable of verifying the researches, and of sifting the conclusions, of men of science, who on the subject are not yet agreed ; but at the same time, as Dr. Richardson has just said, we at any rate can each of us contribute to this subject the results of an individual experiment, and all that I have to furnish to this part of the question is only one little grain of evidence ; and yet grains of evidence contributed by a large number of persons must not be despised when we remember that, after all, it is the little grains of sand upon the seashore that form at last the sole efficient barrier to the raging of its waves. (Cheers.) Now the only individual grain of experience that we can contribute, is the fact that in so far as any of us have retrenched the very moderate amount of alcohol which many allow themselves, we have distinctly gained by doing so. (Cheers.) If, then, we come to the conclusion—as we do—that we may try the experiment without any danger, I think that it is one worth trying. (Hear, hear.) Now, in prisons and penitentiaries, thousands of people are yearly admitted who may have been in the habit of intoxication probably from their earliest years, and from whom, from the moment of their entrance into the prison, every drop of alcohol is withdrawn — and what is the result? The men, so far from suffering in health, gain in power and force, and the women recover that bloom which often has entirely vanished from faces that have been sodden by intemperance and crime. Every one of us, therefore can, without any sort of danger, try this experiment ; and if we can try the experiment, without *danger* to health ; if there be reason to think, as we have heard from two such eminent authorities, that we can try the experiment with a positive *gain* to health ; if by doing so we can contribute a little, be it ever so little, to a noble cause, and do a little, be it ever so little, towards dispelling the nightmare of intemperance that rides upon the breast of England like its deadliest sin—then I do think that it is worth the while of every reasonable and right-minded man to consider whether, instead of turning away from this subject, as they so often do, with disdainful impatience, they might not rather go up into the tribunal of their own consciences, and ask themselves, deliberately and calmly, whether by a small and insignificant sacrifice they might not perhaps do something to further for the benefit of their fellow-creatures an unspeakable blessing, and do something to save from some of their fellow-creatures an intolerable harm. (Cheers.)

Now, ladies and gentlemen, it is with deliberate and entire sincerity that I call this a small and insignificant sacrifice. (Hear, hear.) In pamphlet after pamphlet and article after article, I see that total abstainers are sneered at and railed at as though they assumed to themselves an amount of Pharisaic virtue. (Here let me pause to say that I greatly prefer the title "total abstainer" to the wretched and ridiculous word, however much it may have been honoured, of "teetotaler.") Now, so far as that charge has any ground at all, I think we may say in reply, Do not misunderstand us. It may be true that some of us have used language simply from the intensity of our feelings—(hear, hear)—or from our conviction that nothing but enthusiasm can break the bonds of a colossal tyranny—language which sounds, perhaps, laudatory to ourselves and condemnatory of others ; but, so far as we have done so, we hope that that language may be attributed simply to our conviction of the dreadfulness of the necessity, and to our conviction of the sacredness of our crusade ; and so far from thinking that by becoming total abstainers we have done anything at all great or to be proud of, we are quite convinced that you would not bring that objection against us if you would turn to the subject your unprejudiced and deliberate attention ; for when you had faced the overwhelming amount of evidence which is now so easily accessible to all, you would be ready at once to join us in so trivial and effective a self-denial. I call it a "trivial self-denial" because I am sure that no total abstainer would so libel the manhood of myriads of moderate-drinkers as to believe that if they thought it right they would find any sort of difficulty in giving up what is at the best a needless and, perhaps, not very noble luxury : I call the self-sacrifice "effective" because, as Sir Wilfred Lawson says—(loud cheers)—the mitred heads of the whole of the episcopate together could not discover any cause for drunkenness except drinking—(laughter)—and if every total abstainer was only able in different ranks of life to win over a few others by moral suasion and by manly argument to his own view of the case, then the national sin which now sullies the name of England would soon become an extinct and a forgotten shame. (Cheers.)

But, ladies and gentlemen, leaving, therefore, on one side altogether the physiological aspect of the question, I do think that there are two strong reasons why we may begin to assume and to assure people that since alcohol is not, at any rate, as Dr. Richardson and Sir Henry Thompson have just demonstrated, a food, it had better be regarded either as an exceptioual luxury or an occasional medicine ; those two reasons—and they are all that I shall dwell upon to-night, without entering upon the great field of the subject of temperance and all the reasons for it—are public example, and personal security. (Cheers.) I think there is enough in these two grounds to persuade us that total abstinence is an absolute necessity for some, that it is a positive duty for a great many, and that at least as "a counsel of perfection"—at any rate in the present time, and in the present aspect of a great national struggle—it may be desirable for most to give up the habit of moderate drinking, and to take to total abstinence as the general habit of their lives. Now, I do think that there are circumstances at present which would give exceptional force in this matter to a public example. (Hear,

hear.) I am not going over the too-familiar ground of those horrors—horrors disgraceful and unutterable—horrors foul as the reek of the gin-palace, and glaring as its nightly gas—which are the direct consequence, the normal result, of the ramifications of this immense traffic, and of the multiplication of every conceivable facility for propagating what we believe to be a dreadful peril, and perpetuating what we know to be a fearful curse. I think if we are able to resist the evidence given us by gaoler after gaoler, by clergyman after clergyman, by magistrate after magistrate, no evidence on this subject is likely to convince us at all.

I must confess that it is only familiarity with the subject that can at all impress us with its magnitude. In the providence of God, my own life has been passed in quiet country places, and it was not until I came to London, and not until my attention was very deliberately turned by circumstances to it, that I was at all aware of how frightful was the degradation, and how terrible was the curse, which was at work in the midst of us? (Cheers.) It seems to me nothing more nor less than a Fury, withering and blighting the whole fame of England. Every week in the organ of the United Kingdom Alliance, there is published a ghastly column called "Fruits of the Traffic." It is no invention; it is no rhetoric; it is no exaggeration; it is nothing that is disputable; nothing that can be in the least questioned; it is nothing in the world but a series of horribly prosaic cuttings from the accidents and offences, the police and the criminal reports of other newspapers, and it records calamity after calamity, and crime after crime, disease, shipwrecks, conflagrations, murders, the kicking and trampling of women, the maiming and murdering of little children, all of which are directly attributable to the effects of drink, not by any inference of the editor, but by the indignant declarations of judges, by the reiterated testimony of witnesses, and by the constant remorseful confession of the poor criminals themselves. Are we, then, ladies and gentlemen, simply, as it were, to pass from chamber to chamber of this great temple of abominations and look at what we see as though it were a cabinet of curiosities, and gaze coldly on all these scenes of shame and horror which are painted upon its walls? Or are we to be aroused by these facts merely to talk the vague language of philanthropy, and to sigh over wretchedness, while we do not so much as lift a single finger to help the wretched? We send abroad bishops and chaplains and missionaries, and at home build national and Sunday schools; we multiply holidays; we improve wages; we endow churches;—and what happens? Our bishops and chaplains and missionaries bear witness, and cry to us from distant lands, that the contagion of this national sin follows them even there (hear, hear)—that it often blights into extermination the poor ignorant savages, and that in other countries it makes the more thoughtful and polished heathen turn away with scorn and hatred from the very name of a Christian. (Cheers.) And at home this same potent spell of sorcery frustrates our education, empties our churches, throngs our prisons, and crowds our penitentiaries. It makes perfectly useless—nay, it turns even into a bane, our shortened hours of labour, and makes improved wages, at which otherwise we should rejoice with all our hearts, a ruin and not a boon.

