

**Temperance progress : facts and figures for temperance workers being a report of the speeches delivered, and papers read, at the Temperance Congress held at Croydon in 1886.**

**Contributors**

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# TEMPERANCE PROGRESS



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FOR  
TEMPERANCE WORKERS

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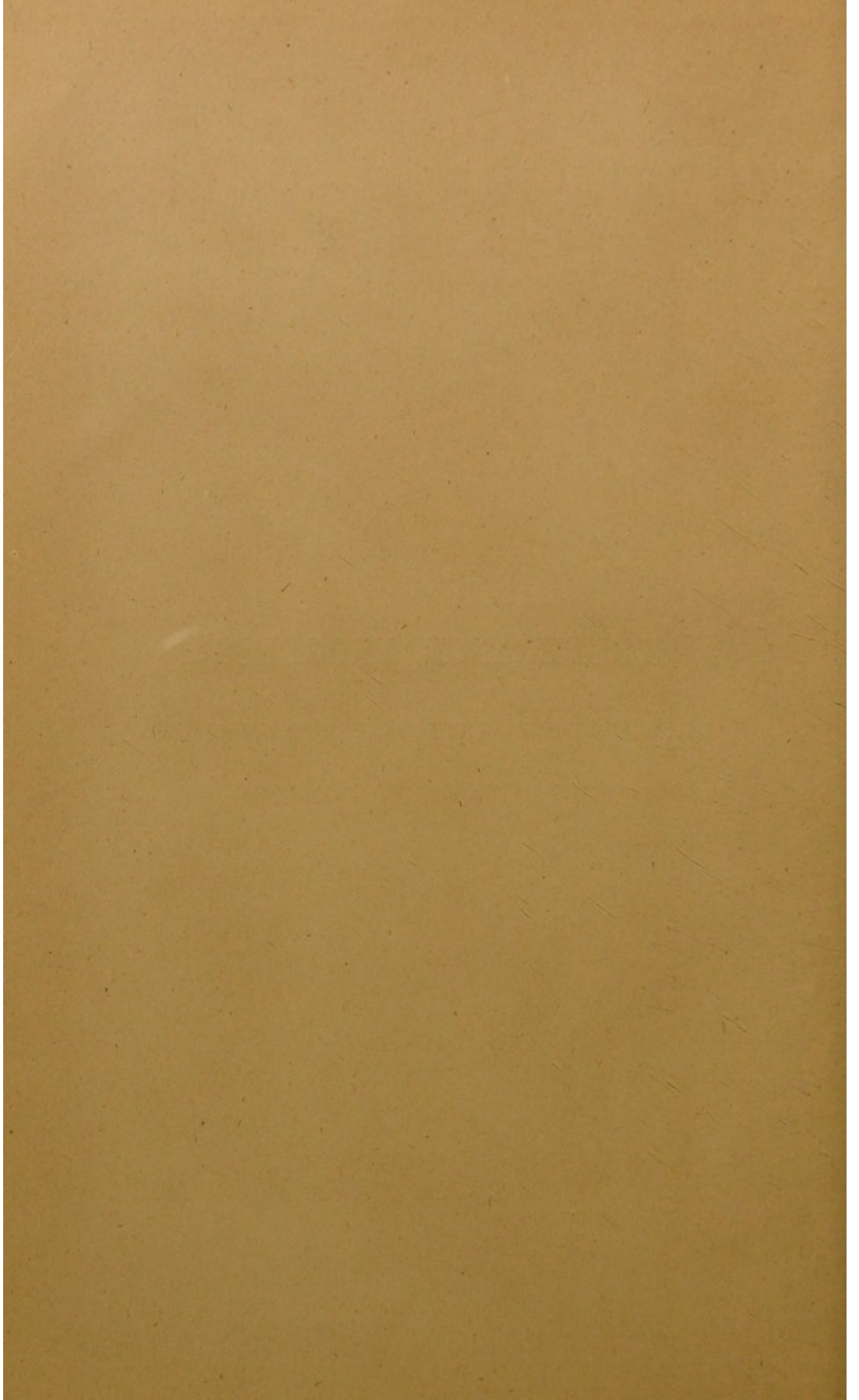
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## TEMPERANCE PROGRESS :

FACTS AND FIGURES FOR TEMPERANCE WORKERS.



# TEMPERANCE PROGRESS

*FACTS AND FIGURES FOR TEMPERANCE  
WORKERS;*

BEING A REPORT OF THE SPEECHES DELIVERED,  
AND PAPERS READ,

AT THE

TEMPERANCE CONGRESS

HELD AT CROYDON IN 1886.

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1886.

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# TEMPERANCE CONGRESS, CROYDON, 1886.

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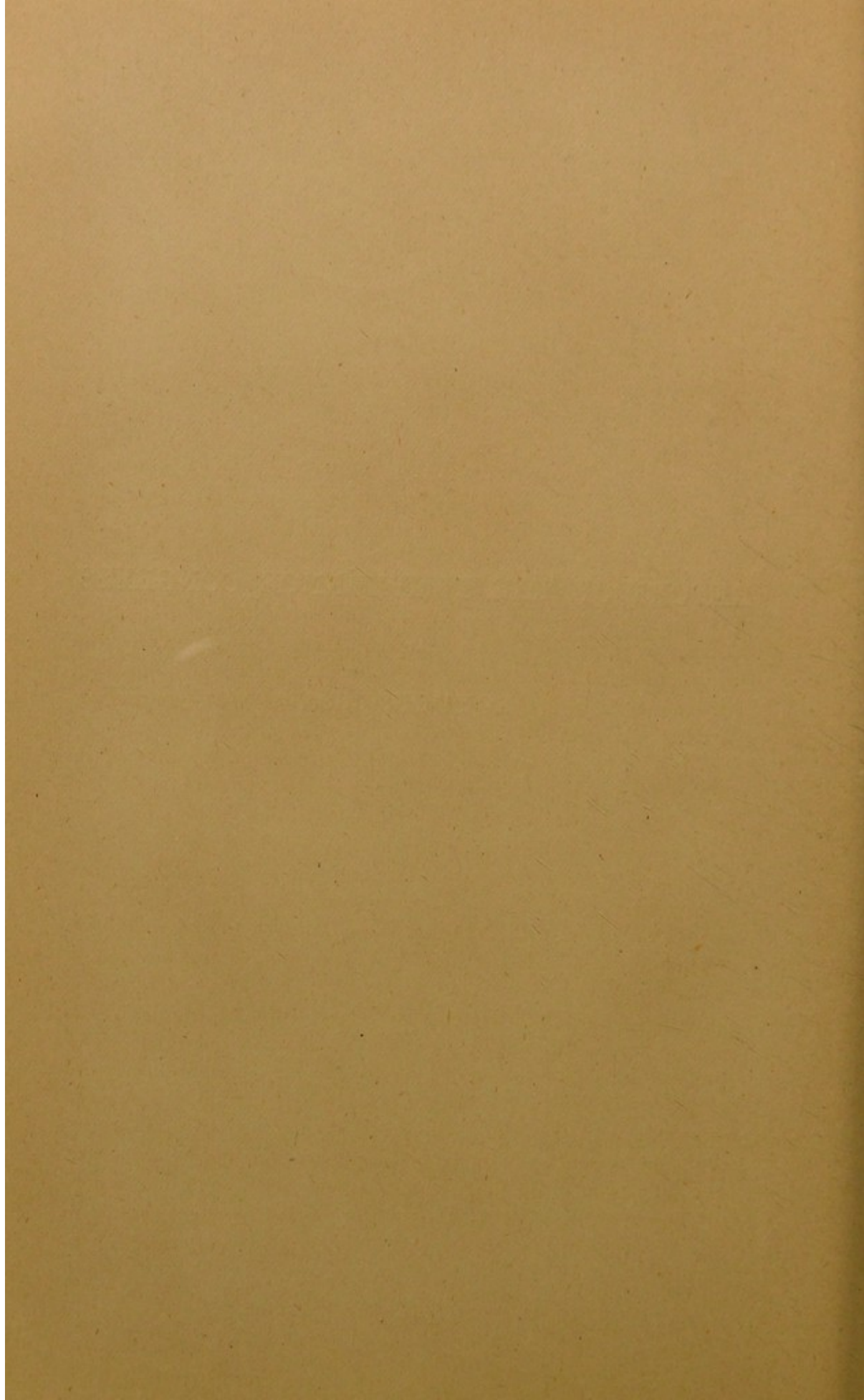
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REPORT OF THE TEMPERANCE CONGRESS

AT

CROYDON, 1886.



## PREFACE.

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THE proposal to hold a Temperance Congress in Croydon originated towards the end of the year 1885 with the Croydon Blue Ribbon Gospel Temperance Union. Two of the members of the Committee waited upon the writer of this Preface, and urged the advantages which might accrue to the cause of Temperance if a meeting could be held at which some of the truths could be vigorously popularised. It was represented that the success which had followed upon the different missions that had been held was not persistent; that the effects of those missions were partially dying out, and the people not so urgently in favour of temperance as they were immediately after the missions.

It was felt to be requisite to put reason prominently forward in support of the cause, as well as enthusiasm and emotion. The writer was asked to assist in the enterprise, and to preside at an opening meeting to be held in the early spring. After some consultation, it was agreed that an attempt should be made to hold a Congress which should occupy several days, so that the whole of the subjects connected with the Temperance Cause should be considered under their different heads; and, by that means, earnest disciples of truth, and, indeed, all people, might have placed before them the grounds upon which the Temperance Party claim to be heard by the world at large. It was suggested that to effect this object it would be advisable to obtain the assistance of the very highest authorities upon the different heads under which it was proposed to divide the work; and to arrange the divisions so that each section of the subject should be put before the public and discussed in detail by those who were fully capable of enlightening all who might assemble to hear the speeches and papers. The writer undertook to consult with the Archbishop of Canterbury, and to enlist his assistance.

Having secured his support, and consent to open the proceedings, the Bishops of London and Rochester, with the Vicar of Croydon, were invited to take part in them, with other eminent ministers of the different schools of religious thought which exist in the kingdom. To these were added Dr. Richardson and other medical men known to be interested in the Cause of Temperance. They were also to be assisted by Commercial men of the highest standing in the kingdom. Those men who were devoting their lives to the cause of good works cordially supported the proposal. A Programme was organised in which the Religious aspect of Temperance was to take precedence in an address by His Grace the Archbishop of Canterbury.

Papers and addresses upon the bearing of Total Abstinence upon Health, were arranged for the opening day ; to be succeeded the next day by addresses by the Prelates already mentioned upon the general bearing of the subject upon a religious life. The following day was to be devoted to the Commercial view of the question, together with its bearing upon Thrift. The fourth day was to be given up to Temperance work among women, and its relation to the youth of both sexes. Major Evered Poole and the Rev. Dr. Sinclair Paterson undertook to deal with these branches of the work. The fifth day was to be devoted to Legislative requirements, to Thrift, and to the results which were shown to be obtained by the mutual insurance principle among abstainers as compared with other classes ; concluding with a general meeting for a review of the whole question.

The Programme met with the cordial approval of the various eminent men who were associated in the work. It was seen that much permanent good would result from the Congress itself, both as to its present effects and its after results.

Unfortunately for the commencement of the proceedings, Her Majesty the Queen commanded the attendance of the Archbishop at the very hour at which it had been arranged to begin the work, to assist at the opening of the Colonial Exhibition at South Kensington, and the duty of opening the Congress was performed by deputy. The Archbishop was compelled to delegate the duty he had undertaken to perform to another person, and he delegated it to one well able to take His Grace's place. The Rev. Canon Ellison's address, prepared at a very short notice, fully made up for the natural disappointment felt in not having the Primate and successor of St. Augustine at the opening meeting. We were also deprived of the presence of

Mr. Samuel Morley in the Commercial Section by his serious illness, and, so far, the commercial views which he would have supported were weakened by his enforced absence; but the able expositions of the Commercial aspect of the case which were put forward by other chosen speakers are, in the opinion of the writer of this Preface, quite incontrovertible. Much as we regretted Mr. Morley's absence, it did not materially diminish the force of the arguments which were used in favour of the principles of Temperance, and the advantages which would result to the nation from the adoption of Total Abstinence by all classes of the community.

The object of the promoters of the Congress was not, however, only to hold meetings and address enthusiastic assemblies, but to collect a mass of facts based upon Science and figures, capable of proof from incontestible sources, which should be useful to all workers in the great field of Total Abstinence. It was thought that such a work would be of service to the teachers in Schools; to the leaders in Temperance Benefit Societies; to the workers among our Bands of Hope, and indeed to all who are promoting the cause of Temperance. Such a collection of facts would place in their hands a means whereby they might minimise the influence of sophistry and equivocation by which the antagonists of the movement were blinding the eyes of the people, and leading many to forsake the path of abstinence upon which reason and feeling had caused them to enter.

The complete object, therefore, of the promoters could only be met by a collection of the papers and speeches, and their publication in such a form as would place them within the reach of everybody. There were difficulties in effecting this result from the expenses which necessarily attended the accomplishment of the work, but the Executive Committee had this object in view from the commencement of their procedure. They thankfully recognise the assistance which has been rendered to them by the various speakers at the different meetings, as well as by the authors of the papers.

They have also to express their best thanks to the generous subscribers to the Guarantee Fund, upon whom a considerable portion of the expense has fallen.

The Committee present this volume to the Temperance world in the belief that it will be a means whereby the movement will be substantially promoted, and the cause itself obtain such a hold upon the reason and judgment of earnest thinkers as may prevent back-

sliding, and keep men steady in a path which is shewn to be the safest. It is hoped that the rays reflected from this volume will light up the path of Total Abstinence, and show to all men that a line which commences in self-denial, leads in the end to real health, to household comforts, to family happiness, to comparative wealth, and last, but not least, promotes a religious life, which will enable the worker to reach the goal at which all men should aim—viz., a higher life in that spiritual world beyond the grave which has its seed-time in our present mortal state of existence.

ALFRED CARPENTER,

*Chairman of the Executive Council.*

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# Temperance Congress at Croydon.

MAY 1886.

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DR. ALFRED CARPENTER, as Chairman of the Executive Council, took the chair, and explained that he had received a letter from the Archbishop of Canterbury, who was to have delivered the Inaugural Address, which caused the Executive Council of the Congress some amount of dismay for the time being. It stated that His Grace had received the command of Her Majesty to attend the opening of the Colonial Exhibition that day. The Bishop of Rochester, who had been asked by His Grace to act in his stead, was also unable to be present, in consequence of being engaged at a confirmation service at Reigate. But they had the privilege of having, in the place of the Archbishop, and as his representative on this occasion, Canon Ellison, who, as was well known, was one of the earliest promoters of the Church of England Temperance Society, and who had done so much to advance the cause that they were hoping to promote by these meetings. Dr. Carpenter then read the following letter which he had received from the Archbishop on the previous day :—

“ADDINGTON PARK, CROYDON.

“May 3, 1886.

“MY DEAR DR. CARPENTER,—I must follow up Mr. Fowler's letter on my behalf with one line from myself, to assure you how deeply I regret not being able to be present and fulfil my promise to open the Congress on Temperance. You know that the Royal command to be elsewhere alone prevents me from being with you.

“I am exceedingly impressed by the admirable systematic treatment which the subject, as arranged in the programme, will receive at Croydon. Besides the religious influences which are so deeply involved in it as a discipline of life, Temperance has now taken a foremost place in economical and social science, and the necessary position of the question henceforth, as regards legislation, is demonstrated by the extraordinary effects upon the revenue, and, again, on crime, which are the visible fruits of what was, but lately, a new and not a popular doctrine. May the Congress speed its cause.

“Believe me, my dear Dr. Carpenter,

“Sincerely yours,

“EDW. CANTUAR.”

## INAUGURAL ADDRESS.

REV. CANON ELLISON : I have been asked by the promoters of this Congress to supply the place of the Archbishop of Canterbury, who was to have given the Inaugural Address, and who has been summoned, by Royal command, to take part in a State function. To supply the place of one who, whatever subject he touches, brings to it an amount of earnest thoughtfulness and of matured Christian wisdom to which few can lay claim, would be, in any case, most difficult. In my own case the difficulty is enhanced by the shortness of the time given to me for preparation. I can only throw myself on the indulgence of my audience while I draw from the resources of a somewhat lengthened experience a few thoughts which seem appropriate to the occasion.

As I look over the programme of the proceedings, I gather that the object of the promoters has been to recognise the vastness of the subject—as the need for national temperance reform presents itself,—to indicate that it is no single remedy or set of remedies which can accomplish it, but that it is rather by dividing the subject into its several departments, by bringing the minds of thinkers, both men and women, to bear on each of these as fresh light shall be thrown on them—as we are sure it will be—by focussing the whole, and, with the help of the press, projecting the result on the mind of the outside world—thus that a step in advance may be most surely gained.

Supposing that this is so, I cannot but rejoice to find that the department of Religion has had a foremost place assigned to it.

By religion I understand the Gospel of our Lord Jesus Christ; and I rejoice because, entertaining, as I do, the conviction that the intemperate drinking of England, and, I may say, of the world, is the masterpiece of Satan's invention in these latter days; and believing that Jesus Christ was manifested that "He might destroy the works of the devil", I see but one prospect of victory in the conflict—that the attack should be undertaken in His name, and with the weapons which He supplies. I see this, not only in assigning to the vice its true place as a sin, and as St. Augustine says, itself "the mother of sins"; not only, therefore, in the rescue of the individual drunkard, depending as it does on the daily, hourly

influence of the Spirit of God, or in the training of the young and unfallen to resist temptation, but in the whole work of national advance. The work of temperance reform is, as we most of us know, a very arduous one, presenting a cross of some kind at almost every step, and in the face of the hostile influences from within and from without by which it is encountered, needing a strong and sustained motive power in those who would take part in it. Where shall such a motive power be found except in the love for our brother man?—that true enthusiasm of humanity which the philosophy of the nineteenth century is parading as a discovery of its own, but which has been, through 1,800 years of the world's history, asserting its presence, and gathering in its splendid conquests through the life and teaching of Jesus of Nazareth.

The question, again, is one of deep social interest, affecting social usages, trade customs, the relations of class with class. To what theory of social science can we look for help, if not to that which has taught us that we have been all "baptised into one body", that in that body are "many members", rich and poor, strong and weak. And that He has set the members in one body that they "may have the same care for one another", that the strong may bear the infirmities of the weak—if one member suffer, every member suffering with it; if one member rejoice, every member rejoicing with it.

And, once more, if the work of reform is to advance and gain adherents it must be conducted on the strictest lines of ethical soundness. The moralist must find no flaw in the reasoning by which we seek to gain him to our side. But what need to fear the soundness of our position if we can take our stand on those wonderful chapters—the 14th chapter of the Epistle to the Romans, and the 5th of Galatians,—the 5th of Galatians, which first laying down the great law of Christian liberty, claiming for the Christian man his liberty of self-guidance in all lawful things, yet qualifies it with the caution that this liberty must not be used for selfish indulgence, "for an occasion of the flesh", but "by love to serve one another"; the 14th of Romans, which, asserting the same law, points out how the strong man can serve the weak by taking stumbling-blocks out of his way, carrying it even into the detail of declining to "drink wine, or anything whereby a brother stumbleth, or is offended, or is made weak", but immediately placing side by side with it the great sister-law of Christian charity, refusing to "judge the brother" who, in the exer-

cise of the same liberty, may take a different view of duty; only asking him to take the course of which he is "fully persuaded in his own mind"; and then, if he will only give his help—in his own way rather than ours—if the way only be the way of faith—hailing him as a fellow-worker, in so far as "he liveth to the Lord", "acceptable to God and approved of men".

When I see, then, that each day of the Congress proceedings is to be ushered in by united prayer, and when I look at the names of those to whom the handling of the subject has been committed, I cannot doubt that this part of the programme will take the prominent place which belongs to it; and I venture to anticipate that the blessing will not be wanting from Him, who, when He is asked for wisdom, "giveth liberally to all men, and upbraideth not."