Well, now, if these be the results, even if we shrink from so terrible and fearful an expression as that which Dr. Richardson has at once appropriated and repudiated of calling alcohol "the devil in solution," I am quite sure that we should not shrink from saying that it has a very great deal of bad spirits in reality, and that whether "alcohol" or "Apollyon" be the true name for that multitude of fiends, they would all of them bear testimony with one mouth, and exclaim—in the language of the demoniac of Gadara—"Our name is Legion, for we are many." (Cheers.) Now, ladies and gentlemen, what is it, then, that, under these circumstances, we ought to do? Some people will say, "Build better houses for the poor? give them improved means of amusement; pass the Permissive Bill—(cheers)—try the Gothenburg system—("No, no!")—withdraw the grocers' licences—(cheers)—sternly punish adulteration, provide lighter beverages; try to bring public opinion to bear upon the supporters of the trade so that they may rigidly, in God's sight at least, regulate and, if possible, minimise it within what are supposed to be its absolutely necessary limits." Well, try these and thousands of other things (and may God speed every possible effort to combat this colossal evil), but, at any rate, do not let us waste time in mere talk. Let us, at any rate, try to do something. Would to God that the millionaires in England, of whom there are now a considerable number, instead of trying to thrust themselves into the ranks of the landed aristocracy, might only have their hearts moved to try rather to make to themselves friends of the Mammon of unrighteousness, and to aim at the infinitely nobler and better end of lavishing their wealth to do all the good they possibly can in this sternly practical direction to millions of their fellow-creatures. (Cheers.)

While, in the meantime, the Legislature is trying experiments; while conferences are sitting; while congresses are talking; while the requisite thousands are being collected; while efforts are being made to meet this immense and powerful monopoly, all this while thousands and tens of thousands of our stalwart men and fine lads, and our young girls, are simply reeling along that path of fiery pitfalls which ends in the drunkard's grave; and, therefore, let us all try to do something, and if we can do nothing else, we can do this one very little thing—viz., show by our personal example how easy a thing it is, and how beneficial a thing it is, to abstain from that which in extreme moderation may have produced no injurious results, but which is most fatal and most ruinous to thousands who begin with that extreme moderation, and are led by it to fatal excess as by a direct and yet most treacherous avenue. (Cheers).

And, now, if I am not trespassing too long on your attention—("No, no")—I should like to say one word on the other aspect—viz., that of personal security; and, ladies and gentlemen, you must not be either startled or incredulous at my saying anything about it. You may with perfect truth say that all your life long you, like thousands of others, have daily drunk perhaps one or two glasses of wine or beer, and yet have never known in your lives, by personal experience, what it is to exceed moderation, and that may be perfectly true. And yet I do think that if you were to look round you—it may be in your own family circles, and it may be in the range of your personal acquaintance—you

would probably find many very grievous cases which would lead you to doubt the advisability of the process of moderate drinking; in fact, I am certain that if this great meeting were polled and asked whether they knew of any one man or woman whom drink had ruined, the answer would be that there was not one, or scarcely one, house in which there was not one dead. (Cheers.) Certainly I myself have known many who have been ruined in this way. They began without any thought of excess whatever. I dare scarcely summon either from the living or from the dead these ghosts and shadows of what once they were in order that they may warn us from this peril by the waving of their wasted hands; still I may distantly and dimly describe one or two cases only which I have known in my own rank of life. I think of one young gallant officer, brave as a lion, liberal as the light of day—a man whose name was once not unknown in his country's service, whose career was suddenly cut short, and who died a disgraced and ruined man. I think of the case of another—a young University student of brilliant attainments, of unusual promise, who suddenly sank from the same cause to destitution; who used to write begging letters most abject in tone, and yet written in Latin so choice and so eloquent that few could have surpassed it, and who died disowned by his family in the ward of a London hospital of delirium tremens. I think of a lawyer, whose practice once bade fair to be magnificent, indulging in such "pleasures," sinking into dubious practices, losing his place and influence in society, and dying a dishonoured man. I think of another—a clergyman, very eloquent and widely known, whose presence was everywhere desired, who died miserably with a mysterious blight upon his name from the same cause. And I could go on giving many more cases which have come under my own immediate knowledge. There is very near my own parish a common lodging-house, where, if you entered, you might be met by people who would address you in French, or German or Italian, or even Latin, or Greek—men who were men of rank and position, men of culture, captains in the army, teachers in the university, but who, by this cause, have sunk down to the degraded rabble of guilty sufferers.

Well, now, what is the moral of these facts? Surely it is that alcohol, whether you call it a poison or not, has something very peculiar in its nature: that there is about it a sweetness and seductiveness, a sort of serpentile spell of attraction, which gradually draws men on while they do not know it, and which at last they find themselves unable to resist. They begin by admiring the "orient liquor in the crystal glass" of the enchanter, and they go on drinking their wine day by day, and at last the hour of misfortune comes when they are tried by toil or disappointment, when they are tried by sorrow or bereavement, and perhaps on that account alone they drink too much; and although they began life as gay, and proud, and as happy as any of us, they are now sitting amid the entanglement of terrible temptation—amid the very ruins of their former state. Coleridge says: "Evil habit first draws, then drags, and then drives." Or, as an eminent French writer expresses it, "We are insensibly led to yield without resistance to slight temptations which we despise, and gradually we find ourselves in a perilous situation or even falling into an abyss, and then we cry out to God, 'Why hast Thou made

us too weak to rise,' and, in spite of ourselves, a voice answers to our consciences, 'If I made thee too weak by thine own power to rise out of the gulf, it was because I made thee amply strong enough never to have fallen into it.'" (Cheers.) Oh! do not let any of us be so proud as to think we should be safe. If men of the highest genius have fallen under this temptation, if even an Addison, a Burns, a Hartley Coleridge, and hundreds of others, had been tempted by the excess of their intellectual work to rekindle the vestal flame upon the altar of Genius, by the unhallowed fires of alcohol, I, for one, will not be the man to abstain from saying to anyone,—Let him that thinketh he standeth—however superior he may think himself from the same possibility of temptation—still let him beware lest he fall. (Cheers.)

These, then, seem to me to be sufficient reasons, both on the grounds of public example and personal security, why everyone of us might, with perfect rectitude and perfect honour, and without any fanaticism or any folly, try an experiment which can do us no harm, which may do us great good, and which, at any rate, may be the means of enabling us to do good by our example to thousands of others. (Cheers.) Our leading journal told us the other day that speeches on education were tiresome to fatuity. Be it so. It is not possible without persistence and without enthusiasm to carry on a battle like this. (Cheers.) Let our speeches be tiresome and fatuous so long as they be in the slightest degree necessary to the permanence of the glory of England and the preservation of thousands of her sons; however dull our speeches may be, I take it that they are not by a long way so dull as the monotonous wail of misery that rises from thousands of homes which drunkenness has made as intolerable as a wild beast's lair; and however wearisome our speeches may be, I am quite sure that they are not one tithe so wearisome as the pauperism, and crime, and degradation which are handed on from generation to generation, and against which we seem to strive in vain. It may seem to be in vain, but it will not be in vain. (Cheers.) The rock which shatters and flings back the assault of the billows, is gradually undermined by the flowing wave, and as long as we hear the incessant lapping of the water on the crag, we may believe that the tide of public opinion is rising and rising—rising by these very means, rising by these very meetings, rising by these tedious and fatuous speeches—until I venture to prophesy it shall have risen so high, that before another twenty years is over it will have resistlessly swept away the strong rock of opposing interests. It will have risen so high, that it will have utterly overwhelmed, under fathoms of national shame and national indignation, that sunken reef of vice on which we are now suffering so many a gallant and noble vessel to crash, and to be irremediably shipwrecked. (Prolonged cheering.)

MR. E. BAINES' SPEECH.

Mr. Edward Baines: Sir Henry Thompson, ladies and gentlemen, the judicious officers of the National Temperance League have wisely determined that you should not be detained to a late hour, and they have done so by intimating to the speakers very delicately how long a time

they may, for the general convenience, employ in their speeches. Most heartily approving of a recommendation of this kind, and determined not in my own case to infringe upon it, I think that my wisest course would be to condense my thoughts and facts into a small compass of writing, and to read, if I might be permitted, my own personal experience, which will be like that grain of sand to which Canon Farrar has alluded, and of which a sufficient number built up forms a barrier that will be absolutely impregnable. I therefore will, with the permission of the chairman of this meeting, venture to read a very short paper ; and I especially desire the kind and impartial consideration of those sincere friends of Temperance who would not object to be called or to be considered moderate drinkers. There are scores of thousands of good men and women, rich and poor, who, if they could really believe that alcoholic liquors were absolute superfluities, and also dangerous as well as useless, would discontinue their use. I remember when I thought a glass of good sherry must necessarily help digestion, and that a glass of old port must pour strength into the veins. Happily for myself, I was led to put the matter to the test of fair experiment ; and it will be in accordance with the object of this meeting that I should tell the result. Wishing to save a man addicted to drink from impending ruin, and knowing that persuasion would be useless without example, I resolved to try total abstinence for a month. Finding myself just as well at the end of the month as at the beginning, I repeated the experiment for a second month, and with the same satisfactory result. It then occurred to me that it would be useful to know how long I could dispense with strong liquor without affecting my health and strength. But I had to wait a long time for the final conclusion of this experiment, and I have not yet arrived at it. (Cheers.) More than nine-and-thirty years have passed, and I declare that I have the same consciousness of sound health, though not of youthful elasticity, in the year 1877, that I had in the year 1837. (Loud applause.) I find that He who made the human frame made it so wisely that it does not need the stimulus of beverages which, when taken in excess, blind the reason, inflame the blood, sow the seeds of disease, aud implant an unconquerable craving for the fatal poison. The kitchen and the dairy, with the cheering and fragrant drinks which we owe to China and the Indies, supply every want of animal life, and keep all its springs in motion. To the doctor it speaks volumes when I say that I never sit down to table without an appetite, and never rise from bed with a headache. When I hear total abstainers designated as ascetics, I smile at the ignorant blunder, because it has always been my firm conviction that I enjoy the pleasures of the palate much more than if I had taken wine of any kind or in any quantity ; and for this good reason, that the digestive organs are in a healthier state than they would have been with that indulgence. (Cheers.)

If examined as to my mode of life, I may humbly and thankfully say that it has been one of no small activity, at first as a pretty close student, and afterwards having taken part in the public questions and controversies that have stirred one of the most exciting periods of our history. After many years of editorial and political work, I was called, at the age of fifty-nine, to enter Parliament ; where I spent fifteen years in charge

of the business of a great borough, and taking interest in the concerns of the empire, through several eventful Parliaments. (Applause.) When I entered the House of Commons, I was told by one of my predecessors that I should not be able to go through the business without the help of wine. My judicious medical adviser knew better ; he did not recommend any alcoholic drink, and only laid upon me one injunction—namely, that whatever late hours the House might keep, I should every night lie in bed seven hours. The advice was worth more to me than all the wine in the London Docks. (Cheers.) Not one glass of wine or ale ever touched my lips ; and, *in consequence—not* in spite of it, but *in consequence*, I say—I was able to do almost as much work as any man in the House. (Renewed cheers.) I am perfectly certain—every organ of my body and function of my mind tell me—that I should have been much more likely to suffer from Parliamentary worry, from late hours, hurried meals, bad air, party strife, and anxious responsibilities, with wine, even in moderate quantity, than without it. I left Parliament absolutely unscathed, and all but unworn. I need scarcely say that this simple statement owes whatever value it may possess to the fact that it disproves the necessity or usefulness of alcoholic drinks to the human frame, and therefore to men in general as well as to me. For I am an ordinary and average person ; I think my constitution is sound, but not particularly strong ; and I am as fair a subject for experiment as Dr. Richardson himself could desire. If wine or ale were needful, as so many men and women imagine, to help them through the hours from breakfast to dinner, or through a moderate railway journey, I should have found it out long since. If these drinks were necessary to make blood, or muscle, or nerve, or sinew, or bone, I must, for want of them, have experienced constant deterioration, and by this time have wasted away. If they even imparted cheerfulness, or inspired thought, or kindled affection, I must without them have dried up into a log. How can it be accounted for that, well advanced in the eighth decade of life, my pulse beats as firmly, that I walk up hill nearly as fast, and that I play with my grandchildren as merrily, as ever ?