II. Next in importance to Religion is the department of Health. Rightly viewed, it is indeed part of religion, for the care of the body is committed to us as a religious duty no less than the care of the soul; and I doubt whether, next to the religious obligations, any force is so constantly operating in the life of man as the consideration, "What is good for my body's health?" There was a time when the health department would have been occupied more or less with defensive argument. It was the time when, as one of the idols of the cave which Lord Bacon has so happily described, it was generally taken for granted that to be "strong", you must in some shape take "strong" drink; and under this delusion strong men, with scarcely an ailment in their bodies, would tell you that "for their stomach's sake and their often infirmities" they took a little wine, persuading themselves that they owed it to the advice of the great Apostle to "drink no longer water". Worse than this, others who had once shaken off the slavery of custom, were continually falling away from us under the advice of their doctors, or the less easily disobeyed one of their wives. Thank God, through the entrance of the welcome light into the cave, that idol has been rudely shattered. The question has now rather become, Can you be "strong" in health if habitually you accustom yourself to the use of strong drink? The article in question is now proved to be not a necessary of life, but a luxury; and the controversy, if any there is, is raging round the point, What is the limit of indulgence in the luxury, one step beyond which is the sure precursor of weakness to the body, and, if persisted in, eventually of death? And here the

progress of scientific observation is constantly marking some fresh advance. To-day it is ascertained by the recorded experience of Insurance Offices that the abstainer from strong drinks has the advantage over the user of them in the matter of sickness and longevity of from 20 to 30 per cent. To-morrow comes the announcement that athletes of all kinds, from the champion rowers to the foremost cricketers of the day, are for the most part abstainers from strong drink. Confused and baffled by these unequivocal testimonies, the opponents, with inspirations, to say the least, of a very doubtful character, throw themselves into the broad sheet of the *Times*, and the columns of the *Fortnightly* and *Contemporary Reviews*, asserting that if individuals, for the moment, are better for their abstinence, nations, at least in the long run, can only attain to vigour, whether of body or mind, by alcoholic indulgence; and that—I am citing one remarkable case—the only real question being between the relative value of gin and whiskey (for the promotion, of course, of national vitality), evidently, in accordance with his brief, the decision must be given in favour of gin. But again the ruthless hand of superior scientific knowledge comes in and demolishes it all. The *British Medical Journal* of March last, summing up the present positions of ascertained medical knowledge on the subject, brings out these two points:—

1. "We take it as conclusively proved that alcohol is not a necessary food, and that the most perfect physical and intellectual vigour is compatible with rigid total abstinence. We may go a step further, and confidently assert that people in perfect health are, as a rule, better without alcohol.

2. "We think we can affirm with equal confidence that while alcohol possesses a certain and considerable medicinal value, its therapeutic range is gradually becoming more circumscribed."

I have said nothing on the positive side of the question, the effect of alcohol in producing disease; of Sir Andrew Clark's testimony, that in his hospital round of treatment seventy per cent. of the cases were induced by this one agent, and his declaration, drawn from this and other premises, that alcohol is not the friend but "the enemy of the race"; or of Dr. Norman Kerr's elaborate proof, confirmed by the researches of the Harveian Society, that 40,000 persons are dying every year in England and Wales from diseases the direct result of alcoholic excess; 80,000 more from its indirect

results. It is probable that later observations may furnish us with fresh materials in the same line of thought. I would only suggest that, sure and satisfactory as the advance is among the leading members of the medical profession, it is slow in reaching, what may be called the rank and file, the provincial doctors. Sir William Gull, in his evidence before the House of Lords, suggested that the Church Temperance Society could do no better service than by initiating lectures by competent persons throughout the country on the medical aspect of the question. We have done so to the best of our power; in one notable instance a lecture by Sir Henry Acland to our Women's Union at Oxford, illustrated by diagrams and specimens, having been of incomparable value. It is much to be desired that men of eminence in the profession, those at least who are qualified to instruct others, should be found willing to repeat the same experiment and carry it into every corner of the land. If the Congress can suggest and facilitate means by which this can be accomplished, it will have established no little claim to the thanks of the temperance world.

III. Closely connected with health is the department of Women's Work. I say closely connected, because I cannot but think that to defective hygienic knowledge, more perhaps than any other cause, has been due the lamentable increase of female intemperance, to which so many reliable authorities are bearing witness.

That in the present complicated state of society, causes should be at work in the lives of most women which lead to seasons of depression—some physical, as in certain stages of disease or convalescence; some moral, as in times of trouble; some connected with the wear and tear of business, or of manual labour; some with the far more dangerous condition of idleness and want of occupation; some, again, with the excitements of a life of pleasure, and the consequent and inevitable reaction from this; and that the delicate organisation of the woman should more readily yield to these seasons—all this we can well understand. What more natural, then, that with the stimulant ever at hand—through our perverted social usages soliciting her in the house, or through our defective legislation tempting her whenever she sets foot beyond it—what, I say, rather to be expected than that she should have recourse to the ever-present remedy, and having once experienced the momentary elevation arising from it, she should recur to it again and again, till the

same highly strung organisation has succumbed to its fatal powers, and she presents the most piteous, the most degrading spectacle that even inebriate human nature can exhibit—God's fairest work of creation, witnessing to the truth of the well-known maxim, that in all created things, the worst thing is the corruption of the best!

But it is not the least of the triumphs of recent medical science that it has shown how needless to woman in her critical seasons of pain and exhaustion, how dangerous to her at all times, is the artificial excitement which alcohol gives. And if, as an outcome of this present Congress, the intelligent and earnest Christian women who are to address it can devise the means by which the knowledge so elaborated by scientific men can be popularised and brought to bear on all classes—from the Queen on her throne to the humble maiden in our village schools, just passing into womanhood, with the future of her race and country before her, it will have more than vindicated its claim to the ambitious title of a Congress.

IV. I pass more rapidly over the three next sections—the Commercial, the Juvenile, and the Thrift and Benefit Societies, not because I consider them of less importance than the others, but because time warns me that I must be drawing to a close.

Of the Commercial question I would only say that, real as the advance is which has been made in breaking down vicious trade customs, and introducing temperance reform to our great houses of business, there is yet the greatest need to follow the enemy into the dark places where he yet lingers and retains his hold. I was recently told that in an agricultural town with a central market of some importance, where, on every market day, some £10,000 changes hands, not a bargain is concluded without the old custom of wetting it at the public-house. It was no wonder that within a short distance of that town a farmer in middle life was lying dead—his disease the drunkard's liver; and that almost in the same week a cattle-dealer in the precincts of the town was found dead, face downwards, in a ditch, having fallen from his horse, and having been unable in his drunken state to extricate himself from the two inches of water in which he was suffocated. Agricultural depression may be doing much to throw a blight over the trade of the country; the same thing may be said of the depression in shipbuilding, and other like occupations; but while the wealth producers and the wealth distributors pour their gains into channels such as those, it is useless

to expect that there will be any great recovery of national prosperity, or any great advance in national virtue.

In the Thrift and Benefit Societies section a large field is open for discussion and prospective effort. It has always seemed to me that the temperance work in any parish or place was manifestly incomplete which did not provide for the diversion of the money formerly spent in the public-house into new and safe channels. The Post Office Savings Bank, and the facilities offered by it, have done much to provide these channels, but there yet remains, in a multitude of parishes, the Mutual Benefit Society meeting at the public-house, and almost as a consequence possessing the element of insecurity and future bankruptcy. In the Society with which I am more immediately connected, the Church Temperance Society, we have sought to remedy this by a Sick and Benefit Society Branch, which should be at once general and local, and which, by the advantages it holds out to the total abstainers, should become a means of strengthening the members of the Temperance Society, and an element of permanence to the temperance work in that parish. I shall be disappointed if, as our own parochial work spreads to every parish in the country, it is not found that after a few years it has its handmaid in every case in the Benefit Society for its members.

And of the Juvenile work, it is only necessary to say that it is now so thoroughly understood to be at the foundation of all our hopes for the generation yet to come, that we can hail with devout thankfulness the verdict on which medical science is absolutely unanimous, that alcoholic drinks are not needed for the young; that, being unnatural to them, therefore, nature should never be forced; the habit which comes to regard these drinks as a necessary of life should never be formed. Sir Andrew Clark's words to the feeble folk who, because they feel a certain comfort in the use of alcohol, imagine themselves the better for it, are "Well, you have got into a habit; go on, but take care that you don't get your children into the habit with you."

The time cannot surely be far distant when not our Board and National Schools only, but our Public Schools for boys, our High Schools for girls, shall inscribe over their portals the words ἀριστον μὲν ὕδωρ, and side by side with them the more sacred apothegm, "Train up a child in the way he should go, and when he is old he will not depart from it."

I reserve my concluding sentences for the Legislative section. It is not too much to say that it is the complement to all the rest. So long as legislative enactments allow of the multiplication of facilities for providing intoxicants, so long as the fierce competition arising from an overstocked trade leads to the forced sale of an article which inverts the order of political economy, and furnishes the supply with the certainty that, in doing so, it will create the demand, so long will every attempt to bring about a national reform be heavily weighted at its source.

To make the required changes, public opinion must be formed. This is slowly but surely gathering strength, and crystallising itself into shape. The shape it is taking is that in a traffic which claims to be for the accommodation of the people, but which carries with it all the potentialities of hurt to their bodies and ruin to their souls, the people themselves shall say how far and to what extent the accommodation is required. On the method of doing this, opinions may differ; here, too, it is well that common grounds of operation should be sought for. But, above all, nothing must be asked—I would even say, nothing must be accepted—which, being in advance of the opinion of the great body of the people themselves, would lead to reaction first, then to evasion of the law, and, finally, to a condition of things of which it might be said that “the last state is worse than the first”. The public opinion which we need, which we have diligently to form, is one which, repudiating the public-house for its place of meeting and social resort, shall unhesitatingly refuse to supply its place by the spirit-bottle of the licensed grocer, or the beer-barrel of the unlicensed club. The people are already prepared largely to restrict the number of the licensed houses. They will be prepared to suppress them, to make them a thing of the past, when the education derived from our pulpits, our platforms, our Juvenile Unions, and our Temperance Congresses shall have taught them that evil is best resisted in its first beginnings; that enjoyment is dearly bought which can be reached only through the avenues of a potent temptation; and that for the joy which shall sustain them under the trials of life there is an abundant source provided, with which no counterfeit of Satan’s can for a moment compare. “Be not drunk with wine, wherein is *ἀσωτία* (unsavourableness), but be filled with the Spirit.”

The Rev. J. M. BRAITHWAITE : Mr. Chairman, I simply rise to propose a vote of thanks to Canon Ellison for coming here at so short a notice to take the place of His Grace the Archbishop of Canterbury. You will agree with me, I think, that even if His Grace had been with us we could scarcely have had a more masterly review of the position of the temperance question at the present time than we have had from Canon Ellison. I think it is a great privilege that the Church of England Temperance Society has had from the first such an admirable Chairman, and it is for that reason that it has made the grand progress throughout the country that it has.

Mr. JOHN COOPER, jun. J.P. (late Mayor of Croydon) : It is a great pleasure indeed to me to second the vote which Mr. Braithwaite has just moved. I have always felt a deep sympathy with the subject that has been undertaken by this Congress, and I hope the discussion will be of great benefit to the town and neighbourhood.

CANON ELLISON briefly responded, and expressed his regret at being unable to take further part in the Congress, in consequence of being engaged at rural deanery meetings.

(Dr. CARPENTER then read his address, as President of the Health Section.)

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## HEALTH SECTION.

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### ADDRESS OF THE PRESIDENT,

ALFRED CARPENTER, M.D.

WE are assembled in this unpretending building to commence a series of meetings, which we hope will be followed by good results in the future, if not in the near present. Our proceedings are approved by the esteemed successor of St. Augustine in the see of Canterbury, and by his coadjutors of London and Rochester, all of whom will honour our proceedings with their presence. The Established teachers of the Christian faith wish us God-speed, and side by side with them we have their corresponding representative Non-conformist brethren, acting with them as captains of the various regiments who form that great army now fighting against spiritual wickedness, love of self, and that mental degradation which is the natural sequence of a departure from the paths of virtue. There

are prominent evils in the world, such as looseness of morals, profligacy, brutality, and vice of all kinds, and as a nation, and as individuals, "we have done those things which we ought not to have done, and there is no health in us."

The great Founder of the Christian faith was Physician of both soul and body. He was omnipotent, and all wise; but we are human, and one of the consequences of that humanity is the division of the fields of labour, so that the ministers of the Gospel have handed over to the medical profession the duty of restoring that bodily health to the units which make up a nation, and of which it has been deprived by "looseness of morals, by profligacy, brutality, and vice of all kinds."

"There is no health in us." The Church of Christ, by its ministers, is constantly telling us this fact. They call upon the medical profession to assist them in showing to the world how bodily health is to be regained; the consequences of sinful acts removed from the human constitution, and the incidence of past evils prevented in those who are thought to be well.

The desire of the various temperance organisations in this district that a demonstration should be made for the purpose of disseminating more widely the facts which have been accumulated in recent years, and which they believe to prove the connection between ill-health, early death, and the liquor traffic, has led to this Congress. Its object is to collect, as far as is practicable, into one focus some of the facts upon which total abstinents base their faith, not forgetting Christian duty or our belief that Christianity is founded upon love towards *all* men; not forgetting that it is impossible to successfully promote temperance, which is a part of that Christian faith, and yet break its ordinances when pressing abstinence from intoxicating liquor upon other people.

We earnestly hope that our proceedings this week may be characterised by charity towards all men—not forgetting that, as in the days of old, the publican and the harlot will be preferred by our Lord and Saviour to the Pharisee of to-day, as well as when Jesus was in the flesh. The tax-gatherer of Roman times has his prototype of to-day, bearing a similar name, and taking his tribute from the people; less openly as tribute, but not less truly than the Roman official. We must extend our charity to *him*, as well as to all the liquor-dealing class. Most of the class honestly believe their

trade to be a lawful one, and that those who would take it from them are their natural enemies. We must not resent this natural action on their part. I ask you all, therefore, to have Christian charity towards them, and not only towards them alone, but to all those who believe in the beneficial use of alcoholic liquors, and give them credit for a belief in their own personal integrity. Personal interest blinds their eyes, and they do not see as you see. The object of this Congress is to dispel unsound ideas connected with the benefits of liquor, to bring out more clearly into the light of day the evils which spring from indulgence in such things, and to show to all people the perfect safety of abstinence. We hope to do this without introducing any bitterness, which may detract from our sincerity, or show a want of sincere faith in Gospel truth.

I feel the responsibility of the position I have been invited to assume, and I dare not begin my work without stating the nature of the foundation upon which I propose to build up my address. There are many acknowledged evils promoting ill-health in the world, of which the liquor traffic is only one. The desire of my life has been to take part in the removal of some of those evils. As a teacher of sanitary science I have long been imbued with the belief that it is nobler to prevent disease than to cure it; that it is more honourable to prevent a war than to win a battle, to prevent an epidemic (though less beneficial pecuniarily) than to cure the cases after the epidemic has commenced. As a sanitarian I have been accustomed to scan the death-statistics of a given district, and to ask myself why men should die in the prime of life of diseases which medical advisers can, and ought to, prevent. I have asked myself why diseases of vital organs do arise, and are so frequently fatal to children and to men of middle age. Why young men and women succumb to diseases which sometimes seem to threaten, but which are sometimes undoubtedly prevented. And when a closer study of vital statistics shows the intimate association of mortality with occupation and habit, I ask myself, and I now ask you, why anyone should voluntarily cut off ten or twenty years of his stay upon earth, and often leave this world when his services are wanted for the protection, and even absolute support of those who call him father. The evidence of the post-mortem rooms at our hospitals and workhouses; the evidence forthcoming at the numberless inquests which are held when death has been sudden or caused by violence, speak, with

many other instances, in unmistakable terms of the cause of much of the mischief. The consequence is that whilst in the first instance sanitary science was supposed to be only for the prevention of epidemic and infectious disease, it is now being gradually shown by scientific investigation that whilst fever and its allies slay their units and hundreds, alcohol and its allies slay their tens of thousands. The corollary necessarily follows, that the true sanitarian, though not indispensably an abstainer, is close upon it: he recognises the fact that alcoholic drinks are luxuries which produce untold mischief, and the preacher who boldly takes up the platform of entire disease-prevention necessarily becomes a pledged abstainer. Abstractedly I am bound to state that I do not consider the use of wine and its allies as sinful or necessarily disease-provoking; and if it were not for the consequences of the indulgence of our forefathers in producing a race of sensitive beings, who, from their fathers' propensities, have themselves become more sensitive to its effects, no harm would result from the moderate use of the pure juice of the grape, or a moderate indulgence in the use of beer; but abuse has brought its natural sequence in a damaged race, some of whom cannot bear with impunity the single glass which others may scarcely notice, and as a consequence my liberty may "become a stumbling-block to them that are weak". Shall I be so selfish as to continue the use of that which I may even like, which I can take without injury, but because my example is certain to be followed by weaker brothers,—ought not the love of Christ to constrain me? I became an abstainer for conscience' sake, and for the love of others, not myself; but in doing so I have obtained the reward of better health, renewed vigour, and freedom from former pains.

Let me take the view for a moment that wine and its allies are luxuries. An expensive dress is a luxury which is not forbidden to those who can afford to pay for it; but when a man or a woman buys that for which they have not the money to pay for, if they wear it and spoil it, they injure the tradesman who supplies it, and they are not guiltless. If the tradesman knows that they cannot afford to pay for it, he becomes a *particeps criminis*. So it is with the use of intoxicating liquor: no one can tell whether his constitution will bear the use of it, and he is therefore a gambler in that sense; he is taking part in a game of chance, and cannot tell whether he can pay for it or not. It is better to avoid the game of chance, and run no

risk of losing the health which is more certainly yours, if you let the game alone.

So again, a dinner in which turtle soup and venison figure, in which salmon and early green-peas are parts of the bill of fare; there is no sin in such a dinner, if the diner is well able to bear the charges; but if he is indulging his appetite at the expense of his wife and family, or of the tradesman who supplies the goods, the act is sinful, and to be condemned. If our working men and women take to luxuries for their daily use, regardless of the bills of costs, they are not innocent, and the beer and wine, salmon and green-peas, turtle-soup and venison, may produce pecuniary disturbances which are not free from sin in those who indulge in such luxuries, without ability to discharge the resulting expense; and so working men or women are not free from sin if they indulge in these luxuries on every day in the week, when their income does not enable them to bear the charges without stinting their little ones. Turtle-soup and venison cannot be indulged in with impunity every day to the limited extent to which the gourmand indulges, even if his pecuniary resources allow of its daily consumption, much less is this the case with wine and its allies. Nature places no limit upon the desire for liquor, and those who forget this fact have to discharge the liability by a shortened life on earth, and but too often inflict injury upon other people as well as upon themselves.

The object of this Congress is to separate the facts as to the results of alcoholic use from the fallacies which underlie the arguments of its votaries. I shall begin my part of the work by detailing as simply as I can the teachings of science as to the true chemical and physiological action of the drug.

It is a curious and striking comment upon the ignorance of human knowledge when we find that the empirical observation of the poor man preceded in its application the discoveries of Dr. Parkes and Dr. Edward Smith. The poor man rebelled at the dictum of medical observation in the first half of the present century, viz., that alcoholic liquors were necessary for life. He discovered for himself that strength was not to be obtained from liquor, and that its warming and vitalising power was a myth. Now Richardson has verified the observations of Edward Smith; other numerous observers have proved that alcohol stays oxidation; that it decreases the formation of carbonic acid in the

periphery of the body, and its subsequent discharge from the lungs; that it is antagonistic to exercise in this respect. It has been proved that it dilates the capillaries of the body at their very extremities, just the same result taking place sooner or later in all parts of the body as does visibly take place in the face; and that this dilation is caused by a direct toxic action upon the nerve-centres, particularly those which control blood-pressure, and that the smaller dose does the same in a minor degree as does the larger one. It has been shown that it eases pain by arresting the action which causes pain, but the pain is often the consequence of Nature's effort to get rid of an offender by oxidizing it,—that the conditions which cause pain are very often tending in themselves to the production of better health. And taking another side of the question, it has been very clearly shown that alcohol stays the production of animal heat by arresting oxidation, and causes a loss of heat by bringing more blood than is usual to the surface of the body,—by this means heat is more rapidly lost at the very moment when its ordinary production is decreased by the exhibition of the wine or spirit which is wrongly supposed to warm us.

I have now stated in as few words as possible the physiological actions of alcohol, because if these are not recognised, its influence upon health cannot be understood; but its effect thus being recognised, the difficulty of understanding its influence on health vanishes. It is a drug which has a powerful effect and produces powerful results which have been well shown, without immediate reference to the temperance question, by Dr. Ogle, the Superintendent of Statistics in the Registrar-General's Office. The evidence afforded by that official proves the direct alliance of occupation with mortality. He puts indisputable proofs of the danger to health which arises from employment in wine, beer, and refreshment houses. The tribute exacted by death from those so occupied is enormous compared with that which is caused by other trades, this tribute being the direct consequence of the physiological action of the materials sold. The mortality also of the innkeepers as a distinct class is also very high; and whereas it was, once upon a time, the custom for insurance companies to raise the premium to total abstainers, in the belief, then general, that the custom of total abstinence from intoxicating liquors was opposed to longevity, it has now been conclusively shown by the banking accounts of established

assurance companies—and it will be proved to you at this Congress by those who have the facts—that the safest and the average longest lives are to be found among the abstainers; and it will appear that the lives of those engaged in businesses in which alcohol is the staple article of sale, are not insurable except at very great increase in the premium required for their acceptance.

There are three classes in Dr. Ogle's list to which I will specially refer, because of the enormous difference between them as to mortality. They are, in addition to the servants engaged in beer-houses, wine-shops, etc., the physicians of the soul (that is, the ministers of the Gospel) and the physicians of the body. The one class have nearly the highest place—that is, they have nearly the lowest mortality,—whilst the members of the medical profession have a mortality somewhat above the average. It might be thought—indeed, it would be predicted—that the physician would be able to so direct his own health as to avoid the rocks upon which other people strike, and that the health of the doctor would be superior to that of the minister of religion. But it is found to be as 11 to 6, whilst the innkeeper's servant rises to 21. The teacher of morality and faith in divine truth receives his reward—obedience to his own teaching gives him a lengthened life, for he practises (to some extent, at any rate) what he preaches, and he finds the benefit in his obedience; but the doctor does not get the same advantage. I have been led to ask myself very seriously why this should be. It is true the doctor is more the slave of his patients than the minister is of his parishioner; it is true that he is rather more exposed to the influence of infectious disease; but Dr. Ogle's figures show that it is not infectious disease which causes the immense difference, though a part of it arises from such. Doctors have a larger mortality from those diseases which are traceable to some extent to the influence of alcohol, such as diseases of the liver, kidneys, heart, and brain,—these consequent upon a failure in the capillaries and constituent cells of those organs. These diseases are more frequent among the doctors at an earlier age in life than is the case with them amongst the ministers of religion, and with some other trades and professions. How do I account for this? I do it for the reason that the doctor has to do his work under disturbing circumstances, and that the moderate use of alcohol enables him to do it with less suffering to himself, so that his own discomfort is diminished for the

time being. He is enabled to carry comfort to other people by taking advantage of the use of alcohol, but he pays the penalty in the establishment of disease in the organ instead of allowing it to clear itself of the foggy state which had led to the doctor's discomfort in the first instance. Let me explain more fully my meaning. Suppose a man is in rude health, or in what he would call a good state of health. Every function is properly performed, and he has nothing to complain of. But sooner or later the machine gets out of order—that is, the machine by means of which a man lives. He has some moral trouble which upsets his digestive power, or it may be his mental organization; perhaps he does too much work, and the *débris* which is the natural result of that work is not cleared away as it ought to be during a time of rest; or he transgresses the rules of moderation in eating or drinking, and his stomach becomes loaded with some half-digested or imperfectly digested material which troubles the *prima via* until it is evacuated, or it may be that he eats or drinks adulterated articles of food, knowingly or unknowingly; or he does too much muscular work compared with the food he takes, or he does too little, which is the more frequent condition; he breathes an impure air and becomes poisoned by miasm or by gases which Nature did not intend him to inhale, or he drinks water which is contaminated with organic or inorganic impurity. Any one or more of these causes are constantly interfering with the regularity and the perfection of the animal machine. As a consequence, some one or more organs become embarrassed, and the function is disordered for the time being. Just as in a great city, if one of the principal thoroughfares is impeded or stopped without due notice there is an engorgement of traffic, and an interference with trade which is very injurious to those affected. So it is in the body. The affected organs resent this interference, and the hitherto healthy man is inconvenienced, rendered uncomfortable, or even suffers pain in consequence. There may be a bilious attack or an attack of diarrhoea, or it may be a violent headache which compels the patient to abstain from work altogether until the impediment has been removed by objecting Nature. The doctor has to do his work, even when disordered, and he finds that his discomfort is diminished by the use of spirituous compounds, his pain is relieved, his uneasy sensations are lessened, and he is able to attend to other people, but letting his own disturbance alone, avoiding the true remedy

for its removal. That which he finds to be a momentary convenience for himself he recommends to other people, and so the prescription is continued, with very frequently an unfortunate result. The physiological action of alcohol enables the constitution to tolerate evils for a time, it continues those evils within the curtilage of the human dwelling-house instead of evacuating the *materies morbi* and sending it about its business. Here is the dangerous fallacy which underlies the fashionable and favourite prescription of alcohol, and which tends by its own action to render an organ diseased sooner or later instead of allowing the completion of that cleansing operation which would follow if the uneasy sensations experienced in the first instance were not interfered with, and which, if we had had patience with them and encouraged their complete removal rather than arrest them, would have restored the human machine to a healthy state again.

Let me explain still further. A material house becomes unclean by continuous occupation, the walls are dirtied, the ceilings blackened, the floors fouled by various causes. It is requisite to have them whitewashed and otherwise cleansed, and we are accustomed to clear out of them whilst such operations are carried on. Material houses have no organs for keeping them clean, like to human houses; and if those human organs were never embarrassed by the causes I have referred to they would always effect their object, but they are sometimes put out of gear. Even then the machine will cleanse itself if we will but let it do so, but the house is uncomfortable to live in whilst the process is going on. We cannot clear out of it as we can out of the dining-room, whilst the ceiling is whitewashed, and, as a consequence, discomfort must result. It is found that alcohol and narcotics of various kinds enable us to bear these discomforts with more equanimity than we do without such remedies. At times they are really serviceable; when the cause has been one which may be classed as accidental or unavoidable, alcohol is then a valuable medicine; but when the condition is one of our own seeking, when it is done to enable us still more to transgress the rules of temperance and moderation, when we use the remedies for the removal of the influence which the use of yesterday's dose has produced, we lay the foundation for disease in the outraged organ which ultimately allows the presence of the objectionable matter, and the first stages of organic disease to arise,

without any suspicion in the mind of the victim that it is this daily habit of wine or spirit drinking which is the cause of his damaged life.

I am not drawing upon my imagination for this result. It is one of daily experience; it is one which the thoughtful and conscientious physician of to-day knows and always acts upon, and which is even now bearing its fruits in a wiser custom, which has led the medical profession as a whole to denounce and condemn the daily use of alcohol as contrary to the principles of good health; but whilst agreed to as a cardinal point of doctrine by the profession at large, it is studiously ignored in the details of practice by a large percentage of the members of the healing art in private life. In this we are like to nominal Christians, we ignore some of the cardinal points of faith when it is convenient to do so.

There is another reason which may be adduced as to the physiological effect of the liquid. Alcohol causes a given organic tissue to shrink. Alcohol abstracts the elements which make up water from tissues and diminishes the area which the material occupies, and thus enables the organ in which it may be entangled to be less troubled by its presence, but at the same time it fixes the morbid matter more firmly in its possession by arresting the oxidising processes by means of which it was about to be evacuated from its new residence. Water, on the contrary, causes such material to swell up, and sometimes produces more inconvenience and discomfort from its inhibition than it does when used to dilute alcohol. But the effect tends to clear the machine of its would-be tenant. Alcohol renders the organ more tolerant of its presence, and allows of its continuance. Is not the discomfort which tends to purity better than the lessened discomfort of continuing impurity? It is only another instance of the narrow road leading to life, and the broad road leading to destruction. We cannot have a royal and easy road to health without encountering some discomfort when we are placed in conditions which require the human machine to be cleansed from its impurities, and for this cleansing operation pure water is the proper remedy. I recollect some time since a patient coming to her professional adviser in great distress because another doctor had taken away her hearing. She had consulted him about her deafness. He had syringed her ear, and the consequence had been that her partial deafness was rendered complete, and she was very angry

with him. The organ was examined, and a plug of wax was found in the passage leading to the drum of the ear; the syringing had caused this plug to swell up and completely close the orifice. It was explained to her that she had not allowed the doctor to complete his work. In a few minutes the plug, now completely softened by the first operation, was removed, and her hearing restored. This is a figurative instance of my experience with the backsliding abstainers. They find discomfort from their plan, and they are advised to give it up; but they are only softening the plug which has embarrassed the organ, and it is a false step to do so. It is necessary to continue the washing-out process, and health will be secured much more certainly than by going back, and allowing the plug to remain, for in the latter case we sometimes have an instance which corresponds to the figure in Scripture—"The dog has returned to his vomit again, and the sow which was washed to her wallowing in the mire."

Depend upon it, the human body is figuratively like to a great city. Her sewers must be periodically, if not hourly, flushed out, or deposit takes place. It may cause a smell if that deposit is stirred up and washed away, but the longer it is left *in situ* the more dangerous it becomes. We had better bear with the smell of present disturbances and have purity in the future, than allow the mischief to accumulate and cause a pestilence in the end.

There cannot be any difference of opinion, even among doctors, as to the mischiefs which alcoholic excess produces, and no one doubts the fact of differences in the capacity of different constitutions to bear the effect of liquor. But no one can draw the line between moderation and excess; no one can say with certainty that A. B. or C. can take so much per cent. of stimulant (so mis-called) without risk of an approach to that line of physiological saturation beyond which it is not prudent to proceed.

In the arts where its use is necessary to secure expected results we have chemical or physical signs which guide us, but these signs only arise in the human body when real mischief has been produced, and I earnestly urge all people not to find out how much liquor they can take without risk to their health. The safest limit is none at all; safest for themselves, safest for those who are influenced by their example, safest for the unknown results of the future, as well as for the interests of the present time.

I shall be met by my antagonists, with the statement that in my reference to the longer life of the ministers of the gospel, I am on false premises, and it will be said they as a class are not abstainers. I know this to be true; but I also know that as a class, they do not indulge, and I am not so much a bigot as to assert that there is any wonderful difference between very little and none at all, that I should necessarily draw a hard and fast line between one and the other. Total abstinence is used by me as a certain means to a certain end, which cannot belong to the non-abstainer, but it does not really vitiate the conclusions as to the results of the daily use of intoxicating liquors upon those who indulge in it beyond the quantity required to produce physiological saturation, which I take as the line at which disorder commences. The drunken clergyman is a *rara avis*. His duty saves him from the transgressions which are not uncommon among members of the medical profession. The latter are not hemmed about by the guards which the minister of the gospel has; indeed, I have frequently known a preference given to the doctor who drank freely. I do not assume that the increased longevity of the clergyman is due entirely to abstinence. I believe it is one of the factors in the case, and this view is corroborated by the evidence which will be put before you, and which has been obtained from the various insurance companies who have a pecuniary interest in the longevity of their clients. This longevity will be clearly shown to be greater among the abstainers than it is with the moderate drinker, and it accounts for the increased longevity of those who do not drink.

My address is not one which can bristle with figures, they would weary you. If I could give them I should show you the mischief which has resulted in numerous cases in which both doctor and patient have been deceived and have taken effect for cause, or have taken the effect produced by daily doses of alcohol and other narcotics as reasons for a continuance in a bad custom. I could show you numerous instances in which the custom has induced the very debility for the removal of which the alcohol was being prescribed. I know of a certainty, and physiological and chemical observation tell me, that wine, beer, and spirits cannot give strength or warmth or permanent vigour, notwithstanding the apparent good results which seem to follow from their exhibition. I know that when such are obtained after a course of liquor has been prescribed, that

it is because some internal organ is embarrassed, and is relieved of the trouble which that embarrassment causes, by the cutaneous congestion which alcohol produces; but it does not cure; if cure follows, it is in spite of the remedy, and not in consequence of it: it is by the vigour of constitution, which is inherent in the individual, and not in the curative influence of the liquor taken. If we would but trust the vigour of the human frame more implicitly, if we would but place our patients in the best possible sanitary conditions, provide them with pure air, pure food, pure water, cleanliness of the skin, and relieve the damaged organ of its duty for the time being as much as possible, if we would bear with the present discomfort and let the exhibition of alcohol alone, we should have fewer damaged constitutions amongst us, and the general health of the public would be at a higher level than it is at present.

I have said elsewhere, and I repeat it here—the doctor's duty is not done when he has removed the temporary complaint under which his patient suffers, and for the removal of which he was consulted. He must advise him how to avoid the causes which have led to the embarrassment of the organ affected. He must think of the after consequences for his patient, he has not done his duty until he has pointed out the way to avoid the evil in the future, and, at the same time, he must restore the organ affected to its pristine vigour. Our people are not altogether free from blame, because they only want to get rid of inconvenience, and as customs are at present, they do not pay their doctors to keep them well. The Chinese plan would be more likely to promote abstinence and increase the number of abstainers. If doctors were paid so much a month for good health, which payment should cease when ill health arises, provided the doctor's orders were followed, there would be a marvellous advance in sanitary observation, and a wonderful diminution in the sick lists of society, whilst there would be no necessity for further discussion on the liquor laws. Suppose a medical supervisor had charge of a hundred families at 1s. a day for each household, which salary should cease for so many days in which the family doctor was required for other than natural causes. I believe that the medical supervisor would prevent at least one half of the cases which now arise, and the family doctor's income would be correspondingly diminished. This however is not a practical suggestion in this our day, and we

must wait for greater light upon the causes of disease than now abounds among the general public. There is another part of the doctor's duty which I do not fear to press upon you and him. It is fashionable in this neighbourhood for moderate drinkers to laugh at abstaining propensities among the doctors. It is not unusual for the half-educated medical practitioner to think he exalts himself in the eyes of his patient by decrying abstinence. If half the stories are true which are repeated to me of the sayings of some of my own profession, I should be utterly ashamed of their official alliance. "Thank God," says one, "I am not like Dr. Carpenter, I do not banish 'alcohol from *my* pharmacopœia.'" We are taught not to bear false witness against our neighbour; my answer to my detractor is "neither do I, or any other of the abstaining doctors." I believe it to be a powerful medicine in the hands of the skilful physician, but when it enters into every prescription, or still worse, when it is prescribed in the slipshod way in which it is ordered by some members of the profession, it can only do mischief. It cannot produce the real benefit which it might when used in regulated doses, and as an instrument of precision. It is capable of doing much good when used by the man who knows what he is about. Let those who use this powerful drug in the slipshod fashion in which it is daily ordered by the routine practitioner, be warned in time. They are possibly taking into their own bosoms the frozen viper of the fable. He will be brought back to life by the warmth of the friendly bosom, but he ends by inflicting a deadly wound upon his host. Many families have left the path of safety, which conscientious doctors have urged upon them, in the belief that the doctor did not understand their case. I have seen the sequence of many such. The peace of the home has been wrecked, the health of the individual has been irretrievably destroyed by the doctor's slipshod prescription, the indulgence in it when the doctor's care has ceased to be invoked has been continued, and many a one has found his own home made miserable and his happiness destroyed, because his own prescription has been eagerly taken by his own relatives and bosom friends, after the disease for which the supposed remedy had been ordered had ceased to be visible. My warning has been unheeded, until the bitter cry has come, *Too late! too late!*

In conclusion let me sum up some of our facts. Physiology and chemistry teach us that the action of intoxicating liquors is not

consistent with the uses to which it is put by either the public or the medical profession in the majority of instances in which it is used. Its action is antagonistic to the production of animal heat, whilst it dissipates it more rapidly than is the case with those who do not use it. The evidence afforded by workhouses in which its use has been curtailed, or all but discontinued, shows that its use does not prolong life among the poor. The evidence afforded by lunatic asylums in which it has been discontinued points in the same direction. The evidence from the Army and Navy, from prisons and reformatories, the evidence which will be put before you, and which has been obtained from the records of insurance companies and benefit societies, prove most conclusively that those who abstain altogether suffer less from ill health, and have longer lives than belong to the moderate drinker. The experience of the trainer for athletic contests speaks in no uncertain language in the same direction; whilst Dr. Ogle's tables inform us of the dangers which do arise from its use, and none are shown to be caused by abstaining from it. Why then halt we between two opinions. For my part I prefer present discomfort and future health without alcohol, to present delusive comfort and future ill health with it, and when I pass from this world to that which is beyond the grave, I shall not be confronted by those who might otherwise have reproached me with being the first cause of their terrible fall, or of having caused them to appear before their Maker sodden with liquor, and giving utterance to the foolish, and even wicked words of the inebriated wretch whose last syllables on earth have been produced by the delirium of drunkenness, which the advice of the doctor may have caused—a delirium which has taken away the view of his approaching end, and prevented him making his peace with his God.

The sarcasm of the witty, the not unnatural censure of the interested trader and his personal friends and relatives, the disapproval of professional rivals, the ostracism which some of them attempt to enforce against those who publicly advise the discontinuance of injurious customs, may stem the torrent of truth for a time; but satire, sneer, taunt, libel, invective, and sarcasm will not avail to prevent the spread of that ray of light which is gradually breaking in upon the minds of all classes in this country. The working man is finding out that health and endurance go hand in

hand with abstinence, and the minister of the gospel sees in this alliance a means whereby he is able to avert the future consequences of those moral diseases which lead him to the belief that at present there is "no health in us."

Our duty as a profession is to restore that health to its pristine standard; and with God's blessing upon our work, we have no doubt as to the result in the not distant future, as soon as abstinence from the daily or frequent use of intoxicating liquors is taken as the motto of the majority of the people.

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## IS TOTAL ABSTINENCE REASONABLE?

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Is Total Abstinence reasonable? Many people think it is not, except for children and drunkards. They consider it folly to expect adult men and women to refuse to drink alcoholic liquors. They regard total abstainers as fools and fanatics, and often call them so. Others look upon them with a sort of pity as amiable enthusiasts, who are sacrificing their health for the sake of a few worthless drunkards. If these are right, we are wrong; and if total abstinence is to prevail it is absolutely necessary to convince all candid and educated minds that it is more reasonable to abstain than to partake; that although it may involve a certain amount of self-denial to refuse beverages, some of which are pleasant to the taste, yet that this self-denial is part of the necessary self-control which all must exercise who would enjoy to the full, and as long as possible, a sound mind in a sound body.

I believe that we are in a position to affirm, and to prove, that total abstinence is the only reasonable course for rational men and women—for those who are guided by reason and not by appetite or fashion. I shall endeavour to state the arguments from a scientific point of view why human beings should abstain, and to explain some of the apparent reasons why many do not.

It is not necessary to make a long and arduous search for new facts. I contend that we already possess quite sufficient knowledge to shift the charge of folly to other shoulders. We do not require new facts, but the proper appreciation of old ones, though doubtless there are hundreds of thousands of intelligent men and women to whom our old facts are entirely unknown, and who have been condemning us through ignorance. To all such I especially appeal.

I take my stand on the following indictment of alcohol:—That it

is a narcotic drug, which progressively paralyses the mental faculties and nervous system from above downwards; that it does so in proportion to its quantity by means of its chemical action on living nerve-cells; that it exercises a similar influence on cell-protoplasm throughout the body; that it thus prevents the healthy, natural performance of many important functions, and gives rise to degeneration of various tissues, in consequence of which health is impaired and life shortened.