But if my testimony should be disregarded, I believe there are thousands who have abstained from liquor as long or longer than I have, and who would give the same testimony to the well-working of the regimen. And if we go to the Eastern world, we shall find hundreds of millions of life-long abstainers, and among them many of the finest races upon the earth. I have asserted, perhaps to the astonishment of the moderate drinker, that the total abstainer has more enjoyment of the palate than he could receive from the choicest wines. But he will perhaps be still more astonished if I assert that the moderate drinker is compelled to practice far more of painful self-denial than the teetotaler. Yet I do assert it unhesitatingly. If any propositions are beyond question, they are these, that wine is the most seductive of drinks, and that the thirst for it grows stronger with indulgence. Therefore, the moderate drinker, if he continues moderate, has every day to put a constraint upon himself, and to deny himself in that which he enjoys most keenly. He is constantly tempted to go beyond moderation into excess, and without knowing the boundary line where safety ends and danger begins. (Hear, hear.) He

has "looked on the wine when it was red;" he has drunk of the Circæan cup; and how to tear himself from its enchantment he knows not. I put him on the horns of this dilemma. If his enjoyment of the cup is great, his danger in tasting it and his pain in leaving it are proportionately great. If, on the contrary, his enjoyment is trifling, why, for a trifling pleasure, should he run any risk at all? The abstainer, on the other hand, has never landed on Circe's isle; has never tasted her cup of sorceries; and he no more craves it than he craves a thing unthought of or unknown. (Cheers.) Or if at any former time he should have fallen into that swinish bondage, he has now escaped; and, unless he is demented, he is too grateful for the deliverance again to dally with the sorceress, or to think of her without dread and disgust.

One word more to the moderate drinker, and I have done. By taking strong liquors, he not only continues in danger himself, but he sets an example that may be fatal to others. A professional gentleman once followed me at a temperance meeting, and said that he was older than I was, yet he had lived as a moderate drinker. He thought the reply was conclusive; but it was not. He died a moderate drinker, but I dare not tell how many of his children became confirmed drunkards. Could he have foreseen this, he would not for worlds have touched the drink. I fear there are not many families in England from which the demon of intemperance has not selected one or more victims; and it is said that the annual sacrifice of precious lives and souls by this vice may be reckoned by scores of thousands. If this be so, is it considerate, is it humane, is it Christian, to continue the practice which leads to issues so dreadful? (Loud cheers.)

SIR JAMES SULIVAN'S SPEECH.

Admiral Sir B. James Sulivan, K.C.B.: I feel that, though perhaps one of the oldest abstainers in our Service, I ought not to have taken the place of one who has had much more experience than myself, for this reason, that my naval career has ended for many years, during which years the greatest progress in total abstinence has been made amongst our seamen. There are some, like my friend on the left, Sir William King Hall—(cheers)—and one I can recollect, who I wish was here, Admiral Prevost, who paid off a frigate of eighty officers and men at Plymouth, one-third of whom were teetotalers. I cannot allude to temperance in the navy without also recalling the name of a very dear fellow-surveyor of mine, the late Admiral Otter, who, long before the Russian War, had a large temperance society connected with his vessel on the Western Highlands of Scotland, where large numbers of the Celtic race joined in the temperance society named after his vessel. He afterwards, about twelve or fifteen years ago, paid off a vessel at Plymouth, a surveying vessel, with every officer and man in her a total abstainer. (Cheers.) I will not refer but slightly to what we have all heard lately—the wonderful superiority in the matter of health and strength of the abstainers in the Arctic regions. In that, as in one or two other cases I will allude to, I wish you to see that abstainers compare favourably with the most moderate of moderate drinkers, because in those regions

they only have a very small allowance of the very best and purest Jamaica rum, which is said to be one of the purest of spirits. Therefore it is impossible that the drinking could have been other than the most moderate, and yet what do we find? Some years since, when an Arctic Expedition was lost for four years, under the late Sir John Ross, they went through sufferings such as never an Arctic expedition experienced before. They were reduced at last to fall back upon the provisions of a wrecked Arctic ship—some of the party carrying the rest on their backs, so reduced were they in health and strength. They there found ample provisions, and some of the very best naval rum that could be found in those days, which had been weakened by lying there—for it always loses its strength by keeping—and what was the result? In trying in boats to reach the whalers, they suffered unheard-of trials, and failed in their object. As the result they had to go back and pass another winter in those regions; but from the fact of Sir John Ross standing the work apparently better than the others, and he being the only abstainer among them, he suggested giving up that small allowance of rum which they were accustomed to have. Their health was so benefited by abstinence that, though it lay alongside them, they didn't take it again. At that time it seemed extraordinary how such a thing could be, because there was prevalent the old fallacy that a glass of grog warmed you; but now we know that, in those Arctic regions especially, it would be dangerous, because every drop of alcohol lowers the temperature.

Then, if we go to the Antarctic regions with Sir James Ross, who was one of those who served under his uncle in that voyage, we find this remarkable testimony. Dr. J. D. Hooker, now the President of the Royal Society, writes thus:—"Several of the men on board our ship, and amongst them some of the best, never touched grog during one or more of the Antarctic cruises." Many had laid in for themselves large quantities of coffee, and gladly would the others have exchanged their grog for this beverage. In the same letter he says:—"I do think that the use of spirits in cold weather is generally prejudicial. I speak from my own experience. It is very pleasant at the time, for the glass of grog warms the mouth, the throat, and the abdomen; and this, when one is wet and cold, with no fire, and just before turning into damp blankets, is very enticing. But it never did me an atom of good; the extremities are not warmed by it; and when a continuance of exertion or endurance is called for, the spirit does harm, for then you are colder or more fatigued a quarter or half-an-hour after it, than you would have been without it." There is a remarkable, valuable, and disinterested testimony from Dr. Hooker, which, coming from such a man as he is, must have great weight with the general public.