That alcohol is a narcotic in large doses is universally admitted. Any man can be made totally insensible by alcohol; it is only needful to administer enough: "Ye have stricken me, and I felt it not." But between this extreme and the temporary relief from some pain or uneasy sensation by means of a teaspoonful of brandy, there is a difference of degree, but not a difference of kind. It is, indeed, beyond question, nor do I think that anyone has ever questioned it, that these small quantities of alcohol have an anæsthetic or sensation-deadening influence upon irritated nerves. But this fact is full of significance. It clearly shows that to nervous tissue, at all events in a diseased condition, alcohol is not a stimulant, but a narcotic.

Does the same hold good for healthy nerves? This, again, is not to be settled by opinions, however eminent, nor by fancies, however sincere; it must be settled by experiment, and has thereby been settled. It has been demonstrated that shortly after partaking of from one to three or four teaspoonfuls of alcohol the nerves of touch (or common sensation), the nerves of some special senses, namely, those of sight and hearing, and the sixth sense, namely the muscular sensibility, by which we judge of the weight of objects, are all of them more or less benumbed. This numbing or paralysing of the senses is progressive, and is not preceded by any increase of their power. In other words, alcohol, as soon as it is capable of producing any recognisable change in the nervous tissue concerned with sensation and perception, lessens its functional activity.

The same holds good with regard to the motor side of the nervous system. It has been shown that speed of transmission of motor impulses is decidedly lessened. It takes longer for the orders from the brain to reach the voluntary muscles and cause them to contract. When they do contract, the dynamometer shows that, other things being equal, the muscle affected by alcohol is unable to contract with as great power as one which is not under its influence.

Observation has also clearly proved that not only is the cerebral and spinal nervous system progressively paralysed by alcohol, but that the involuntary, or so-called sympathetic, nervous system is acted on in a similar way. The tone of the blood-vessels is maintained by the influence of these nerves, and where these blood-vessels can be watched, as in the retina of the eye, it has been seen that a very small dose of alcohol relaxes or dilates them,—a condition which is not preceded by any increased contraction. Later on the relaxation of the blood-vessels is a matter of notoriety, but it has not as yet been as clearly recognised as it ought to be that this

effect commences with the least quantity which can produce any noticeable effect at all.

How is this effect produced? It has been demonstrated that it is by means of its action on the soft living particles of germinal matter, called protoplasm, from which all the tissues of living things, whether animal or vegetable, are produced. Professor Claude Bernard showed that vegetable cells could be stagnated or sent to sleep by chloroform and ether, just as animal brain-cells are. But I have shown that not only can seeds and young plants be killed or temporarily sent to sleep by alcohol, but that their growth can be retarded by amounts of alcohol short of fatal doses, and in direct proportion to the quantity of alcohol present. It would be incredible, if it were not capable of easy demonstration, what small quantities of alcohol are able to exert a deleterious influence. Those who scout the idea that small doses of alcohol can be injurious, are probably ignorant of the fact that one drop of alcohol in a whole imperial pint of water (or even more) is able to retard the growth of seeds. It is possible, indeed, to arrange for seeds to grow with all degrees of vigour by regulating the proportion of alcohol in contact with them. Infinitesimal quantities do not stimulate growth and vital action; they always retard and injure it. There is no such thing as innocent moderation in this respect.

But though we may be unable to recognise the immediately injurious effects of infinitesimal quantities of alcohol on the complex human body, we have evidence of another kind that doses regarded as really moderate—I do not say by the public, but even by physiologists—do exert an injurious influence when the body is exposed to them, not once or twice, but every day for months and years. In this case the blood is perhaps never entirely free from alcohol, and though it may be impossible by microscope or balance to show the degeneration in this organ or that, specially the result of alcohol, yet a sane mind must be convinced that some change or other has been produced when it is shown that the average duration of life of moderately alcoholised human beings is shorter than that of total abstainers, other things being equal. I will not give here the experience of life assurance companies, which proves this, for these statistics will be given in another paper. It is enough that the fact is beyond dispute. The experience of benefit societies (also to be given hereafter) likewise shows that the use of alcohol predisposes to disease, as well as produces it. Hence the presumption is as certain as the nature of the case permits, that alcohol is injurious to the human body in proportion to the amount taken.

I do not, however, pretend to say how much injury a few drops are able to do, nor that a small quantity will cause equal harm to all persons, and at all times; but I do say that he who would preserve his tissues from premature degeneration, and maintain his powers of body and mind at the highest condition possible to him, must, as one (and but one) of the conditions of such natural health,

totally abstain from alcoholic liquors. Just as he will avoid once-breathed air as far as possible; just as he will get as far as he can from air contaminated (even slightly) with sewer-gas, and refuse water from a well even suspected to contain sewage,—so he will refuse the “hot and rebellious liquors” which tend to produce disease and shorten life.

It should not be forgotten that the action of alcohol is two-fold. It has a special influence upon the nervous system, and it has a chemical influence on every cell and fibre with which it comes into contact.

With regard to the action of alcohol on the brain and nerves, it produces progressive paralysis of the judgment on the one side (the sensory), and of the will, or voluntary self-control, on the other (the motor). The narcotic influence is exercised first upon the most sensitive and most recently developed centres. These being weakened, lower centres—namely, those presiding over the production of ideas and speech, over emotions and passions, are allowed to act more automatically, and so sometimes, for a time, act more tumultuously and energetically. These lower centres are thus exposed to whatever impulse or temptation may chance to occur; and, since impulses to evil are much more common and more easy to obey than impulses to good, it is not surprising that individuals who have thus begun to weaken their judgment and self-control, are more easily led into sin. Men say and do, after they have had a glass of wine or beer, what they would not have said or done without it. The tongue is let loose, conversation is brisker—whether for good or evil depends upon circumstances which the man himself is less able to overrule. The use of alcohol is, then, incompatible with complete and perfect temperance or self-control. It is an anti-temperance drug; something, not ourselves, making for unrighteousness. Not that some who have taken a little alcohol may not still have more self-control—at all events in some directions—than many who are perfectly sober. But for all that, alcohol does absolutely diminish the virtue of temperance or power of self-control, and is thus a potent factor in promoting all kinds of sin. It reduces the individual in the scale of civilisation, throwing him in a few minutes some centuries back along the upward course of progress through which the race has passed. Some individuals are further advanced or more civilised than others, so also are some nations; but alcohol is a hindrance to progress in both cases, even though favourable circumstances may prevent retrogression. The advancing nation will advance more quickly without it; the retrograding nation will deteriorate and perish more quickly with it. On this ground alone every philanthropist and, *a fortiori*, every Christian, ought to set his face like a flint against the use of this seductive drug.

But it may be said that persons get so used to a certain daily ration of alcohol that it loses its brain-bewildering effect. It becomes “tolerated”. To this I reply:

1. Experiment shows that the sensory nerves of the habitual moderate drinker, are made less sensitive by small doses as well as those of the abstainer.

2. That the power of drinking alcohol without immediate confusion of mind does not prove that no injury is done, while it leads to the dangerous conclusion that more can be taken with impunity.

3. If a certain dose of alcohol is unable to produce its usual, and what may be called its natural, effects on a human being, it is perfectly clear that the constant moderate use of alcohol has altered him. In other words, habitual moderation is not harmless; it does not leave the man in the normal condition in which he was before. He ought to be very sensitive to alcohol, but he is not, and it is beyond belief that he is not worse for the change.

4. Even if alcohol is thus tolerated by the nervous system, the chemical, degeneration-producing influences are unimpaired, and inevitably lead, sooner or later, to premature decay and death. The fact that some toppers live to old age is no proof to the contrary. As a rule, such men have exceptional powers of excretion, and the reduction by drink of the average duration of life is a fact which needs some explanation, and may reasonably be accounted for thus.

5. Many individuals who, while taking alcohol very moderately every day, have been so unconscious of any bad effect that they have strenuously denied it, have, after a short period of abstinence, observed such an improvement in their mental and physical powers, that they have been convinced that small doses really are injurious. Hence the fact of "toleration" is no reason for regarding the moderate use of alcohol as harmless.

There will possibly be some persons who are not even yet convinced. They give as a reason why they should not abstain, that alcohol "does them good," they "feel" that it does, and they miss it so much if they do not have it. This appeal to the "feelings" it is impossible to meet directly. But I think that there must be some people not beyond the reach of the following argument. I say to such an one, "Why do you think alcohol is useful and even necessary?" "Because I feel to need it every day; I take it, and I feel all the better for it." "What do you take?" "I take a glass of good sound beer at dinner, real malt and hops." "Do you take wine or spirits?" "Wine—very seldom, it turns acid on my stomach; and spirits—never!" "Then neither wine nor spirits are necessary?" "Certainly not: I regard spirit drinking as most injurious."

Moderate drinker the second, on being similarly questioned, declares in favour of one glass of "dry sherry," or, it may be, of good old port. He decries beer as heavy and injurious, and is equally a foe to spirits.

Moderate drinker the third extols the virtues of old whiskey and water, and sets his face against beer and wine.

Each of these is quite convinced he is right, and it will be found

that each one feels the need and the benefit of the particular drink to which he is accustomed.

Further, it is to be observed that alcohol is not peculiar in this respect.

There are people who drink ether, who have just the same craving for that, and feel it does them good.

There are others who cannot endure life without chlorodyne, chloral, or opium, in some form or other.

All these drugs have the common property of themselves creating a craving for themselves, a craving which everyone who does not take the particular narcotic knows to be an entire delusion. The only thing required in order to become convinced that beer, wine, spirits, ether, chlorodyne, or opium "does one good," is to begin to take that particular drug, and continue to do so for a longer or shorter time. To this list may be added another, and here, thank God all (or almost all) the women of England, and a considerable portion of the men, are agreed. We know that the man who cannot be happy or contented without his pipe or cigar is a miserably deluded being, who has put himself into the clutches of tobacco, and is a slave for his pains.

The ability to recognise one's self-delusion in thinking alcohol is necessary may almost be regarded as a test of sanity in its broadest sense, namely, the sane or sound mind in the sound body; and I know no surer way to open the eyes and convince the staggering reason than the calm contemplation of the deluded slaves of other narcotics, which we know, *we know* to be totally unnecessary—nay, more, to be more or less pernicious.

The argument that alcohol is a food may be summarily dismissed; for even if it were known to furnish heat or force (which it is not) or were equal in food value to the sugar from which it is derived (which it cannot be), the quantity which can be taken without disturbance of function is so small as to be practically valueless.

But there is another side to this question. There are those who would urge reasons why they should not be total abstainers, and urge them in all sincerity. There are hundreds of thousands of men and women who have tried total abstinence, and have had (as they say) to give it up because it did not agree with them. It is with this practical issue that I desire to deal rather than with any theoretical notions in favour of alcohol. A large proportion of these lapsed ones would give as the sole authority for the assertion that they cannot be total abstainers, the dictum of some doctor or other. Sooner or later, after commencing to abstain, they have become ill; they have consulted a doctor, and have been impressively informed that total abstinence does not agree with their constitution, that they will die if they do not give it up. All this is very terrible to the young and nervous abstainer, to those who may have been looking back with regret to the Egyptian flesh-pots, or only desire a decent excuse to escape from the sneers or ridicule of Mrs. Grundy.

It is unfortunately too true that there are large numbers of medical men who will talk in this loose and unscientific way, and still larger numbers of the public who take it all as Gospel truth. In fact, the attitude of the profession is still (though even greater in the past) one of the greatest obstacles to the abandonment of these unnatural drinks. Even when the doctor does not bully the abstainer out of his abstinence, the fact that he orders some form of alcoholic liquor in the treatment of nearly all the diseases that flesh is heir to, is enough (to the big unthinking majority) to condemn total abstinence.

What can we say to these things? In the first place, total abstainers should take steps in every possible centre of population to establish Temperance Dispensaries, similar to the out-patient department of the London Temperance Hospital, to which the brow-beaten total abstainer who is told that he must "drink or die," may resort for advice, encouragement, and treatment without alcohol, to show that the statement is false. There are now more medical abstainers than there ever have been, and an institution of this sort could in most cases obtain a medical officer, old or new. Such a man, who, if he is faithful to truth, must necessarily lose a great deal of support from the drink-loving public, ought not to be asked, or expected, to attend the abstaining remainder of the population for nothing. Though less exciting than Gospel Temperance Missions, there is no better means of securing large and durable results, and such an institution may be conducted with attention to the spiritual as well as the bodily wants of the patients. Abstainers who recognise the duty of promoting total abstinence by every means in their power cannot fail to see the necessity and advantage of giving their personal support to the outspoken and trustworthy abstainer rather than to those who will talk teetotalism to the teetotaller, and take a glass of wine with the wine-merchant or non-abstainer. They cannot, of course, countenance the men who take every opportunity of recommending drink.

But I should like to demonstrate the folly of much of this medical advice. I have known cases in which people have become total abstainers once, twice, or even three times, and have afterwards become ill and been called fools for their pains by their doctor. On a further trial, without this pernicious advice, they have recovered without relapsing, and have lived to prove that drink was not necessary for their constitutions, as alleged, that they need not die through abstinence, and that if either the patient or the doctor was a fool, it was not the patient.

The fallacy which has deceived so many is, that any illness which occurs within twenty years of leaving off alcohol must be due to this cause. On the contrary, it is quite certain that if all the world commenced to abstain to-day some would be ill to-morrow, some next week, or next year, and so on. It is most illogical to attribute these illnesses to abstinence unless it can be shown that illness is

more prevalent among abstainers than among drinkers. But it is notorious that the very opposite is the case. Where other things are equal, the drinkers of alcohol have more attacks of illness, are ill longer, and recover strength more slowly. What facts there are (not mere opinions worth nothing) go to show that alcohol produces disease, aggravates disease, and retards convalescence. Even if it were essential for recovery (and I have yet to discover such a remarkable case), there is no need that the patient should take it outside his medicine, or continue it to ward off disease, which it does not do. It must be remembered that there are many causes of disease to which the abstainer is liable as well as the drinker, and though he may resist them more easily, yet he cannot always escape. When alcohol seems to prevent minor ailments it is due either to the fact that when abstaining the person alters his habits (*e.g.*, eats more, takes richer or sweeter food, drinks other noxious things, etc.), and so has to suffer; or it is due to the anæsthetic influence of alcohol, by which it relieves many uneasy sensations due to bad habits, though it does not remove their cause; or to a highly nervous temperament through which the abstainer becomes the prey of his own fears and morbid self-inspection; or it is due to the fact that the constant use of alcohol (or any other narcotic) so alters the system that various temporary commotions occur on abstinence, the duration of which varies in different people, but which can be cut short by a dose of alcohol, and often are thus curtailed.

The experience of prisons, of dipsomaniac institutions, of occasions when drink was unattainable, all show conclusively that the supposed necessity for drink is entirely mythical, and that all that is really required is a will (either one's own or another's) which can resist the cravings of a diseased appetite or the fancies of a morbid mind.

Others allege as a reason why they should not abstain, that alcohol is necessary in temporary weakness in order to regain strength, or to maintain it when it has been regained. Growing children sometimes become weak and easily tired; "children of a larger growth" have seasons of bodily or mental depression; they do not feel "up to the mark"; the usual routine of duty becomes wearisome. In such cases, if a doctor be consulted, he will nearly always recommend alcohol in some form or other. After a time the patient recovers, and though he has had medicine, and followed many other directions of the physician, he will put the greatest faith in the drink, and continue that portion of the prescription through many a subsequent rise and fall of the health barometer. Is there no proof here of the impossibility of total abstinence? Certainly not, for the experience of multitudes of teetotallers proves beyond question that all these states of depression can be got rid of without alcohol. "But," says one, "I suffer from a weak heart." This is a very vague complaint, and sometimes means that the heart, over-excited by flatulence or alcohol, thumps away too strongly and tumultuously;

the origin of the mischief may be in the stomach or the blood. But if the heart is really weak, and the circulation sluggish—if the digestion is imperfect, and the spirits depressed—the best remedies are cold water and exercise. If a healthy man wishes to develop his strength, and to improve his “wind” for athletic sports, he must diet himself reasonably and take plenty of exercise, and one important part of the regimen is total abstinence. This, no doubt, involves self-denial—true temperance. But our drinking friends do not want advice of this kind, they want to be taught how they can continue to indulge their palates, and commit all sorts of hygienic sins, and yet escape the consequences. Nature cannot be cheated thus, but, sooner or later, will exact payment to the uttermost farthing. To increase the strength of the heart, which is a hollow muscle, we must give it more work to do, increasing exercise as we are able to bear it. This, with plain and regular diet, fresh air, good ventilation, cold water outside and in, will cure every case not dependent on organic disease. It is a matter put beyond question by accumulated experience, that more work, more continuous work, with greater ease and comfort to the worker, and quicker recovery from fatigue, can be done without alcohol than with it.

To sum up, it is more reasonable to abstain from alcohol than to drink it:—

1. Because it is a narcotic drug which prevents the proper performance of the functions of the nervous system, weakens the will, warps the judgment, reduces the power of self-control over thoughts, words, and actions, and thus promotes moral evil.

2. Because it creates, in common with other narcotics, a craving or desire for itself, which, under unforeseen and unavoidable circumstances, may become irresistible.

3. Because its habitual use exposes the body to disease, leads to premature degeneration, and shortens life.

4. Because small (so-called moderate) doses have the same kind of action as large ones, and a greater effect than can be perceived at the time, especially by the unaided and alcohol-injured senses of the drinker.

5. Because alcohol hinders the due performance of work, is not able to take the place of food, and injures the body in proportion to the quantity taken.

6. Because it is capable of so altering the body by its habitual use as to seem necessary for the maintenance of ordinary health, thus giving rise to those fallacious sensations by which so many are deceived.

7. Because the assertion that alcohol is necessary for some constitutions, or under some circumstances, rests on no well-ascertained or incontrovertible facts or figures, but is a mere assertion, rendered more than doubtful by the same claim being made for other narcotics, and by the ignominious failure of false prophets of evil. Further, it is totally disproved by the experience of millions of total

abstainers, of all ages, of both sexes, and under every conceivable circumstance.

8. Because the greatest feats of skill, hard work, and endurance are performed, and performed more easily, by those who are habitual total abstainers, or who become so for a time for the very purpose of steadying their nerves, and increasing their strength.

9. Because the advice of Solomon the Wise\* and of the Apostle Peter†—*Nepsate*: do not drink wine or strong drink—agrees with the results of experience and the latest teachings of science, and, if followed, will prevent the lessening of temperance or self-control, will diminish vice, crime and misery, and render this world a happier and a holier place.

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## WHAT WE KNOW ABOUT ALCOHOL.

By NORMAN KERR, M.D., F.L.S., President, Society for the Study and Cure of Inebriety; Consulting Physician, Dalrymple Home for Inebriates.

THE great cause of abstinent temperance, which at first made little way, has, mainly owing to the clear and sound teaching of its earliest advocates, of recent years so rapidly advanced in public favour, that many sanguine abstainers are already chanting a pæan of triumph at the approaching final success of so glorious a reformation. To the sober eye of the scientific observer, the end, however, is not yet, nor is it within sight. A long and arduous struggle awaits us.

At this juncture it is not our opponents whom we have most to fear. Science, experience, and common sense have pretty conclusively established the claims of the practice of abstinence from all intoxicating drinks to the consideration and adoption of thoughtful, well-disposed human kind. Our weakness lies within our own ranks. Multitudes of converts who have been won over to abstinence by impassioned appeals to their feelings, regarding intemperance but as a moral evil to be remedied by enthusiasm, have contented themselves with a superficial knowledge of the subject, and have not thought it worth while to acquaint themselves with the facts relating to the physical aspect of this, the monster mischief of our day and generation. Not a few fervid but ill-informed converts, heedless or ignorant of the truth that alcohol is a potent narcotic, before the subtle power of which the finest intellects, the warmest hearts, the most unselfish spirits have gone down, have oracularly insisted that

\* Proverbs xxiii, 31, 32; and xxxi, 5, 6.

† 1 Peter v, 8.

only the badly-disposed, the evil loving, become sots; that, in the words of the poet,

"'Tis but the fool who loves excess; hast thou a drunken soul?  
Thy bane is in thy shallow skull, not in my silver bowl."