I happen to know one remarkable case of the evil of medical men recommending moderate drinking, which I will narrate. (Cheers.) A gentleman connected with a large mercantile business, who worked his brain very much, and who had been a very moderate drinker, at fifty years of age began to show signs of an overworked brain—in fact, incipient tokens of paralysis. He was told by his medical man, "If you don't take a little more stimulant you will have a stroke of paralysis,"

and every now and then he was induced to take a little more. That went on for five years, when the stroke came so heavily that he nearly died. When able to be moved he was carried to a hydropathic establishment. Ten years later, when on a visit, I saw him in that establishment a healthy man at sixty-five ; and two years ago I saw him again, a healthy man at seventy-five. He had never put a drop of alcohol, in any form, inside his lips from the time he had that paralytic seizure ; so that while the alcohol could not prevent it, the water kept it from returning for twenty years. (Cheers.) I will tell you another remarkable fact : six years after his first attack he had a very slight symptom of sleepless nights, which alarmed his wife. She sent for the doctor who had done him so much good before. He took him out of bed, and poured two buckets of tepid water over his head in a tub. He then had him rubbed with a rubbing-sheet, and put him to bed, where he slept for sixteen hours without waking—(laughter)—and when I saw him last, which was fourteen years after he had that slight symptom, he told me that he had not had another symptom of the kind since. I believe he is now alive and well, at seventy-seven, and I should think from what I saw of him, though his hair has got white, that he is likely to live, humanly speaking, some years yet to come. I will give you a remarkable medical testimony the other way.

Some eighteen or nineteen years since, I was dining with a large party at Cheltenham. After the ladies left the table, the gentlemen began discussing this question, because I did not drink any wine, and they declared that at least elderly people could not give it up without danger, if they had been accustomed to it. There sat at the table one of the most eminent physicians in the place, but he said nothing. I did not think of appealing to him, because I thought in those days the doctor was sure to give the verdict against me. One of the gentlemen at last appealed to him. To my astonishment, he took my side, and he gave these facts as his reason. He said, "I have had for years among my patients here, old Indians, and old retired officers, and others, of perhaps from sixty to seventy years of age, who have been invalids, and I have honestly told them that, as they had been in the habit of taking something all their lives, it would not at that time of life be safe to give it up, and therefore I encouraged their taking a moderate amount of wine. During the last few years I have seen so many of my patients that I honestly gave that advice to go to Malvern, and return in a few months looking stronger and healthier by far, that I have asked them, 'Do you take any wine?' They have replied, 'No.' I have then asked them, 'Do you feel any evil effects from not taking it?' and the reply has also been 'No' ; and I have seen those men live alongside of me in better health than before ; so that I cannot, as an honest man, but allow that even old men, however much accustomed to it, can give it up with benefit." (Cheers.) That was a very rare testimony from a physician seventeen or eighteen years ago, I am afraid.

And now I would say a word about the tenfold danger of moderate drinking to females. We know that intemperance is increasing sadly amongst women, and often it has had its first beginning in the pre-

scriptions of medical men. I have known in my own acquaintance two friends and brother officers of mine, of very high position, whose wives died of drink, through having first been made to take it by medical men when suffering pain, and I am sure there is, if possible, more danger (not perhaps as regards numbers) in the drinking amongst females and their influence on families than there is among men, and for this reason —all of us who know anything about the working of local temperance societies, can count the men drunkards saved by dozens and even hundreds; but ask them where they have seen a woman drunkard saved, and but one or two at the most they can speak of, if so many. (Hear, hear.) Does that not show that moderate drinking is a greater danger to females than to males? (Hear, hear.) I will give you one instance of that. A gentleman who took very high classical honours at Oxford, and who became a Fellow, was called to the Bar. He got quickly into practice, and became in a position to marry a lady who was considered a good match for him. His friend, from whom I heard the story, heard nothing of him for several years, but one day he received a letter from him asking him to go and see him in a lodging-house in the East of London. He found him there, dying of drink, and on that deathbed, he told him this:—"I never had the slightest tendency to drink; I had a horror of it, but after I married that beautiful girl, in whom I thought I had found such a valuable wife, I found she was a secret drunkard, and her drinking drove me to drink. She is dead, and now you see me dying." I think such an incident as this is enough to show the dreadful danger of moderate drinking to females as well as to men. ("Hear, hear," and cheers.)

DR. PATERSON'S SPEECH.

The Rev. H. Sinclair Paterson, M.D.: Having the courage of my convictions, and believing as I do in the endurance of total abstainers, I rise at this late hour to make a speech. (Laughter.) Permit me to say that it has been my belief for a number of years, that there is no absolutely certain method by which we can banish national drunkenness except by the method of national total abstinence, whether voluntary or compulsory. Now the question just rests entirely on that simple fact—the question that we meet to discuss to-night. If we are prepared to allow drunkenness to continue, then we may accept moderate drinking as a right and proper thing, but if we are resolved, if this country is in earnest, if Christian men and philanthropists are decidedly of one mind in this matter, that drunkenness should cease, then we ought to set ourselves with united heart and life against all moderate drinking—(cheers) —for there is nothing surer than that drunkenness follows in the wake of moderate drinking. There are some who are able to continue moderate drinkers throughout a long life, but there are others, as any physiologist can tell us, who cannot continue in that particular state. They must either be abstainers or drunkards, and so long as we have this practice of moderate drinking condoned or allowed by the Christian Church, so long must we every year and every generation have a certain number of drunkards. I think I would have met the difficulty which you, sir, have encountered in a rather different way. I must confess that

I am somewhat sceptical about the numerous cases in which men have lived to extreme old age whilst indulging in drinking habits, and I certainly would not admit a single case unless I had good evidence placed before me. But supposing that I accept such cases as are printed in the public journals from time to time of men who have been "three-bottle men," and "four-bottle men," and have lived to the age of eighty, or ninety, or 100 years, what does it prove? It proves that drunkenness is safe if it proves anything. These are not cases in support of moderate drinking, but cases in support of drunkenness, and that is entirely aside from the question to-night. (Hear, hear.) No physiologist would listen to any such cases as any proof of the safety of drunkenness for a single instant. They are out of court.