In the height of their ardour some have denounced alcohol as but an artificial production, in all proportions and in every environment essentially bad, as only evil and that continually, as a deadly destroyer in all quantities and circumstances, alike in health and disease. By such iconoclasts, our old favourite, refreshing, and healthful ginger-beer is condemned as a poisonous beverage. On the other hand, unacquaintance with the truth concerning alcohol has led to some extraordinary eccentricities of moral effort and of attempted legislation against intemperance. For example, in the land of lands where prohibition has been found to be the most effectual method of legislation, an influential temperance society has proposed a Bill providing for a high license (as if the wealth of the seller could change the nature of the article sold), and placing stricter limitations on the sale of spirits than on the sale of fermented wines and beers (as if intoxicating drinks were not all intoxicating).

What do we know about intoxicants? Let us interrogate science. Science is simply knowledge. She will tell us the exact truth, unbiassed by any considerations as to the kind of answer we would like to have from her.

We know from chemical science that all our inebriating liquors owe the favour with which they are regarded by the sons and daughters of men mainly to a certain active, powerful ingredient, called alcohol. This potent and essential constituent of our intoxicating liquids is a narcotic poison, which irritates and inflames almost every bodily organ; benumbs, dulls, paralyses our brain and nerve centres. We have no knowledge, we can have no knowledge (the conditions of proof being impossible), of the effect of very minute quantities of any deleterious substance on the human economy. We designate alcohol a poison, then, in the same manner as we so designate chloroform or ether. If they are poisons, so is it. If they are not, it is not. Alcohol is, moreover, a poison very similar in its action to both chloroform and ether.

We know, further, from chemical science, that, though there are many alcohols, the differences in their operation are exceedingly small, and are, especially in this country, practically unimportant. The alcohol of the oldest, richest, and rarest fermented wine, is as truly a poison as is the alcohol of the cheapest and commonest rum, whisky, gin, or brandy.

We know from physiology, that department of science the province of which is the elucidation of natural function, that in the healthy human system alcohol has no place. The masterpiece of the

Great Architect, man, made in His Divine image, stands before the universe

“A piece of perfect workmanship, nobly planned,”

in every respect fitted for his lofty mission on earth, in greater part composed of water, but with no drop of alcohol either in his body or in his brain. Alcohol, in other words, is not needed as an article of diet by the healthy.

It has been claimed that, in very small quantities, alcohol crenates the blood-corpuscles, lowers the vital heat, diminishes the excretion of carbonic dioxide, and in other ways interferes with natural function; but experiments which I have myself carried on, with in some instances opposing results, have taught me that all dogmatic conclusions as to the physiological effect of doses within a certain limit, must be regarded as incapable of demonstration.

When we observe the results of larger doses we note an unmistakable train of abnormal symptoms. We see that the tendency of intoxicating drink, in quantities a long way short of what is usually called “drunkenness”, and well within what is generally regarded as “moderate drinking”, is to vitiate the blood, retard the elimination of carbonic dioxide, irritate the stomach, harden the liver, soften the brain, overtax the heart, dull the senses, dim the intellect, confuse the thought, impair the judgment, and deaden the “still, small voice within”. The system is apt, too, to be robbed of a portion of that vital heat which is indispensable to health and comfort. By these and other physical degradations, such as alcoholic fatty degeneration of various organs and tissues, the frame is, on the one hand, more liable to be attacked by various diseases, and on the other is rendered less able to successfully withstand the brunt of, and survive the exhaustion consequent on, such attacks. Truly did the Æsculapian poet of health sing, more than a century ago—

“Wine unmix’d, and all  
The gluey floods that from the vex’d abyss  
Of fermentations spring; with spirit fraught,  
And furious with intoxicating fire;  
Retard concoction, and preserve unthaw’d  
Th’ embodied mass.”

Intoxicating drinks are so lethal that a hecatomb of victims—not a few of these men highly honoured in the Church, in the camp, in the State—are prematurely slain in our midst every year, killed by strong drink, of whom it may truly be said that they were rarely, if ever, known to have been “drunk” in the whole course of their lives. Drunkenness slays its thousands, intemperance its tens of thousands.

We know from the absolutely impartial and unprejudiced statistics of reliable insurance companies that there is some 25 per cent. less actual mortality in proportion to the expectancy among the abstaining than among the non-abstaining assured; and from

the records of benefit societies, that the ratio of disease bears much the same proportion in clubs composed of teetotalers as compared with clubs composed of drinkers.

Still more terrible is the knowledge that in numberless instances both pronounced "drunkenness" and intemperate living considerably short of this, are liable to stamp on the very being of the offspring, even before these are ushered into the world, an inherited proclivity to excess in strong drink. We know that alcoholic heredity is with us to-day an appalling fact. Immortal souls are launched upon the sea of life weighed down with the fetters of inherited alcoholism. Such handicapped competitors in the race for heaven can abstain and can drink to excess, but to drink in moderation is beyond their power.

We know that though alcohol is found in infinitesimal proportion under natural conditions, intoxicating beverages are not creations of the Deity. They are, like a house or a steamship, manufactured articles, designed by the skill and made by the hand of man, with this specific difference, that the dwelling and the vessel are made of God's good creatures, but intoxicating drink can be produced only by the destruction of His good creatures.

We do not know that alcohol is always and altogether injurious. In the arts it has its place; in therapeutics it is not without value. Though the experience of the most useful London Temperance Hospital, with a mortality of not more than 5 per cent., of other hospitals conducted on similar lines, and of a number of medical men, tends to show that intoxicants are very seldom required, even as a medicine, yet cases occur in which this class of drugs has rendered important service. There are few in the medical profession who prescribe less alcohol than I do, there is no one who has more persistently inculcated on his professional brethren the urgency of extreme caution and precision in its prescription, and there is no practitioner who is more desirous to avoid ordering it; yet loyalty to truth compels me to declare that I have had to treat cases in which, by the same evidence as I have had of the efficacy of other drugs, an alcoholic potion has proved the only useful agent.

We know that, even when useful, alcohol is so deceptive and perilous a remedy, it can safely be administered only with the most scrupulous care on skilful, experienced, and judicious advice.

Whatever value may be attached to alcohol as a medicinal agent affects in no degree the soundness of the foundation of the temperance movement, which is abstinence from intoxicating liquors as beverages. With the controversy as to the nature of the various wines mentioned in the Bible, the cause of temperance has no concern. Fallible human interpretation of the Sacred Volume is all that is herein at stake. Nor is the temperance reformation at all affected by the Communion wine question. It is the usefulness of the Christian Church which is involved in the sacramental use of intoxicating wine. All these are vexed questions, of which no solution can at

all invalidate the claims of abstinence as a rule of life on the philanthropist, the patriot, and the Christian.

The sum and substance of our knowledge is :—

1. The dietetic use of any intoxicating liquor is unnecessary.
2. Intoxicating drinks are dangerous articles of man's manufacture.
3. The practice of habitual abstinence from all intoxicating liquors would be greatly conducive to the health, comfort, happiness, and morality of mankind.

These ought to be cardinal articles of our temperance faith, that true faith which is based on accurate knowledge.

Armed with this knowledge, we can confidently appeal to every intelligent and right-minded person to adopt the safe, healthful, joyous habit of abstaining, in their own interest as well as for the sake of their weaker brethren and sisters who are unable to resist the dread fascination of strong drink. Armed with this knowledge, with boldness can we thunder at the doors of our Legislature with the demand of an awakened and indignant national conscience, that proper provision be made for the treatment of the diseased inebriate, poor as well as rich, and that the plague of intemperance may be stayed, the sobriety of the weak may be secured, the fair fame of our fatherland may be restored, by the prohibition of the common sale of those intoxicating fluids which are the most insidious and powerful disturbers of our nation's peace, the grossest defilers of our character as a people, the strongest obstacles to our country's progress, for

"Albion, the poison of the gods has drank,  
And felt the sting of monsters all her own."

Surgeon-Major PRINGLE: This is a question of *like* and *dislike*. If every one will face the question, "Do I *like* it or do I *not* like it?" *That* is where discussion will begin and that is where it will end.

Mr. J. H. RAPER detailed an incident which occurred at an auction in Surrey, where no strong drink was served, and asked Dr. Ridge what part of the brain of a man was affected by drink in such a manner as to make him see the value of a cow in so different a manner after drinking alcohol?

Dr. RIDGE: I may say that it is a progressive paralysis of the judgment. (Laughter.)

Mr. RAPER: Do you mean to say that they are getting tipsy?

Dr. RIDGE: Yes; and some of them regret it in the morning. (Laughter.)

The Rev. H. EDMUND LEGH, M.A.: I should not presume to address the audience, except that I have here some evidence which seems to come under the Health Section of this Congress. The National Temperance League's *Annual* for the last three years contains conclusive testimony to the longevity of total abstainers.

Thus in the year 1883 (*Annual* 1884), twenty-one deaths of temperance workers are recorded, the names given, and ages at death. They were as follows :—

<i>Age at Death.</i>	<i>Number of Deaths.</i>
Between 40 and 50	1
50 and 60	1
60 and 70	8
70 and 80	7
80 and 90	4
	<hr/>
	21

Thus, out of the twenty-one temperance workers who died, no less than eleven lived to over 70 years of age. In the following year, 1884, similar facts appear, as shown by the table annexed :—

<i>Age at Death.</i>	<i>Number of Deaths.</i>
Between 30 and 40	2
40 and 50	3
50 and 60	4
60 and 70	4
70 and 80	15
80 and 90	5
91	1
	<hr/>
	34

Here, again, out of thirty-four deaths of temperance workers, only thirteen occurred under the age of 70, while twenty-one persons lived to ages varying from 70 to 91. The third year, 1885 (as shown in the *Annual* for the current year), there were thirty deaths of temperance workers, with the following results :—

<i>Age at Death.</i>	<i>Number of Deaths.</i>
Between 40 and 50	1
50 and 60	2
60 and 70	9
70 and 80	7
80 and 90	9
90 and 100	2
	<hr/>
	30

Eighteen out of these thirty lived to upwards of 70 years of age, and two to over 90. One of these two died at the age of 94½ years. Putting the above figures together, we find that fifty temperance workers (out of a total of eighty-five) lived to upwards of 70 years of age, no less than twenty-one to upwards of 80, and three to upwards of 90 years. Long live the Temperance cause, and those who support it.

Mr. ARNOLD PYE-SMITH said he rose to propose a hearty vote of thanks to Dr. Ridge and Dr. Norman Kerr for their papers, and the

Chairman for the admirable way in which he had introduced the subject.

Mr. J. G. ALEXANDER, LL.B., seconded, and Dr. Ridge and Dr. Kerr responded.

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## GENERAL MEETING.

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THE Rev. J. M. Braithwaite, M.A., Vicar of Croydon, opened the meeting with prayer.

The BISHOP OF ROCHESTER (who presided) delivered the following address.

The opportuneness of this Congress is quite a distinct question from that of its practical importance. It is a busy month in which to convene busy men for the discussion of a subject which for many years past certainly has not been hid in a corner. Yet we may be well assured that the clearheaded leaders who are mainly responsible for our being here this evening can show good cause for what they have done. It is, moreover, quite possible that in the public mind at this moment there may be a certain sense of exhaustion about this matter of temperance.

Where there have been great tidal waves of enthusiasm, seizing and pushing a question, as have seized and pushed ours, reactions are inevitable—to be expected and prepared for—not to be dreaded, but to be used. There are always Athenians, who, for reasons of their own, are fatigued with hearing Aristides praised, in whatever shape he or his justice may for the time being be presented to them; and occasional disappointments or even failures are made more of than they deserve.

The practical importance of the subject is at least superficially apparent from the topics proposed to this Congress, touching, as confessedly they do, all those vital issues on which statesmen legislate, economists calculate, physicians prescribe, clergymen minister. By one line of demarcation, moreover, it is instantly and sharply divided from another great moral question, more vital, if possible, to the deepest springs of family and personal life, and about which in the last few months the English conscience has been keenly wounded and humbled. That is, however, a subject which only very few are competent to handle, which, unwisely handled, suggests and stimulates the very mischief it is desired to remedy, which will not, under any circumstances, bear public or frequent handling, and often is best treated with a discreet silence. Here at least those subtle dangers do not embarrass us; to expose is the only way to

heal. First, our subject touches health. A man is to a very great extent what his body makes him. We are all of us at the mercy of our organs, and our organs are at the mercy of our food. As to the vexed question of the dietetic value of alcohol, I have long ago despaired of definitely settling it for anyone beyond myself. Where physicians differ, we lay folk must hold our peace. Yet it is much to be desired that some exact conclusion should be arrived at, and I know no one to whom the country owes a greater debt of gratitude in the direction of scientific experiment than to Dr. Richardson.

With those who use alcohol simply because they like it, and irrespectively of the question whether it is good or bad for them, we are not at present concerned. But it is at least probable that many of those who use it chiefly because they think they require it, are seriously mistaken in thinking they require it, and that if they could but resolve, with steady, courageous perseverance, to try the experiment of discontinuing it, it might add to the usefulness as well as to the duration of their lives. Any one who wishes to discontinue it should give himself at least a fair trial by beginning his experiment in holiday time, and in fine bracing air. Hard work in the depressing atmosphere of a town ensures failure. One or even two disappointments do not of necessity imply a final defeat. The temporary depression of the nervous system, which inevitably misses the fillip of a habitual stimulant, must not be confounded with, ought carefully to be distinguished from, the physical necessity of a frame which on constitutional grounds claims, or seems to claim, alcohol in a certain quantity for the functions and processes of life. Time and science can alone settle the meaning of symptoms, which may even for months embarrass the most experienced of physicians, and yet finally resolve themselves, under proper conditions, into the discovery that total abstinence is the secret of a renewed life. Without dispute alcohol does not help the system to defy cold. At St. John's, Newfoundland, from the lips of one who had spent four winters at Labrador, I had testimony of this. Most distinctly the head works better without it; almost the most distinguished engineer officer living once told me himself that he could work his practical mathematics far better without alcohol than with it. This, too, let me add, that in cases of pneumonic, or intestinal, or bronchial disorder, the entire absence of all inflammatory symptoms gives great help to the physician, and ensures much safety to the patient. It is a wonderful protection to the system to be quite free from fever. It is late to begin total abstinence at fifty, but by no means too late; and I can only add, that were I really convinced—perhaps I am not likely to be—that I could live longer, or use the years in front of me more usefully and actively for others by returning to the use of alcohol, I should think that better work and more of it was of more importance to those whom I would serve than the insignificant example of a simple and retired life, and I should

return to what I have long since given up with no sense of forfeited consistency, but with a good conscience before man and God.

"Let every man be fully persuaded in his own mind."

Thrift, in immediate connection with temperance, is not, as it appears to me, half enough discussed, pressed, or promoted to the extent it deserves. I should like to see a Penny Savings' Bank connected as a matter of course with every Band of Hope or Parochial Temperance Association, for it is both wise and right to appeal to all the motives and instincts which actuate human conduct, and to make it plain that as a mere question of providence there are many far better ways of spending money than that of sending it down the throat. The Chancellor of the Exchequer, in his recent Budget speech, stated, that while in 1875, a very prosperous year, the amount deposited in the Post Office Savings' Bank amounted to sixty-seven millions, in 1885, an unprosperous year, the sums deposited amounted to ninety-four millions, to which three more millions, invested in other deposits, must be added. To put it in even a more striking way; in 1875, the sum deposited amounted to to £2 1s. 3d. per head: in 1885, it had increased to £2 13s. 6d. per head. He also added, by way of anticipating and defeating a plausible explanation of the recent fall of the revenue from excise as resulting chiefly from diminished earnings, that at the present time we are purchasing from abroad five times as much bacon and ham as we bought in 1870, twice as much spice, more sugar by 56 per cent., three times as much fruit, more than twice as many eggs. This is progress, but let us make it greater. On legislation, which is to be discussed on Saturday by persons very competent to discuss it, many of us may have something distinct and decided to say. We owe to the cause and to each other, the frank but respectful expression of our individual opinion. Kindly bear with me while I deliver mine. In every locomotive railway train, there is the driver and the brakesman, the one indispensable to progress, the other to safety. I place myself among the brakesmen. Legislation, if it is to last, must not be the spasmodic effort of a Parliament caught off its guard. Legislation, if it is to be useful, must in the case of a free and fairly educated people be so far in accord with the conscience and judgment of the great majority, that it will have the sufficient co-operation of those for whose advantage it is intended, who have the power of defeating it if they please. In three consecutive autumns I travelled about 10,000 miles in the United States, and had abundant opportunity of observing and discussing the temperance legislation of an eager, young, and virtuous people. My impression, confirmed considerably by my friends on the spot, not without a considerable sense of humour, was this: their liquor laws are immeasurably in advance of ours—with this important distinction. They break their laws, and we keep ours. It is an interesting and unsolved question how far a democratic

House of Commons will stir itself in the liquor question. For my own part I deprecate haste. Still there is much to do which need frighten no one. I should be thankful at once to see a Bill passed to prevent children under any circumstances entering a public house, whether to purchase or to fetch liquor. I should like to see public houses closed on Saturday nights at a much earlier hour than at present, though of course I would support total closing if it were pressed by sagacious men.

At Toronto, I had emphatic and highly educated testimony to the value of this law in that populous city. I should prefer to see the hours of liquor-selling on Sunday still further diminished before proceeding to apply for total closing, as some day soon I hope we shall. There ought also, I think, to be entrusted to Local Boards, the constitution of which I need not discuss here, the power of limiting the number of liquor licences for the houses placed under their jurisdiction.

But altogether and universally to forbid the sale of alcoholic liquors in an old country like this, even if a powerful majority desired it, I should consider to be a disastrous injustice which I would resist to the utmost of my power. It is right and reasonable and a Christian thing, that the sober and virtuous citizen, for the welfare of the community and for the protection of his weak and tempted neighbour, should be invited to have some limitation placed on his personal convenience and freedom of action in the purchase of intoxicating liquor. But altogether to deprive him of the power of purchasing it, would be in my opinion a measure of social tyranny from which public opinion, when once roused, would swiftly and fiercely react in a direction by no means favourable to the great cause for which we contend. It would also imply, to say the least, the impropriety of using, in temperance and moderation, an article which the expressions of Holy Scripture, the personal example of the Divine Founder of our Religion, the language of the Prayer Book in one of the holiest of her offices, and the constant practice of multitudes of excellent and godly men, sufficiently justify before the world.

My friends, we have a great task to do, which we must not make harder by attempting fragments of it immeasurably distant from us, nor by making it impracticable and even offensive to persons outside, whom we want to win, not to disgust. At Chicago the other day I heard from a great friend of the temperance cause there, that some of the more advanced were zealously discouraging the use of tea and coffee because of their stimulating effect. What would become of us poor folk if they had their way? We ought to be enthusiasts. We must not be fanatics. Well indeed I know and feel what we owe, what our great cause owes, to those whom some men, not we, however, might call fanatics, before whom I myself would gladly stand bareheaded for the grateful respect I feel for them—men who started and advocated the cause when no one listened to them except those who scornfully said of them, "These

men, which have turned the world upside down, have come hither also." Never shall I forget the characteristically brave words of Phillips Brooks, at quite the most impressive temperance meeting I ever yet attended, at Boston, in Massachusetts, when he paid all honour to the so-called fanatics whose intelligent and resolute zeal had earned for the cause its growing triumphs, and from whose hands the laurel crown was not to be pertly or easily plucked by boys who had entered into their labours. We have no reason to despair—every reason to be encouraged; with prudence, as a Pagan poet has told us, is the presence of divinity, and the time is coming when we shall want all our friends. We must go on—and each one take his share—confident of the goodness of our cause, relying constantly on the help of the grace of Almighty God, cheered by the prayers and thanks and salvation of myriads of human souls whom this effort is rescuing for time and eternity. And if I may be so bold as to conclude with asserting the great principles which should underlie our efforts, which will win our triumph, they are these—individual effort—personal example—Christian liberty—yet more, Christian sacrifice. May I not be thought too bold, if I conclude this paper with these sentences:—Persuasion is better than coercion; example is stronger than law; and the noblest use of liberty may be to surrender it for others.