Now allow me to say that the true state of the question as it presents itself to my mind is this: Is moderate drinking safe, and is it right? (Hear, hear.) The question of the rightness and the safety of total abstinence is not before us. I venture to say that there are very few indeed, now, who would dare to call in question the one or the other. Total abstinence is both safe and right. (Cheers.) Those of us who are and continue to be total abstainers can never be drunkards, and we are at perfect liberty to put on or keep off our tables whatever we please. (Cheers.) If I, for instance, find it is not good to use intoxicating drink, surely no one can quarrel with me if I choose not to use them; but the question is—and let moderate drinkers understand it—is *moderate drinking safe, and is it right?* They are on the defensive—not we. They have to make good their position—not we. Matters are changed very markedly, and after the testimony to which we have listened to-night, I think no one here can fail to perceive that it must be difficult to find good reasons why moderate drinking should still continue. I cannot argue against likings. (Cheers.) I can venture to stand up against arguments and answer them, but likings!—no, I cannot deal with them. (Hear, hear.) If people like to drink moderately, let them say so, and let them continue to do so in the face of the fact that they are extending drunkenness into the next generation and into all coming generations who follow their example—(cheers)—but if we are to deal with them as reasonable men, let them produce their strong reasons that we may examine them in the light of common-sense and of experience. They say they do not want to be ascetic, forsooth: they do not want to be dull and stupid as we total abstainers are. Ah! we do not need to dull our memories or to deaden our consciousness before we begin to get merry; they do. (Laughter and cheers.) We do not require to stupefy ourselves before we can enjoy ourselves, because there are thoughts and feelings that must be kept in check, otherwise we cannot give the animal spirits fair and free play. Asceticism! We do not need any help to our enjoyment. We are able to enter upon the possession of the whole field of gladness that God has given to us, and we know, for we have proved it, that the will of God is good and perfect and acceptable. (Hear, hear.)

I was very much interested in Dr. Richardson's cases of moderate drinking. The least of them was 3 ozs. of alcohol per day. We used to hear some years ago that two ounces was the limit that could be safely

taken, and that as far as appeared anyone might take two ounces without damage ; but it would appear that three ounces is the lowest limit to which our moderate drinkers in many cases condescend to come. Well, I venture to make this statement, that, although there are thousands of moderate drinkers who do keep within the limits of what any physiologist would call temperance ; that is to say, they do not lose their reason, they do not confuse or stupefy their brains by the excessive use of this poison, still there are many—and I won't give the percentage, because I don't want to be thought uncharitable—who are in the habit of drinking moderately, who once a-year, or once in their lifetime, do get beyond the limit of moderate drinking into what physiologists would call drunkenness. (Laughter.) A total abstainer cannot do that without ceasing to be a total abstainer. We can shake ourselves free entirely from all connection with this sin—not that we are sinless, the Lord knoweth, but in regard to this sin we have no participation in it. I was going to make this observation in regard to the two ounces—viz., the thought has been expressed repeatedly that within that limit there is no marked appearance of mischief. Now do not all physicians know that there is soil required as well as seed in order to the manifestation of disease : that not only must you have the particular exciting cause brought to bear upon the patient, but also that there must be a preparedness and an adaptation within the body for that exciting cause, and that in a great many instances you have the seeds of disease or the exciting causes of disease present, and yet because the patient who subjects himself to these causes has no soil to give the seed lodgment he escapes unharmed. We venture to say, as Sir Henry Thompson has already said in his celebrated letter, that moderate drinking is one of the most frightful preparers of the soil : that it does it perhaps insensibly, but surely, gradually, not perceptibly, because slowly and steadily the soil is being produced into which the seed in due time falling manifests its power by its destructive harvest and fruitage. (Cheers.) Now, that can only be avoided by our ceasing to use these drinks. I wonder our sanitary reformers have not thought of this. (Hear, hear.) Some of them have. I do not mean to say, for instance, that Dr. Richardson has not done so—(cheers)—but while they are taking so much care in other directions to secure us against infectious disease, why should they not endeavour to extirpate the preparedness into which the seeds fall and spring up to yield such awful and such abundant returns?

"But," it is said, "there is no *apparent* mischief done by two ounces daily." I found a very curious thing the other day in the *Lancet*, which is one of the oldest and most respectable of our journals. If I recollect rightly, many of the medical papers not many years ago said that we ought not to reason upon anything within those limits of 2 ozs., because nothing within them could do harm ; only where it begins to show marked harm have we any right to call in question the usefulness of the substance taken. You know that only a few days ago the question was raised as to the rightfulness or wrongfulness of the adulteration of certain substances with salts of copper. These salts give a beautiful green colour to the article, and make it look much more palatable than it would other-

wise do, and it was argued that such a small quantity of copper could not possibly do any harm. Here is what the *Lancet* says:—

"It is just now, curiously enough, a vexed question how much copper—a foreign and, under certain conditions, poisonous substance, with which preserved peas are adulterated, to impart a fine green colour to the article—may be taken by the consumer without actual injury. This is a novel mode of looking at the subject. How much lead can be introduced into hair-dyes without afflicting those who use them with lead-colic or lead-palsy? How much arsenic may be spread over wall-paper without seriously affecting those who inhabit apartments in which such deleterious decorations are employed? How long may a man go on eating dishes poisoned with minute doses of antimony before he succumbs? Common-sense suggests that it would be wise to eliminate poisons such as lead, arsenic, antimony, and copper from our food, especially when they are only required for colouring purposes. We think it would be well if the law simply registered and applied the dictates of common-sense." Long live the *Lancet*. Only let me add alcohol, and I subscribe heartily to the whole of the statement. I wonder if our friends who have talked so much about the innocuousness of alcohol when it does not produce these marked effects will just apply this kind of reasoning (which appears to me to be, as the writer terms it, common-sense) to alcohol, as they do to the other things. (Cheers.)

If I may venture to speak longer to the meeting, there is one other point—the moral point—which I think is of exceeding great importance. We are bound, I take it, to set a right and a true example in regard to this matter as well as all others, and it has been said in very high quarters, to which I generally—not always—pay the utmost respect, for I never respect error, no matter from what source it comes—(cheers)—though oftentimes it is unconsciously and unintentionally uttered—it has been said by some persons that moderate drinking is a better and far nobler thing than total abstinence. Aye! it has been said by very wise men, men wiser than some of us—although we do not choose to agree with this particular statement—men whose motives cannot be questioned, and who are earnest and true, and in regard to whom I desire to speak with the utmost reverence and charity—it has been said by them that moderate drinking is a nobler and a better thing than total abstinence. Well, it may be that a man who can take intoxicating drinks within certain limits, and who never does allow himself to exceed these limits, is a nobler and a better man than one who cannot, and who therefore must either abstain or exceed, although I would not like to claim that as my title to nobility, for I would think it sounded suspiciously like this: "Stand by thyself, for I am holier than thou," and I would always pray to remember that I have nothing I have not received, and that if my nervous system or will is stronger than that of my neighbour I ought not to boast of myself or to despise him. (Cheers.) But suppose it to be true that these men are nobler and better in their ability to use intoxicating drinks than others who cannot take them without abusing them; let me remind them that they are not dealing with the facts of the case in instituting this comparison. The comparison is not between the moderate drinker and the drunkard, but between *the*

moderate drinker and the voluntary abstainer. Many of us could drink moderately if we chose, though we prefer to abstain for the sake of our fellow-men. (Prolonged applause.) I dare them to say that *their* conduct is nobler than *ours.* Our conduct is the conduct of Christ and of Paul, and of all the martyrs and the host of men who have borne testimony by self-denial and self-sacrifice for the sake of others from the beginning until this good hour. Let the question be fairly stated, and there can be no doubt as to where the nobility and betterness is to be found.

"The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice blessed:
It blesseth him that gives, and him that takes:
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown:
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings,
But mercy is above this sceptred sway;
It is enthroned in the hearts of kings:
It is an attribute to God himself;
And earthly power doth then show likest God's
When mercy seasons justice. . . .
Consider this,—
That, in the course of justice, none of us
Should see salvation: we do pray for mercy;
And that same prayer doth teach us all to render
The deeds of mercy."

(Loud cheers and prolonged applause.)

Votes of Thanks.

Mr. Samuel Bowly: It would not only be bad taste, but bad policy, to attempt to keep this meeting at this late hour. I think we have had as much food as almost any of us can properly digest, and what I desire is that those who are here should digest that food, and ask God to give them light upon their judgment upon it to-morrow. Every man who drinks says to all around him, "Drink is safe and drink is proper." You cannot escape the position of exercising an influence by your example in some condition of life or other; and I am therefore desirous that everybody should feel whether it is not his duty in the sight of God to set an example which will be safe to himself and for all around him. When I adopted this principle forty-one years ago—(cheers)—I believed I was making a little sacrifice of my enjoyment; and I do not know anything, I trust, of the patriotism, or benevolence, or duty, that is not prepared to make some sacrifice for the well-being of the human family; but, instead of making any sacrifice, I find I have reaped nothing but benefit. (Cheers.) After forty-one years of total abstinence I stand here, at seventy-five, as well able to do my work as I was then. I have saved largely in pocket, and I am quite sure I have lost nothing in true enjoyment. Beyond that, I have had abundant satisfaction in the good that God has enabled me by my example to

do. I shook the hand of a man only a few days ago, who said, "It is pleasing to shake hands with one's father; it's thirty-nine years ago since you convinced me of total abstinence, and I have to thank God for it." Why, my friends, if I had made a home happy for thirty-nine years it is pay enough for all I have ever done. (Cheers.) But now, my friends, I have only one more word to say. I honour, and respect, and esteem those men who, when they have discovered physical or scientific truth, are prepared to declare it in the face of all the prejudice around them. I do not hesitate to say that our admirable chairman, Sir Henry Thompson—(cheers)—and Dr. Richardson—(cheers) are entitled to the gratitude of this whole country; for I believe it will be found that their evidence upon this matter of alcohol will be quoted by those that are yet unborn. We are only now, as it were, in the commencement of this movement. I began when the thermometer was below the freezing-point. (Laughter.) We are now getting to a temperature when the seeds that we have sown are beginning to grow and to look beautiful; and I have faith to believe that as the Sun of Righteousness shines down upon us, and the rain-dew of God's mercy falls upon us—in a very short time we shall be able to point to a harvest of happy homes and happy hearts through this meeting. May the day speedily come, my dear friends; may the blessing of God rest upon our labours; and now I will simply ask you to record your vote of thanks to our valued chairman for his courage in taking the chair on this interesting occasion. (Loud cheers.)

Vice-Admiral Sir WILLIAM KING HALL, K.C.B.: Ladies and gentlemen, I think I may congratulate our chairman upon the representative platform that we have here. Here we can all meet, whatever our differences upon other points. I will not detain you long; but with regard to our venerable friend and commander-in-chief, Mr. Samuel Bowly, the president of the National Temperance League, I will mention one circumstance. He may remember a young fellow coming up to him when he was at Plymouth before he started by the Great Western Railway to return home. That young fellow signed the pledge. He subsequently went to Coomassie as a teetotaler, and returned as a teetotaler, he being my son-in-law. (Cheers). Now I think as we are all here—soldiers, sailors, and everybody—if we put ourselves under his command wearing the good old-fashioned Quaker's hat and coat, and marched through the Strand with all those whom he has made teetotalers by his example and influence, we should have as big a fair as on the Lord Mayor's Day. (Laughter.) My part is to second the vote of thanks to Sir Henry Thompson for so ably presiding this evening. I was told that a great number of people are under a complete misapprehension as to the object of this meeting. They have said, "The teetotalers have changed their plans; they are going to take to moderate drinking." (Laughter.) That was actually told me. "The teetotalers," it has been said, "find it don't answer, and now they are going to throw themselves into the arms of the moderate drinkers." That is a mistake, as I hope you will show by all going away teetotalers. (Cheers.)

The motion was carried by acclamation.

The CHAIRMAN, on rising to respond, was received with loud applause.

He said: I have first to thank your venerable president, as well as Admiral Hall, for the very much too-flattering allusions they have made to me. I have next to thank you most cordially for the indulgence you accorded me during those prefatory observations I addressed to you; and furthermore I will only say that in that preface I promised you a very handsome, a rich, and well-furnished volume, and I ask—Am I not as good as my word? (Loud cheers.) Offer then your thanks to those gentlemen who have advocated the cause so admirably to-night, and now, when you have done that, I will declare the meeting closed.

Dr. RICHARDSON: Before we part, there is one vote of thanks which is most richly deserved, and that is a vote of thanks to the man who has organised this great meeting, and who is ever organising meetings in the great cause of Temperance and of the National Temperance League. I propose a cordial vote of thanks to Mr. Rae. (Loud cheers.)

The CHAIRMAN: I will second that, and put it to the meeting.

The motion was carried unanimously.

Mr. RAE, who was received with a hearty cheer, said: I am very much obliged to you for the unexpected compliment that has been paid to me, and can assure you that you can best discharge any obligation you feel you owe to the National Temperance League and to myself by working energetically in the cause which we have met to advance, and if there are any present who have not become total abstainers we should be glad to receive their names, their sympathy, and their support. (Cheers).