The MAYOR OF CROYDON (Mr. Alderman Barrow): I am only called upon to propose a vote of thanks to the Bishop of Rochester for his able address. Advocated as the subject has been by this paper, it must be a very great help to the temperance cause in Croydon; and I am pleased to see that its effects will extend much beyond this building and this town, and that the country will have the benefit of hearing or reading the views which have been enunciated.

Dr. CARPENTER, J.P., seconded.

The BISHOP OF ROCHESTER, in reply, briefly referred to the late John Gough, who, he said, had finished his work of which the temperance advocates of to-day were feeling the benefit.

His lordship then left, and Dr. Richardson took the chair.

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## ARE ALCOHOLIC STIMULANTS NECESSARY IN TROPICAL CLIMATES FOR THE PROTECTION OR PRESERVATION OF THE HEALTH?

By SURGEON-MAJOR R. PRINGLE, M.D., late of the Sanitary  
Department H.M.'s Bengal Army.

My reason for selecting the above subject for a short paper before the Health Section of this Temperance Congress is because I have been frequently questioned, on my return to this country, on the

point under discussion, when, as a pledged teetotaller of upwards of ten years, I have been advocating total abstinence in India in the case of all going to that country. My invariable answer when questioned on the special point of *necessity* has been, there is *no necessity*, except when prescribed medicinally, for the taking of stimulants in any form in any part of India, with the object either of protecting or preserving the health. Under these two heads, therefore, I will discuss this question.

1st. The protection of the health. The chief dangers to which the constitution is exposed in tropical countries may be summed up under two heads, viz., those due to exposure to the sun, and exposure to malaria.

All who have seen the effects on those who have suffered from what is termed sun-stroke, of even the smallest quantity of stimulants, when compared with the force of the solar exposure, can vouch for the fact, that an amount of stimulants, which was quite incapable of producing *any effect whatever* under ordinary circumstances, have been frequently known to produce a condition of intoxication which led to a court martial, and dismissal from the service, the reason being that the effect of stimulants on the circulation in these cases was such that intoxication was *rapidly produced*, while in some cases even a small quantity of stimulants, when accompanied with exposure to a high solar temperature, was rapidly followed by fatal results.

As regards danger to health in the case of exposure to malarial influences, the mode of action is slightly different. Alcoholic stimulants in tropical malarial countries too often produce a certain extent of biliary derangement, which not unfrequently ushers in malarial fever. Some medical officers consider alcohol in the form of beer, wine, or spirits favours digestion, and thus really prevents the biliary derangement due to some disturbance in the process of digestion. It is hard for one who has had much experience of tropical diseases to account for this line of treatment, but that it is both *believed in* and *taught* is clear. There is a something, in even the moderate use of stimulants in tropical climates, which, in my opinion, should lead us to view its non-necessity either as a protector or preserver of the health, as a *real blessing*. Let it be once established that stimulants *are necessary* for either of these objects, then we are face to face with an enemy, which has been well and truly described by a royal prince, as the only enemy England has to fear.

Let me shortly draw attention to the truly dangerous character of this enemy in tropical countries, and point out the insidious mode of its attack. Nothing seems at first more easy of attainment than the desire to remain a strictly moderate drinker, but such, in India at least, is a very difficult condition to maintain.

Stimulants in tropical climates, when taken as aids to digestion, are eminently deceptive in their action; in my opinion it is the fluid in which they are contained that produces the benefit, if any, with

which they are credited, by acting as a means of diluting the gastric juices, and thus admitting of the solids being subjected to more universal solvent action. Under the head, therefore, of digestive aid, alcohol must stand on some other, or specific bases, of which I am ignorant. As regards the protection of health in tropical countries, I entirely fail to see how alcohol can possibly act; the tendency it exhibits of producing biliary derangement, in a country where this derangement is, more or less, at the foundation of nearly every tropical disease, appears to me like arguing from not only a doubtful, but, till I can see clear evidence to the contrary, a false basis.

I now come to the subject of preservation of health. What beneficial effect has alcohol under this head?

The arguments I have advanced against its necessity as a protector of health in tropical climates are equally applicable as a preserver of health. Tropical climates may, for the practical purposes of this paper, be divided into two, viz.: 1st, the moist and cool climate of the sea-coast, or that near the mouth of great rivers, which carry in suspension vast quantities of alluvial deposit, which produce swamps or lagoons, the very home of malarial fever, and dysentery of the most fatal type; and, 2nd, the dry and hot climate of the interior.

The effect of the cool, moist climate of the Bay of Bengal on the European constitution is a very remarkable one, and I can only describe it as enervating to a degree it is difficult to realize, and if this enervation is combated by stimulants, the result too frequently is a very sad one; and perhaps nothing exhibits more clearly the great difficulty of maintaining a moderate indulgence in alcoholic stimulants, because the excitement not only wears off quickly, but requires an increasing amount of stimulation to maintain it at a point which will overcome this terrible enervation. I was enabled to overcome it by active exercise, and while friends indulged in and suffered from these cooling but enervating sea breezes, I enjoyed them by active exercise on horseback. Now, to attempt to overcome this enervation by stimulants is clearly a very dangerous proceeding, and the natural question therefore is, how is it to be overcome? The only way to overcome this enervation is to resist it, and by physical exertion produce that sleep and rest which is truly refreshing and strengthening; and which, speaking from the personal experience of four years, will alone enable a European to overcome the enervating effects of this "lotus-eating" climate.

If alcoholic stimulants are thus not necessary in a healthy condition of the body, either to protect or preserve it in this state, are they necessary or useful in the treatment of tropical diseases? Here I feel lies a very important point, and one which, for its own credit, the medical profession should boldly face. Speaking generally, except in the case of total abstainers, I consider the cases are very few in which stimulants, even in the convalescence from debilitating tropical diseases, are likely to prove beneficial.

I suffered, while in medical charge of the Agra Central Prison, from an attack of the then prevailing fatal jail fever. While recovering from this fever, I was ordered stimulants, but, patient though I was, I felt they were clearly counter-indicated by the state of my pulse. I had a good constitution, and had taken care of it, and felt it could pull me through without stimulants. The medical officers, with great reluctance, agreed to my request; but when I daily improved they afterwards admitted that I was right.

On the other hand, when absolutely necessary, and not counter-indicated by the state of the pulse and previous habits, in the case of a very moderate drinker, or a total abstainer, stimulants in the form of the best brandy in small doses are most beneficial in the irritable state of the stomach, and intense debility of some tropical diseases.

In short, I would use stimulants in the treatment of tropical diseases just as I would use opium, but neither, when they are counter-indicated, as in my opinion is the case in cholera.

In this disease, when fully developed, opium as a narcotic too often produces the sleep that knows no waking; and alcoholic stimulants on the recovery after collapse, too often ushers in what is called the fever of reaction, under which many die.

In placing these opinions on record, I would desire to state that they are the result of thirty years' experience in India in, I may say, as great a variety of tropical climates as falls to the lot of most medical officers of that length of service.

After this varied and extensive observation, I would unhesitatingly record my answer to the question with which this paper is headed in the negative.

The constitution of the ordinary inhabitant of the British Isles with care, and the absence of alcoholic stimulants, is capable of successfully overcoming difficulties in the way of climate and exertion, which none but those who have either proved it in their own persons, or witnessed it in that of others, can form any idea of.

Dr. NORMAN KERR: It is a special pleasure that I have for a few minutes to interpose between the great speaker of the evening, to propose a resolution of thanks to Dr. Pringle. I cannot say that I have had as much experience as he has in tropical climates, but I remember the country across the water, where I used to go to sleep in the sun at 103°, when I was a much younger man. Nevertheless, I found in those days that there was a great danger in anyone having anything to do with alcohol in any quantity whatever. As regards, for instance, the question of sunstroke. In all the cases of sunstroke in a very warm climate, I have never known a case of a person who had not for some years before been having some intoxicating liquor. Just as it occurs in cold climates; I have never seen a soldier or anyone frozen to death who had not, just before he had gone out, taken a small portion of intoxicating liquor. It is

impossible to take intoxicating liquors without adding to the risk of bringing both these diseases on. At a review recently, I came across a few men who had fallen out from sunstroke. There was not a teetotaller amongst them. But that whole day there was not a soldier who was a teetotaller who fell out of the ranks. With reference to cholera, I know the effect of alcohol in that complaint. I had an attack myself, but I have never seen a case yet where alcohol was necessary. If I had cholera to-morrow I should prefer to be left alone by the doctors and nurse, if only I could have cold water. At the same time I have seen cases where hot water was of very great value. As to the general question, there is this radical difference between milk, and tea, and coffee, and oatmeal porridge, and roast beef, and everything else of the kind on the one hand, and alcoholic drinks on the other. All these are wholesome and nourishing articles. Of course, you can take too much milk, or of these other things. But if you take any kind of intoxicating liquor, whether the weakest claret or the most *recherché* wine, the fact remains that you cannot take it without a certain risk, and the risk is that having been taken, it may engender an appetite for more. None of the intoxicating liquors are wholesome, but are perilous and injurious. Fermented wine is a mocker, as you, Mr. Chairman and all medical men have shown; and it is because intoxicating liquor is a mocker that the whole question of difficulty in this case arises. If it did not mock the Christian man, if it did not mock the legislator, and mock men of thought, who were of the highest reputation for intelligence, they would see the truth as we see it now, and would altogether avoid the use of this dangerous and injurious article. I won't say one word about the sinfulness of moderate drinking, though I never knew what that was, for in any appreciable quantity of any intoxicating liquor there lurks a danger which mocks the fool alike with the wisest of mankind. Who are we as servants of Christ that we should say, "Are thy servants dogs that we should do this thing and live?" In the Church, in the State, and in every rank and profession of our community, as well as amongst labouring classes, we find most terrible wrecks,—men who fell because they were no match for this most terrible of all the enemies of our country. Let us with all earnestness pray to Almighty God that the influence of this Congress and of all associated friends of temperance may be that our Church may be purified from this great cause of disturbance, that the State may be purified from this greatest cause of social disorder, and that the world may be free from this greatest enemy of the moral, physical, and spiritual progress of men.

Surgeon-Major POOLE: I am rather taken aback in being asked to second this vote of thanks. One year before I went out to the tropics as a beardless youth, not knowing anything of this great subject of alcohol, I was told that the use of stimulants was decidedly necessary, and that a man could not get on without them.

I went to India in 1855, fairly impressed with that view. I treated my patients accordingly, and the consequence was that a great many of our patients died partly intoxicated. I confess this with a great deal of shame, but the fault was not mine, because I had been brought up in that school where I had been taught that the use of stimulants was necessary, especially in a malarious climate. But you in 1886 have no excuse for not knowing something of this subject. When you are called upon to promote the use in any way of intoxicating liquors, think of the words that have fallen from experienced men in the army and navy, and one of the greatest physiologists of the day. Think of the words, and say, "I am responsible for what I have heard to-day."

Dr. B. W. RICHARDSON, F.R.S.: Ladies and Gentlemen,—Universal error is practical truth; and men and nations and the whole world sometimes get into universal errors, and are inculcating error as practical truth. That has been the case in regard to the use of alcohol. We had a very striking instance of this some days ago in the accident which occurred in a northern town. There, the possessor of some wine-stores met with what was called a misfortune. A huge vat of port wine gave way, and the wine went streaming through the gutters. The people feasted upon it, and at last many went away completely intoxicated. There was great lamentation and mourning and woe over that event, and the people who lost the liquor were generally more commiserated than those who went away intoxicated, because we have got into an entirely false position with regard to this question of alcohol. It is the duty of us who are engaged in the temperance cause to break through the universal error, and to show that the practical truth established upon it must be abolished. There is something in the incident at Leith which is extremely interesting to us from two or three points of view. This way of taking wine was possibly the original way. In some past age of the world, in some semi-tropical clime, wine was found, and the natives took it, thinking it was something very different from water, since it gave them a kind of temporary happiness, from which sprang the idea that it was a good thing. Then they began to think how it came into the place where they found it. Then they began to make it and to disseminate it through a perfectly sober world,—after the true animal sentiment, although it was a something which perverted their strength, their intellect, their nature. This same lesson has a political bearing too. We have known, in great riots and disturbances, how men have become intoxicated in the same manner. During the Gordon Riots, for instance—which Dickens so well described—people became intoxicated from the wine that flowed out into the streets; and in the beginning of the French Revolution there was something of the same kind; and when we read of other rebellions we find that, if not taken from the gutters, wine has been taken from the store-houses, and that many sources

of crime have sprung from the considerations that have influenced men who have long been over their wine-cups. That universal error is practical truth is declared once again in another lesson, viz., that we have become accustomed, by a variety of circumstances bearing on the question of the use of this thing, to believe that wine confers benefits; that something useful is conferred upon mankind by the taking of this strong drink. What proof have we that people in these refined days should think so? What do we find concerning this action at Leith in the public prints? One writer dwells upon the deliciousness of this wine; it was "food for the hungry, health for the sickly, and stamina for the weak." Here again we see that universal error is practical truth. What about this wine, which is called so good a drink; is it true that it is "health for the sickly"? Everybody knows that one disease—gout—has nearly disappeared in our days because this health-giving agent, port wine, has been largely removed. In my young days gout was one of the real sources of medical income. Medical men then could look through their books and say, "We gain so much in the course of a year by the number of people we treat for gout. We could sell our practice with this as a certain provision." But gout has gone out largely of late years, and when I look at the cause of that disease, we see it has diminished because the use of port wine has gone out. It would be a bad thing for the community if this wine were introduced again; while it would be a good thing for the doctors. But is port wine "stamina to the victim of over-work and want of food"? There can be nothing more contrary to fact. In that so-called stamina there are 17 parts in a hundred of alcohol, generally branded up to 25. Say that it contains 25 parts of alcohol, then it contains, as remainder, 75 parts of water. There is some sugar, some little acid, and some very minute quantity of an ethereal substance. If there is stamina in that, where is it? Three parts are water, and water is a very good thing. The quantity of sugar is represented by what you would put into your tea. The quantity of ethereal matter is of no moment whatever. Is the small proportion of alcohol that is present stamina? Will that support the victim of over-work or want of food? No! We want something that will give the brain substance—muscular substance; something that will build us up altogether, warm us, make us naturally useful and working men. If I take this alcohol out of the wine and test its virtues, I find it will not give one pennyweight of muscle, one particle of brain or tissue. If I try whether it makes me warm, I find it makes me cold. "It gives lightness of heart", says the writer about the Leith accident. Well! there is, in the quickening of the circulation through the brain, something that feels for the moment like exhilaration and pleasure, but at what cost is it obtained? There is nothing so costly. All those in past days who suffered from the diseases produced by port wine were the most wretched people in the world. If we

read the history of our country in the three-bottle period, we find the most despairing conditions, the most frequent representation of suicide, of early death, depression of mind, and insanity. We find all these evils more aggravated than in any other period of our national history. The whole argument on the use of wine, and this particular wine, breaks down. If we go to nature herself for information, we must either say that nature has made no provision for us at all, or that she has made wise provision for us. If nature had intended that alcohol should be a good agent for keeping out the cold—if it be actually true that alcohol warms the body—then all those experiments which I and others have made to prove that this agent chills the body are in error, and what guide is nature? The Esquimaux live fairly long lives, but they do not find alcohol, unless it is brought to them. If it was necessary for them, as they cannot get it they would not live at all. But nature does not present it to man, nor to the inferior animals. All the vast field of nature apart from man lives without it. All the animals and millions of men live without any help of alcohol at all. Nature gives the food that is necessary and the drink that is necessary. She pours down from the hills and clouds that which man should drink—water. When universal error has become practical truth, there are endless difficulties to be overcome. No food produces craving in a man like that which alcohol produces. The common people (raising their hands to their mouths), when a man has gone wrong from strong drink, say, "He did this too often." We know perfectly well they do not refer to the drinking of milk or water, but that they mean alcohol. They convey to us the truth, that this thing which so masters a man was conveyed to the man too often. We have many great difficulties in removing this error. There are at least four populations in our midst; one just taking a little wine in the day and doing business; another taking a little wine in the day and depending upon it; a third revelling in it; and a final class of dead-alive drunkards—dead to the world, unless somebody takes care of them. These have all been reduced to their respective conditions by cravings excited by alcohol. Those who are simply "moderate" drinkers, belonging to one of these four populations, tell you that they feel the desire from feebleness. Many people tell me every week that they have a feebleness of body or mind if they do not obey the craving. But I can tell you that the experience of physiological thinkers and physicians is, that the feebleness is the indication that the use of the agent should be given up,—that it is due to the agent itself, and not to anything inherent in the person himself. To craving for alcohol there is added a kind of moral fear—a fear that somebody will make an observation unless one does as others do. Over and over again we hear people expressing that, although they would like to give up their drink, they dare not, because there is danger in completely and instantly

giving up the habit. This is only a difficulty to be got over by teaching the facts. Our prisons give the best illustration of this. There, people in all stages of drink are taken, and are immediately made abstainers. Do they suffer? It has come out as clearly as possible that not a single difficulty in regard to health has followed the sudden and absolute withdrawal of strong drink. Dr. Bucke, superintendent of a large government asylum in London, Ontario, came into my study this morning. He became convinced of the truth of our views of temperance, and four years ago he made a grand experiment in that institution of withdrawing all kinds of alcoholic drinks. He reports that he has seen no danger, and that the change had been a reformation from beginning to end. He told me of advantages in various ways; in the management of the asylum, in the health of the patients, and in the reduced mortality. The Bishop has related his experience in regard to work, and what can be done with and without alcoholic stimulants. He said what work could be done in his own case. He could do more work without stimulant than with it. That is the experience of all people who have faithfully and completely tried the experiment. When men have arrived at the point that they will cease to feed the alcoholic constitution altogether, then comes the time for trial of strength; and all men who have resolution to make the trial, say that the work they then can do is greater in quantity, is more methodical in character, is more useful in object and intention and end. I know that this is the experience which I have felt; and I am sure that I am more capable of work at this time than I was fifteen years ago, when I took wine; and the reason is that the action of the body is freer; work is performed with greater steadiness; there are none of the up and down movements which come from alcohol. I want, in conclusion, to supplement the Bishop's words by saying that all the evidence is in favour of longevity, as well as of increased work, from abstinence. If we look through the annals of persons who have been abstainers and workers at the same time, longevity has always gone on with this staid condition of life, because, if we put the body out of order every day, how can we expect that it will live as long as it ought? But I differ a little from the Bishop on one point. I do not differ from him on the question of liberty; I would not be second to him in my declaration of everybody's liberty. There can be no great advance in any nation without entire liberty. We cannot remove universal error without liberty. I would give every person liberty, if they like, to buy alcohol as they would opium or chloroform, *but I would not proffer it to them.* I would not put it out at every street-corner. I would not put a premium upon the taking of it in that way. That is not to encourage the liberty of the subject, but the liberty of the abject. (Hear, hear.) I cannot conceive that any man will say that we are infringing any liberty if we

say, take strong drink, if you will, but do not be tempted to take so mischievous a thing while you are ignorant of its action upon you. It should be our political creed to stop the out-door selling of an enemy which is so deadly ; to spread knowledge, to teach the young from their first beginning the danger that lurks in this strong drink ; to teach the adults ; to win persons of all ages from drink by every reasonable kind of recreation ; and to impress on all that they have a duty in regard to this subject, by the example which they set when they themselves are entirely freed from the universal error by which the practised evil is sustained.

Mr. J. H. RAPER : If the temperance reformers of the country were advocating anything that was likely to be fatal to the health of the people, that would necessitate all wise people repudiating it. To-day we have had six medical gentlemen giving us their opinions, and I am about to ask you to approve of a general proposition coming out of their evidence. I assure you I speak honestly words of truth and soberness when I say we should have had a cheap trip to see these doctors on the temperance platform forty years ago. I could not have listened to the Bishop of Rochester without putting a query opposite some of his remarks, and I should have had something to say if the Chairman had not saved me the trouble. I do not like people to say much about the Americans not keeping their laws. I was at the Conference at Prince's Hall, and I was obliged to say that if a Canadian citizen could get drunk in Toronto he would have to condescend to practices which no respectable citizen would condescend to. The general current of legislation in Europe, Canada, and America is to give power to the people to say in their own localities how many liquor shops they want. If there be a locality which says they do not want any, then no power on earth should have authority to force them upon them.