The meeting then closed shortly before ten o'clock.—*Temperance Record*, February 15, 1877.

UNIFORM WITH

Religious and Educational Aspects of Temperance,

1*s.* 6*d. each.*

The Voice of Science on Temperance,

By VARIOUS AUTHORS.

The Voice of the Pulpit on Temperance,

By VARIOUS AUTHORS.

Non-Alcoholic Home Treatment of Disease,

By Dr. J. J. RIDGE.

The History of Toasting.

By Rev. R. VALPY FRENCH, D.C.L.

LONDON:
NATIONAL TEMPERANCE PUBLICATION DEPÔT,
337, STRAND, W.C.

Temperance Essays, Pamphlets, etc.

Between the Living and the Dead. A Sermon by the Rev. Canon FARRAR, D.D. Large type, paper cover, 4d.; cheap edition, 1d.

Blemish of Government, Shame of Religion, Disgrace of MANKIND; or, a Charge Drawn up against Drunkards, and presented to his Highness, the Lord Protector, in the name of all the Sober Partie in the Three Nations. A Facsimile of a Work issued in 1655. 3d.

Christianity and Teetotalism: A Voice from the Army. By Miss ROBINSON. Paper covers, 6d., cloth gilt, 1s.

Results of Researches on Alcohol. By B. W. RICHARDSON, M.D., F.R.S. 6d.

The Action of Alcohol on the Mind. By B. W. RICHARDSON, M.D., F.R.S. 6d.

Father Mathew; His Life and its Lessons. A Lecture by LAWRENCE GANE. 3d.

Ladies' National Temperance Convention of 1876. With Introduction by Mrs. W. HIND SMITH. 4d.

Loose Bricks for Temperance and Social Workers. By AMOS SCHOLFIELD. Paper covers, 6d.

Pleas for Abstinence. A Series of Sermons and Addresses. By Rev. Canon FARRAR. Paper covers, 4d.

Richard Cobden, M.P. By LAWRENCE GANE. Uniform with "Father Mathew." 3d.

Vow of the Nazarite, The. A Sermon by Canon FARRAR. Large type, 4d.; cheap edition, 1d.

What Stops the Way? By Mrs. BAYLY. Author of "Ragged Homes and How to mend them." Fifth Thousand 2d.

Bows and Arrows for Thinkers and Workers. Compiled by Geo. W. McCREE. 6d.

Unfermented Wine: a Fact. By Dr. NORMAN KERR. 3d.

Mortality from Intemperance. By Dr. NORMAN KERR. 3d.

NATIONAL TEMPERANCE PUBLICATION DEPÔT,
337, STRAND, LONDON, W.C.

STANDARD TEMPERANCE TRACTS.

One Penny each; 6s. per 100.

Abstinence from Evil. By Rev. Canon FARRAR, D.D., F.R.S.

Action of Alcohol on the Mind, The. By Dr. B. W. RICHARDSON, F.R.S.

Alcoholic Drinks as an Article of Diet for Nursing Mothers. By JAMES EDMUNDS, M.D.

Band of Hope, The: Its Work and Relation to the Christian Church. By Rev. J. S. SMITH.

Between the Living and the Dead. By Rev. Canon FARRAR, D.D.

Church Ruins. By Rev. ALEX MACLEOD.

Claims of Total Abstinence on the Educated Classes, The. By the Rev. Canon FARRAR, D.D., F.R.S.

Doctors and Brandy. By Rev. B. WILBERFORCE, M.A.

Does the Bible support Total Abstinence? By Rev. R. VALPY FRENCH, D.C.L.

Example, and its Power over the Young. By Miss ELLEN WEBB.

Female Intemperance. By Dr. NORMAN KERR.

Giant with the Three Heads, The. By Rev. W. M. TAYLOR, D.D.

Gilgal; or, Rolling away the Reproach. By Rev. R. MAGUIRE, D.D.

Habits and Health. By JOHN GILL, M.D.

Heredity of Drunkenness. By Dr. NORMAN KERR.

How is England to be saved? An Address to Young Men. By Rev. ALEX. HANNAY.

Intemperance and its Remedy. By NORMAN S. KERR, M.D., F.L.S.

Is Total Abstinence safe? By Rev. H. S. PATERSON, M.D.

Moderate Drinking. The Opinions of Sir HENRY THOMPSON, F.R.C.S., Dr. B. W. RICHARDSON, F.R.S., Canon FARRAR, D.D., F.R.S., Sir B. JAMES SULIVAN, K.C.B., H. SINCLAIR PATERSON, M.D., Sir EDWARD BAINES, &c.

National Sin, The. By Rev. B. WILBERFORCE, M.A.

Personal Advantages of Total Abstinence. By Rev. VALPY FRENCH.

Philosophy of the Band of Hope Movement, The. By F. H. BOWMAN, F.R.A.S., F.L.S., &c.

Result of Researches on Alcohol. By B. W. RICHARDSON, M.D.

Stimulants and Narcotics. By JAMES MUIR HOWIE, M.D.

Stimulants and Strength. By Rev. H. S. PATERSON, M.D.

Strong Drink and its Results. By Rev. D. S. GOVETT.

Stumbling-block Removed, A. An Essay on Scripture Wines. By L. M. M.

Temperance in Relation to the Young. By Miss RICKETTS.

Temperance in the School. Opinions of the Bishop of EXETER, Rev. Canon HOPKINS, Rev. Dr. VALPY FRENCH, Rev. G. W. OLVER, the late Sir CHARLES REED, Chairman of the London School Board; MARRIAGE WALLIS, Chairman of the Brighton School Board; and T. M. WILLIAMS.

Thou Shalt not Hide Thyself. By JOHN CLIFFORD, M.A., LL.B.

Total Abstinence in its Proper Place. By SAMUEL BOWLY.

To the Rescue: An Appeal. By Rev. H. S. PATERSON, M.D.

Verdict of Science. By N. S. DAVIS, M.D.

Vow of the Nazarite, The. By the Rev. Canon FARRAR, D.D., F.R.S.

Vow of the Rechabite, The. By the Rev. Canon FARRAR, D.D., F.R.S.

What shall Medical Men say about Alcoholic Beverages? By J. JAMES RIDGE, M.D., &c.

What is my Duty? By the Rev. J. LEWIS PEARSE.

NATIONAL TEMPERANCE PUBLICATION DEPÔT,
337, STRAND, LONDON, W.C.