Mr. Raper then moved the following resolution :—"That total abstinence is in harmony with true physical laws, is beneficial to health, and should be adopted by all classes of society."

Rev. H. EDMUND LEGH (Church of England Temperance Society) said : A leading eminent physician was dying, and his friends were gathered around him to know who should be his successor, but he surprised them by saying that the first should be Dr. Diet, the second Dr. Exercise, and the third Dr. Water. If we believe, and we *do* believe, that total abstinence from this strong drink is in harmony with the true laws of health, surely we should do without it, and all classes of society should do so too.

Major EVERED POOLE : I have to propose a vote of thanks to the Chairman, and I would ask you to study the writings and speeches of that great scientific man. I pray that God himself will stir the hearts of men and women in our land that they may not persist in the indulgence of that which we know to be the ruin of so many.

Rev. A. S. VALPY (Rector of Guildford) seconded the vote of thanks.

The resolution was then unanimously adopted.

Dr. RICHARDSON, in reply, said: I never remember in my life to have been in Croydon with greater pleasure than to-night. I am sure the Congress will be attended with the greatest success, and that your town will gain in honour by the importance it attaches to this great reformation of temperance.

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## MEETING OF DELEGATES.

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THIS Meeting was devoted to the reading of delegates' reports upon the work and progress of their respective societies.

The proceedings having been opened with prayer by the Rev. H. E. Trimmer,

Mr. W. I. PALMER, of Reading, who presided, said: Although a great deal may be done in a systematic way, yet it has appeared to me that the continued, dogged, every-day determination on the part of temperance people in Croydon to fight against the enemy of strong drink, had not been kept up in days gone by to the same extent as it has in other places. I was glad, therefore, when I heard of this Congress, and I hoped it would stimulate, more than anything has done in the past, my friends at Croydon, who are temperance workers, to unite in every possible way to decrease the evils which must exist in Croydon, as everywhere else where drinking habits are to be found. Some of us in Reading have given our lives, outside our ordinary business, to lessen, to the greatest possible extent, the evils existing in our town in connection with drink. I am glad to think we have succeeded beyond our most sanguine expectations, not only in reducing the evils resulting from drink, but in getting a large part of our town, not only to be favourable to our cause, but, by their own personal practice, to show that they agree with our principles, and carry them out in their own daily life. Going through many of the streets I could point to many tradesmen who have taken leading positions in our town who are total abstainers, who in one way or another are actually working in our cause; and that selection would go through all sections of our people, from the highest to the lowest. I do not think we are wrong in saying that out of our population of 45,000 one-third are teetotallers. Of course, that includes children. Though we have 30,000 against us, yet the influence of these 15,000 teetotallers is felt throughout the whole of society, and I think I may say that for the last twelve months, although I have been frequently about our town, and late at night, I have not seen a drunken man or woman in our streets. I do not say that we have no drunkards, but, taking the population altogether, it shows we have very much changed from what we used to be some

years ago, and that is shown by the actual results of drink brought before the magistrates. Of course, the number of persons who are brought up by the police before the magistrates is only a kind of outside indication of the drinking done by the outside public. In 1872, when our population was about 12,000 less than it is to-day, the number of cases brought before the magistrates in a year was 182—not a very large number *then*. Last year, when our population had increased by 12,000, the number of cases brought before the magistrates in the whole year was only 49; so that we went from 182 to 49—less than one a week for the whole year. It is true, the police do not bring cases before the magistrates unless they are not only drunk, but *helplessly* drunk. That was the case in 1872 as well as now, and therefore the fact of our dropping down from 182 to 49, with an increase of population, is an indication that the temperance people of Reading have done something in decreasing the drinking habits of the people. To-day, if a man gets drunk, he has a very rough time of it among his fellows. I feel that what we have done in Reading ought to be, and might be, done in other places if the same continuous agency were carried out. I do not believe so much in large meetings. The Bishop of London, I notice, wherever he speaks, goes on that line—personal influence: what we can each do in the temperance question. I am glad the Bishop of London takes up that line of argument so strongly, and thinks that the success of this effort depends upon the determination of the whole body of our teetotallers to do the work, and not to leave it to others. I will give one illustration to show what can be done by one individual. There is a gentleman on the committee of the Gospel Temperance Work at Hoxton who was induced to sign the pledge at a tent meeting at Hampstead. He went home and got all his family to become teetotallers, and put a notice up in the window that the pledge might be signed in that house, and through his exertions and those of his family he succeeded in getting 12,000 pledges in three years! (Applause.) That is a grand illustration of what *one* family can do.

Want of sufficient space precludes the reports which were read being printed, but the following is a list of them:—

<i>Society.</i>	<i>Reader.</i>
Congregational Total Abstinence Association	Rev. G. M. Murphy, <i>Hon. Sec.</i>
Hoxton Hall Blue Ribbon Mission	Mr. John T. Rae, <i>Gen. Sec.</i>
Surrey Committee of the Church of England Temperance Society	Rev. G. H. Purdue, M.A.
Church of England Temperance Society. Branches in West Surrey Division of the Diocese of Winchester	Rev. H. Edmund Legh, M.A.
Beckenham Temperance Society	Mr. William Atkinson.
Independent Order of Rechabites. Dorset and Southern Counties Temperance Union	Dr. A. J. W. Crespi.

<i>Society.</i>		<i>Reader.</i>
Brighton Temperance Society ...	...	Mr. Robert A. Penney.
Sunday Closing Association ...	...	Mr. Conway Stidstone.
London, Brighton, and South Coast Rail- way Total Abstinence League	}	Mr. J. G. Alexander, LL.B., for Mr. W. F. Pollott.
Croydon Branch of the British Women's Temperance Association	}	Mr. G. T. Crosfield, for Mrs. Miller, <i>Hon. Sec.</i>
Church of England Temperance Society. "Welcome Hall" Mission, Croydon	}	Rev. H. E. Trimmer, M.A.
Church of England Temperance Society. "Pitlake" Mission, Croydon	}	Rev. G. A. Lewis, M.A.
Croydon Blue Ribbon Gospel Temper- ance Union	}	Mr. J. G. Alexander, LL.B.

Some useful hints and information were elicited, which, it is hoped, will be helpful to the delegates who were present, in their future work.

The meeting was concluded with prayer by the Rev. H. Edmund Legh, M.A.

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## RELIGIOUS SECTION.

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### ADDRESS OF THE PRESIDENT T,

REV. J. M. BRAITHWAITE, M.A.

THE REV. JAMES SMITH having offered the opening prayer,—

The Rev. J. M. BRAITHWAITE, M.A., said: I have been called upon, at what may be styled the last moment, to occupy the place this afternoon of the Bishop of London. Under the circumstances, I must ask your great indulgence, because, whereas I should have wished to write a very careful paper for such an occasion as this, I have been unable to prepare even satisfactory notes. Now, I presume, we ought to approach the subject to-day on very much the same lines as we approached it yesterday. Just as we then inquired what medical science had to tell us on this question—of how health is affected by temperance or intemperance—now we have to inquire what revealed *religion* has to tell us with reference to the use or disuse of strong drink, as to the influence of temperance or intemperance upon the personal religion of the individual. We have at the outset to consider what we mean by religion. Religion may be said to mean all that concerns man's proper fulfilment of all his relations to God and to his neighbour. These relations are fulfilled or broken in the *body*. They have, therefore, to do with the condition of the body, and are, to a great extent, dependent upon it. From this point of view I consider that the Religious Section of our Temperance Congress, to a certain extent, includes all the other sections; for the preservation of a man's health is something that he owes to God as a part of his duty, just as the fulfilment of his social and commercial relations is a part of his duty to God and to his neighbour, as also is the fulfilment of his political relations. People very often forget, in speaking of religion, that it concerns the body as well as the soul. The soul is the man—the man as he stands out amongst his fellows; and our Saviour died upon the Cross not merely to save the soul, but to save the *whole* man. So intimate is the connection between what we define as body and soul, that no physiologists can possibly explain to us where the body ends and the soul begins.

They are intimately bound up together. The body without the soul is dead; and, as far as we know, the soul has no capacity for active exercise or employment in God's service without the body, either in its present state or in its raised and spiritualised state which we hope to arrive at on the Resurrection Day. We have in the body the elements that go to constitute the fruitful seed, a seed which shall bear fruit to the glory of God, and which shall hereafter give forth, if it is properly cultivated, a spiritualised and glorified body. We may, perhaps, compare the body of a man to what I believe scientific men call the perisperm of a seed, and the soul of the man to the sperm. The body contains the germ of the immortal and spiritual body. Thus it is that St. Paul tells us so emphatically, that "those who sow to the flesh shall of the flesh reap corruption". They shall injure the sperm-seed, they shall debase the germ of the spiritual body, and they shall reap nothing but corruption and darkness; whereas, on the other hand, "those who sow to the spirit", who bring the body under, who seek to cultivate their spiritual nature, "shall of the spirit reap life everlasting." Therefore, we are taught not to endanger the body by trifling with the indulgence in any sin, such as drunkenness or uncleanness, because "no drunkard nor unclean person shall inherit the kingdom of God." I want to start this afternoon with the idea that this is a distinctly religious question—that our bodies as well as our spirits are the Lord's; and if we be true Christians or religious men in any sense of the term, we must not only exercise our soul in devotion towards God, but we must, as St. Paul says, "render our body as a living sacrifice unto God, which is our reasonable service." With this brief preface, I want to point out how our individuality is affected by drink, by showing what revealed religion has said with regard to its use. I believe, unhesitatingly, that throughout Holy Scripture a certain liberty is given to us in this matter,—liberty to use what is sometimes termed *wine*, and sometimes *strong drink*. On the other hand, I want you to bear in mind—and this is a point that we sometimes neglect—that Holy Scripture, while allowing a certain liberty in this matter, is full of *warnings* of all kinds against the abuse or misuse of this particular agent. The very reason we are holding the Congress is, that while we have taken the liberty, we have too often turned it into licence, and utterly disregarded the warnings. And, first of all, I should like you to notice that strong drink is said to have its dangers in connection with all

classes. No class of persons is excluded from the warnings that are given. Kings, prophets, priests, and people are alike warned that if they misuse this agent they will bring upon themselves misery. Not only so, but although we are not told that intemperance is the *only* sin that we can commit, yet we are most distinctly taught in Holy Scripture that it possesses this peculiarity over other sins, that it paves the way for the commission of almost every other kind of sin, and makes the commission of every kind of sin far easier than it would otherwise be. I want to give chapter and verse for all I have to say. In the Bible we are told that one of the sins that result from the sin of drinking is forgetfulness of God. Isaiah says: "Woe unto them that rise up early in the morning that they may follow strong drink, that continue unto night until wine inflame them. The harp and the viol, the tabret and the pipe, are in their feasts; but they regard not the work of the Lord, neither consider the operations of His hands." Another result of strong drink is the sin of pride and presumption. Why did the fearful judgment fall upon Nadab and Abihu in the wilderness, when they were cut off by the visitation of God? Because their hearts were lifted up by indulgence in strong drink. And they presumed to offer strange incense before God, in defiance of His expressed command. Belshazzar also affords an instance of the sin of pride and presumption, induced by strong drink, when he sent for the vessels that his father had taken from the temple in Jerusalem. Then, again, this indulgence is said to dispose man's heart to deceit and lying,—sins which are an abomination to God. The judgments of kings, prophets, and priests are all said to be affected through their indulgence in strong drink. Then covetousness is traced to the too free use of wine. Habakkuk says: "Because he transgresseth by wine, he is a proud man, neither keepeth at home; who enlargeth his desires as hell, and is as death, and cannot be satisfied." And on the other hand, this indulgence is said to produce wastefulness and improvidence. "Be not among wine-bibbers", writes Solomon, "for the glutton and the drunkard shall come to poverty, and drowsiness shall cover a man with rags." Indulgence in strong drink is also said to lead to incontinence and uncleanness. Solomon says to the tippler: "Thine eyes shall look upon strange women." And yet once more we are warned by Holy Scripture that the man who gives way to free indulgence in strong drink is deliberately selling himself to a bondage from which it is impossible for him to extri-

cate himself. He is really suffering sin to bear rule in his mortal body. What more adequate description could we have of many persons who take much strong drink, than that which is given us in Proverbs xxiii, 34, 35? All the while their barks are struggling on to destruction, instead of making for the haven where they should be. We are most distinctly *warned* in the Word of God that by trifling with this agent we are bringing ourselves into temptation to pride, to forgetfulness of God, to deceit and lying, to covetousness, to wastefulness and improvidence, to incontinence and uncleanness, to slavery of the spirit to the flesh. I do not think we want a heavier indictment than this, yet some people say the warnings in Holy Scripture are very few indeed. But not only are most of the sins of life induced by indulgence in strong drink, there is also no time of life when we are free from these temptations. Drink is specially spoken of as a sin which will darken the souls of many at the time of the second advent of our Lord and Saviour, Jesus Christ. If we look at the matter in this way; if we remember, to start with, the intimate connection between the soul and the body; if we remember, too, the warnings of Scripture, we shall see how much need there is for us to enter upon this temperance work from a *religious* point of view. Do let us enter upon it in that spirit which is perpetually set before us in Holy Scripture, especially in the Gospel of our Lord and Saviour Jesus Christ—not in the spirit of censoriousness; not in a spirit prepared to judge every one who does not follow the exact practice that we may follow; but in a spirit of humility before God, and of love, and forbearance, and self-sacrifice on behalf of our fellow-men. (Applause.)

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### THE NEED AND NATURE OF RESCUE WORK.

By the Rev. J. W. HORSLEY, M.A. (Oxon.), late and last Chaplain of H.M. Prison, Clerkenwell.

ANY honest striving against evil, whether that evil be found affecting or infecting body, mind, or soul, is not merely Christ-like work, but the continuation as well as the application of the work of Christ. The help that is done on earth, He doeth it Himself, and whether we do or suffer in the cause of righteousness, soberness, and godliness, it is either filling up on our part that which is lacking of the afflictions of Christ for His body's sake, which is the Church,

or it is to carry on what Jesus began both to do and to teach before His ascension.

There is, therefore, no department of temperance work, whether in the prevention or the cure of the special evil it combats, which cannot claim this highest dignity of purpose. Some are called to one kind of effort, some to another; and so long as in all worketh the one and the same Spirit, dividing to each one severally even as He will, we care not that there are diversities of workings. The one cannot say to the other, "I have no need of thee", but God has tempered the body together so that there should be no schism, but that the members should have the same care one for another.

Yet one may be allowed to say that rescue work, about which solely I am asked to speak, is in an especial sense Christ-like, and a continuation of that, in the manifestation of His love, which most differentiated His labours from those of any previous lovers of mankind. "The Son of Man is come", He said, "to seek and to save that which was lost." He willed to be despised and rejected of men that those like to Him, at least in this respect, might become in other ways like unto Him. For the self-complacent, who called the Baptist a lunatic for being a total abstainer, He had words of scornful contempt; for the outcast of society He had the magnetic glances of compassion and love. It is the prodigal and not the painfully proper elder brother that He makes the hero of His tale; it is the Magdalen He chooses to be graven in the hollow of His hand, to be healed of the great sickness by the still greater love. Men saw—men yet see—even men that name the name of Christ yet see—only the dark rough crust of impenitence and the inveterate habit of evil; Christ saw beneath it the hot lava stream of anguish ready to break forth. The reed lay bruised and prostrate in the mire; One saw the tiny strip undis severed along which the life-giving sap yet mounted. The mass of smouldering flax was undoubtedly foetid and apparently useless; One descried a latent spark, and by the tender breath of a stooping God once more the bright flame leapt forth. Cuvier, it has been well said, was derided for his habit of poking about among old bones, but he saw the potentialities of a new science which should recover old truth, and presented to an astonished world undreamt-of pages of creation's book. So sneered the world, and perhaps especially the religious world, when it saw Christ at work among the wrecks of humanity, but He took the scattered fragments of a ruined nature and astonished the very publicans and sinners by what He produced out of themselves. Only Cuvier did it from an inspired curiosity and a longing to restore the past; Christ from a sublime affection and a longing to open out present joy and future glory to whole classes which had been handed over to ignominy and despair. Other work, and work for others, He had; the Incarnate Wisdom had nothing to learn from the adage, "Prevention is better than cure"; yet in this rescue work of His He found His chief joy, He finds—we may

say it with reverence—His chief glory. He is the Christ, the Anointed One, for the anointed ones of the earth; but more precious is His name of Jesus, the Saviour of the lost.

With this preamble, which the subject seemed to deserve, if not to desire, let us see how and to what extent we are devoting ourselves to the task of rescuing those who in one sense are suicides and in another victims, the myriads of acknowledged drunkards in our land; what evidence there is of the need of special, vigorous, and persevering work of this kind; and what chief obstacles beset our path.

First to be noticed is the rescue work directly carried on by the Church of England Temperance Society in London by its excellent police-court missionaries. Some of our magistrates have expressed to me, or have written to the society, their strong appreciation of the value of these unwearied and now most experienced men. And frequently have I found in speaking to a prisoner that by their labours the fallow ground has been broken up and prepared for the seed I would sow. Only the thought arises, "What are these amongst so many?" when the apprehensions in London last year for being drunk and disorderly alone, to say nothing of the numberless other cases in which some offence was committed in consequence of intemperance, amounted to 29,525, which is an increase of 2,300 in the last four years, and the figures for England and Wales in 1883 are 192,905, as against only 172,859 in 1880. Why only three missionaries where there are eleven police-courts in cispointine London? Surely not a few people might do what a lady in one case, and a curate in another, have already done, provide the £120 a year whereby another missionary could be appointed to another court. It is but the cost of an unnecessary footman, a china jar, an orchid, or an extra picture, and many homes might be blessed, many crimes prevented, many hopeless outcasts restored to self-respect and usefulness, and a forgotten Father's arms. So, too, diocesan branches of the same society have imitated and rival its work in this respect. Rochester has now five police-court missionaries attached to Southwark, Lambeth, Chatham, Greenwich, and Croydon courts; Lichfield has one for Birmingham; and others are found in Liverpool and Manchester. Worcester also has a district temperance missionary, and Rochester diocese again comes forward for honourable mention as making grants to five parochial branches in aid of missionaries employed by them. This department of the work cannot be within measurable distance of what it ought to be, until a police-court missionary is found in each of the sixteen cities or large towns which have a stipendiary magistrate, and until many more missionaries for temperance work are attached to the societies of large parishes or confederations of neighbouring parishes. In such well-worked parishes as St. Mary Abbott's (Kensington), St. Peter's (Eaton Square), and St. John's (Red Lion Square), it has been found desirable and practicable to set apart one of the clergy

almost exclusively for temperance work, and in many a parish with a smaller staff of priests, the services of a lay missionary might and should be secured.

Then there is the rescue work carried on by those individuals and institutions which devote themselves to the cure of the inebriates, chiefly, but not solely, from a medical point of view. These, whether private ventures or appealing to the public for help, may be divided into high pay, low pay, and free places, and again the cry must be heard, "What are they amongst so many?" though their number will be always lower than should be the case while Parliament's pretence of a respect for liberty puts obstacles in the way of the cure and rescue of those who are hugging their cankering chains and are past the feeling of misery and shame. Very few, however, of these institutions have availed themselves of the State inspection and guarantee which is possible under the Habitual Drunkards' Act of 1879. I would that this were not so. Were all certified and inspected I am confident that the State would be much sooner aroused to a sense of the necessity of either establishing or aiding such moral laboratories in which those who at present are a loss and a hindrance to the common weal might be transformed or reformed into good and useful citizens. Then, also, the Act would be amended by allowing the compulsory remission to, and detention in, such places of undoubted dipsomaniacs, instead of their crowding uselessly, and expensively and continuously, our workhouses and prisons. Our noble penitentiary work, in which some hundreds of ladies are engaged, has grown up almost entirely in the lifetime of some who yet remain to work. It began in faith, and hope, and love as an experiment, doubted by many, even condemned by some, and now the thankful voice is heard from the lips of many a worker, and many a Magdalen, and many a household to which a prodigal daughter has been restored, "This is the Lord's doing and it is marvellous in our eyes." The comparatively modern phenomenon of female intemperance, and its undoubted and steady increase, would seem to point to new efforts on old lines being necessary to meet the evil which so menaces our social prosperity and the happiness of many a home.

In the third place, we come to the rescue work which is or should be carried on by every Society. I say "or should be", for in how many Societies there exists no machinery or staff of visitors to follow up with encouragement and counsel and fellowship those who have signed at meetings. It is not as some suppose an argument against the pledge to point to the multitude of relapses into drunkenness, any more than the existence of the Divorce Court is a reason for abolishing the marriage vow; but the most superficial inquiry will reveal the fact that the majority of backslidings would never have occurred but for the absence of some system of providing sponsors or guardians, for at any rate all new members of a Society who are known to have had temptations to intemperance; and those who

speak about broken pledges with a regret that has hardly the genuine ring in it, had better ask themselves how often and how much they have exerted themselves to strengthen a brother's resolution. If ever "Be not weary in well-doing" should be remembered, it is in that department of rescue work which consists in shepherding the weak and vagrant. Here, as in the Christian life generally, it is true that all graces and gifts are useless if that of perseverance be wanting. One comes to my mind for whom I have worked and prayed for ten years, and yet all I can congratulate myself on is that she has not died in her sin, and is still capable of penitence when not under the influence of drink. Another is a remarkable case of a family and social outcast being brought back to employment, and character, and God, but needing continual direction and frequent confession to overcome the periodical uprisings and occasional victories of the ancient enemy. Why do we not learn more wisdom from the world? Years ago I deserted a tailor whose cloth was villainous, but perpetually do I receive his circulars, because once my name was on his books. Let our secretaries look up the back pages of their pledge-books, and set their committee to work, instead of indulging in futile regrets. Persistence must be their motto, but, still more, love. A friend writes: "One of the lady workers says she 'hates the blue ribbon as she hates the drunkard'". I should say that while this is so, until she loves the latter, and has, at least, no hatred for the former, she has no right to consider herself fit to be even a member of a Temperance Society. I only recall one worse utterance—that of an eminent doctor, who said, "To teetotalize the good man A to save the sot B is throwing good after bad; the sot is not worth it." On this I spit with nausea and scorn! "We cannot catch birds by throwing stones at them," said Archbishop Whately. It is only by gifts we can attract. What do we give the tempted and the outcast? Condemnation? as when the respectable and religious people said of the poor woman "such"—this sort of creature—"should be stoned." Disgust? as when the Pharisees held their noses over the tomb of Lazarus. Mere good advice, often hurled as from a catapult, or dropped at arm's length with averted face? Such costs little or nothing, and is valued at what it costs. Nay, my un-Christian lady worker, my anti-Christian doctor, but give love, and that summary of the Gospel which is contained in the word Brother: grasp the hand of the Lot you would rescue from Sodom, and with him ascend the mountain instead of standing like an inanimate and unsympathetic sign-post on the plain which you consider so unsafe for him. *Ama, fac quod vis*; love him, and do what you like with him, is an adage applicable to rescue work. Love is the vehicle of all the medicines of Christ.

Our want of love and perseverance, therefore, is the cause why the question has been asked, "Are there any or many cases of the reclamation of undoubted drunkards? Are not your Societies mere

aggregations of virtuous and temperate people who need neither repentance nor the pledge! This is the utterance of some who, if their speeches and writing and action (or want of action) were judged as they judge ours, would be taken to be devoid of any desire that temperance work should succeed. Any reclaimed? Ask Gough and Booth, who have turned thousands to temperance and godliness, out of what they came. From a West-end parish there comes an answer to my inquiry: "There is no doubt that we have amongst us a good many instances, both of men and women, who have been reclaimed from the drink." From a neighbouring parish the evidence is: "Amongst men we have a good number of reclaimed drunkards. . . of the ordinary cases of drunkenness and misery at home, and now peace and happiness, we have numbers."

The same excellent worker adds what enables me to bring before you a point on which too much stress cannot be laid: "As to women, the results in *rescue* work are not so conspicuous. In our Women's Union we have a large number of women who used to drink more than was good for them and are now total abstainers, but we could not number them amongst our drunkards. Though our Union numbers about 350 working women, I do not think I could truly say that there were more than four or five actual drunkards saved." My experience with hundreds in and out of prison is that not three per cent. of female inebriates permanently forsake their evil ways, charm you never so wisely, and shepherd you never so tenderly, firmly, and perseveringly; and that if we must admit (I fear we must) the existence of absolutely hopeless cases of dipsomania, there are thirty women in this category for one man. What may be fairly called the incurable class in prison, *i.e.*, those who have been convicted over ten times, is almost wholly composed of those whose imprisonments are for drunkenness or offences arising out of it, and of them only 5,188 are men and 9,451 are women. And, moreover, to take the last six years, women of this class have exceeded the men in the following increasing ratio: 1,967, 2,109, 3,155, 3,348, 4,555, 4,263. Or, to put it more forcibly still, the percentage of male incurables to the total number of those recommitted has varied only from 8.2 to 10.0, while the female percentage began at 22.4 and has increased to 31.6! More power then and more support to all Women's Unions! More recognition on the part of all Christian women of the responsibility that lies on them, even more than on men, to be up and doing for the honour of their sex and the salvation of their sisters! Will-power is apparently less strong in the gentle sex; will-power is above all things sapped by intemperance; and without much will-power in the objects of our love and care, very small is the chance of their being rescued.

Let me now very briefly indicate some of the obstacles in the way of rescue work, which are at once common and preventable.

First, there is the miserable habit and fashion in all classes of society of putting the bottle to one's neighbour's lips, without the least

knowledge or care as to the possible encouragement or excitation of an evil against which they may have been struggling. The common saying, "One glass can do no harm," is for very many an absolute and a pernicious lie; yet on this our social customs and our ideas of good fellowship and hospitality are largely founded. I have known a relapse into dipsomania, an immediate loss of character and the means of subsistence, and a speedy death, caused by one friend of mine taking it for granted that wine could be offered without harm to another friend of mine who when thus treated was afraid a refusal might reveal the of course unsuspected fact that he was a dipsomaniac. If people will have it they will; but in God's name let us avoid the terrible risk and responsibility incurred by the indiscriminate offering of drink.

Secondly, there is the fact that many sufferers from this and cognate physical evils, and those, too, who wish and strive for their cure, forget that what is partly a physical disease cannot be met solely by moral or spiritual remedies. Let them both pray, but let them remember that our Lord has indicated that some evils go not out save by prayer *and* fasting, *i.e.*, by physical remedies conjointly with those that are spiritual. There are dangers and evils that arise from our forgetting that we have souls; there are others that arise from our forgetting that we or others have bodies.

Thirdly, there is the miserable greed and carelessness about blood-guiltiness, which makes many a publican serve as a matter of course those whom he well knows to be habitual drunkards, whose faces are as familiar as the barman's, and whose domestic histories and frequent fines or convictions are matters of notoriety. They will refuse, from fear of the law, to serve those obviously drunk, or from the fear of personal inconvenience those who get quarrelsome in their cups; but the quiet sots who are never sober and yet never drunk, from a policeman's point of view, are customers not to be refused, and the chief support of many a so-called respectable licensed victualler, and afford the means whereby the eminent brewer or distiller becomes renowned for his charity and hospitality. In London and large places ignorance is pleaded, but often dishonestly, as the drunkards use the same house or houses perpetually; but in country towns their faces are familiar, and the moral state of those who serve them is miserable indeed.

Fourthly, there is the non-co-operation of the law, which professes to repress intemperance, but does so only in ways that have been proved by long and unvarying experience to be utterly futile. Let the cumulative or progressive system of punishment be introduced, and a month cease to be the maximum punishment for the drunk and disorderly, and let no fines be inflicted after a certain number of convictions—for fines make one law for the rich and another for the poor, and commonly punish the innocent more than the guilty—and then intemperance of the most obtrusive kind will at once perceptibly diminish.

And, lastly, there is the absence, over which every real rescue worker has to mourn, of institutions in which enforced sobriety and special medical treatment might do for the poor and the friendless what costly hydropathic treatment often does for the more well-to-do drunkard. Private philanthropy and State aid must co-operate to establish these sanatoriums of which I have already spoken.

Various, therefore, are the modes of working; pressing is the need; few comparatively are the workers. May the Spirit of Him who came to seek and save those which were lost work mightily in the hearts of men and women to incline them to the work, and inspire them with the dispositions necessary for loving and persevering effort. May He, for our benefit and for that of the intemperate, keep ever in our minds the cardinal principles that—

1. The worse men are, the more are they like those Christ came to seek and to save—this will save us from self-righteous pride.

2. The worse men are, the more they stand in need of pity and sympathy—this will save us from pharisaic hardness.

3. In the worst there remains some spark, some unbroken fibre—this thought will bid us not despair.

4. The worse men are, the more their conversion will redound to the glory of God, and the mightier instruments for good they may become in His hands—this will preserve us from the easy going sloth or cowardice which would incline us to take up less difficult cases or work.

And, withal, grind indignantly under foot any rising feeling that you are condescending in the work; no such ennobling and Christ-like work comes to you every day. Never mind just now the ninety and nine, casehardened in their respectability, and compounding very likely for sin by denouncing crime; here you will find the object of the Master's peculiar care, aye, even the very members of Christ, sore from the world's buffeting, foul with its mire, quivering with its scorn, but as the holy women tended, and washed, and anointed that Body when rescued from its bed of shame, the cross, so will you, with reverence, love, and gratitude to the Giver of the task, prepare the despised and rejected man for the resurrection and a life of glory.

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## THE MORAL URGENCY OF TOTAL ABSTINENCE.

By the Rev. COLMER B. SYMES, B.A.

By the moral urgency of total abstinence, I mean that while, on physical grounds, total abstinence may be wise, and on social and political grounds it may be valuable, it is almost indispensable to the moral welfare of the nation that such abstinence should be the rule in your national life. The very important question, "What

shall I drink"? will be answered in this Congress, and answered unhesitatingly by the doctor, by the socialist, by the political economist; and I am glad that place has been found for an answer from those to whom moral considerations are supreme.

I shall be forgiven when I assign this supreme place to the moral aspect, because I firmly believe that the connection of intoxicating drinks with all the moral evil of life invests the drinking habits of our people with special repulsiveness in the sight of God, and because I firmly believe that goodness lies at the foundation of all greatness. England will have no lasting material prosperity if vice abounds and virtue is ignored.

Three questions claim an answer from us—1. Does the general habit of drinking alcohol increase the moral evil of life? 2. Does it hinder moral progress? 3. Will total abstinence exercise any influence in the right direction?

1. Does the habit of drinking alcohol increase the moral evil of life? I do not place in the forefront the extreme of excessive drinking. That, of course, is a grave moral evil—and we must not forget that intoxication is a natural result of habitual drinking, as fever is of breathing malaria. But I now limit myself and you to the relation of what is called moderate drinking to the moral evil of our life.

It excites the passions and weakens the regulative forces of nature. Whatever a man's besetting passions may be, we find that alcoholic drink increases their force. If he be naturally sensual, and finds it usually a stern enough conflict to keep down the baser passions of the nature, even moderate drinking will stimulate those lower powers, and in face of all the recent revelations of vice and foul crime in our land, we may well feel that everything which excites that terrible enemy of sensuality should be under ban, not, perhaps, by legislation, but by the strong resolve of a people who are wise enough to know their foe, and would rather let him sleep than rouse him. I unhesitatingly say that these corrupt and guilty sensualists are not often found in the ranks of total abstainers—that the guilty men are stimulated to their sin by drink—that while the nature is set on fire of hell, the fuel largely is alcohol—and could I incarnate alcohol, I would confront him with the wives that through him have been dishonoured, and the homes which have been desolated, with the multitudes of innocent children who, by his cruel power, have been plunged up to the very lips in shame and despair; and in the presence of the nation which he has so foully wronged, I would claim that he be banished from our life, that he no longer have a seat at the tables of the rich, nor be welcomed in the homes of the poor—that young and old alike shun him as the author of their woe. This evil enters into every rank of life, and deserves the gravest consideration of all.

What is true of one moral evil is true of all. If a man be naturally passionate in temper, drink will bring up that temper to white

heat, and the passionate blow which has paralysed life has often been struck while under its impulse. If a man be naturally untruthful, no one will so readily lose the perception of truthfulness as he who habitually drinks. For while on the one hand drink excites the passions, on the other it weakens the regulative forces of judgment and conscience. Doctors tell us that the first effect of alcohol on the circulation in the vessels, is to relax the wise compression of certain motor nerves upon those vessels, so that they give undue freedom to the vital fluid, and it courses through the veins with exhaustive speed. I find a parallel to this in the moral results produced. It relaxes the control of judgment and conscience on the movements of the will. The captain slightly excited by drink, will carry more sail on his ship than in his calmer moments his judgment would sanction. If great physical strain has to be recklessly used, regardless of ulterior consequences, then use drink, and all the force that is in the system will be spent on the crucial race or fight. But judgment staggers out when wine flows in, and conscience is as truly drugged by drink as it is made callous by repeated crimes. The finer perceptions of right and wrong are confused; there is more readiness rashly to risk the penalties of sin; there is more defiance of its shame. Men will do under the excitement of drink what they will be ashamed to do in calmer moments.

We are often asked why we concentrate our attention so largely on this one sin, as if it were the only one in our national life; why we advocates of total abstinence say so little about commercial immorality, social impurity, selfishness, and avarice. My answer is that I believe this to be a radical evil, and that almost every sin in our national life will be weakened if the power of this be broken. I believe that the crash to-morrow of the Bank of England would not produce a greater effect on the commercial life of this country than would the national adoption of total abstinence produce on the sin of our English life. Judges will tell you that seven-tenths of the crime of this country is due to drink, and I will say the same of its sin. We have then, when thinking of moderate drinking, to gravely note that, beyond a question, it strengthens the vicious impulses of our nature, and weakens the forces of virtue; that even in moderate measure drink makes the worst of a man, and that every man is morally bound to make the best of himself, that he may be the fitter for the service of his God.

2. Does it hinder moral progress? In answering this question I do not wish any further to deal with the relation of alcohol to sins. It hinders the moral progress of a man's being. I will not assume that this audience looks at all religious functions of the soul in the same light as I do, but you will allow me freedom to look at them in the light in which they appear to me. Prayer is to me one of the vital functions of the spiritual nature, and upon its healthy exercise depends the victory over the tempter and the attainment of high spirituality. Alcoholic drinks deaden devout feeling, dim the

spiritual perception, and render it an extremely difficult effort of spiritual nature to raise the desires to heaven, and to glance a thought half way to God.

But beyond the mere individual influence, even moderate drinking, as a habit, hinders moral usefulness in our life. We do not believe that total abstinence can cleanse souls from sin, or regenerate their natures. We look on men's souls and feel that only the sunlight of our Lord's redeeming grace and love can do that; but Christ's redeeming grace and love do not get a chance to deal with men until some of these great evils are removed. You can look upon a piece of ground all overgrown with brushwood and bramble—the fertile soil does not get a chance, the nourishing air cannot reach it, and the showers can scarcely enrich the soil, until you have cleared the brushwood which overgrows it. These great sins of intemperance are so covering the moral natures of men that, though Divine doctrine drop as the rain, and God's speech distil as the dew, it does not reach the soil so that it may bring forth and bud, giving seed to the sower and bread to the eater. Let us labour to clear them, and the grace of Christ can then act on the heart and life. I will gladly believe that no one of us loves drink so much that he would not surrender it if he thought that he could thereby save a soul. Nor may we wisely overlook the waste of wealth in moderate drinking, which wealth might wisely be used for the moral and religious progress of our people. The uses of gold come fairly within the province of the moralist and the Christian. God treasured up the gold for us in this earth, with special purpose, and it is not even moral to waste in mere idle and dangerous luxuries what might under God's blessing rescue men from sin, and lead them into higher life. What could not 140 millions accomplish for the moral well-being of England? Millions will not bring a millenium; but when we remember that all the religious societies for missionary labour at home and abroad and all the directly moral agencies of the ministry and of religious education would not represent £20,000,000, we cannot look calmly on the waste of £140,000,000 every year, which might multiply sevenfold the existing agencies for good. I shall not dwell on this, for the pecuniary aspect of this subject will be dealt with by others.

This, then, is our second charge against the habit of moderate drinking,—that it hinders the spiritual culture of the nature, and the usefulness of all moral agencies for good in our midst.

3. Will my total abstinence exercise any influence in the right direction? Every man's example tells on those around him. Let the workman do without drink and fellow workmen will be affected by it. Let the poor woman abstain. (A few days ago I overheard some working men talking—one persuading another to step in and have a drink, etc.) Let the lady or gentleman wear the blue at the dinner party, and it at any rate presses the subject on the thought of other minds. On the other hand, let parents drink moderately in

the home, and the young people will grow up to copy the drinking, but, perhaps, not the moderation.

More than mere example, the frequent expression of opinion on this question helps to form opinion. We want by our example in large numbers to make abstinence so thoroughly the rule that it shall cease to be the drunkard's brand. If we make total abstinence solely the safeguard of the weak we are asking men to confess their weakness publicly.

I feel the moral urgency of this question. You may say that total abstinence is a great self-denial: I answer that that self-denial is the proof of its goodness, the hall-mark of the kingdom of heaven, the very brand of Christ on the movement,—self-denial to drink. I am often told that this total abstinence is a feature of moral weakness; that the true policy is not to cultivate the fugitive and cloistered virtue of abstinence, but with firm self-control to use the gifts of Providence as not abusing them. I have tried to show that their habitual moderate use is an abuse, that whatever value they have is, as occasional drug, and not as usual beverage. So much for the personal effect of their use. As to the self-denial for others, we are often told that it is a bad principle to make the exigencies of the weakest a bond on the strong, and that we shall emasculate life thereby. And yet, I read, we that are strong ought to bear the infirmities of the weak, and not to please ourselves. The magnitude of this evil makes it unique, and demands special treatment. If we can realise that our personal attitude toward this great movement influences its progress, we shall feel that in our measure we are individually responsible for the abuse as well as for the use of intoxicating drinks.

MR. WILLIAM FORBES opened the discussion. He said he had been for thirty-five years a pledged teetotaler. He had tried to find out what "moderate" drinking was, and had determined that it was the taking of something between a thimbleful and a bucketful. (Laughter.) The influence of the "moderate" drinkers, so far as their power for service was concerned, was good for nothing.

MR. W. I. PALMER, of Reading: I was pleased to hear Mr. Symes's paper. I am glad, indeed, when I come alongside of people in position, ministers of the Gospel, and such like, who are willing to come out in plain and straightforward language, as to what they think with regard to the drinking habits of the people, and to total abstinence, which we teetotalers think is the *only* remedy for it. I got up specially to speak about one point in Mr. Horsley's paper, because it was said at one time that it was impossible to reclaim a drunken woman. I am glad that time is past. There are now women who are not only reclaimed drunkards, but who are exemplifying what our Saviour said would happen, that those to whom much is forgiven love much, and they are working now in a cause which they love so well. We look upon women as having the highest possession of

the moral force of example. The reason why we have not been able to reclaim many drunken women in the past is because we have not been able to bring sufficient moral power to bear upon them to bring them back to the position of temperance and sobriety. I once had the pleasure of reclaiming a drunken lady in my own town. Ladies in her own position in life always held their influence against me. She had a terrible and frightful struggle, and broke down many times. It was an earnest struggle for two years before she could say she was reclaimed from her drunkenness, and from that time until to-day she has been a true and consistent teetotaller,—now six years.

Dr. A. J. W. CRESPI (Independent Order of Rechabites): It is not possible to discuss these papers; every word is so true. Now, I take it that every man and woman comes into this world with a certain tendency to disease, physical and mental. That being the case, it is a man's duty to struggle against any sin that may beset him. If a man has an evil tendency he should fight against it prayerfully and thoughtfully. Stimulants, in health, certainly destroy men's self-reliance. If a man has an evil tendency, is extravagant, self-indulgent, a daily taking of four or five glasses of beer will undermine his self-control, and render it, unfortunately, all the more likely that he will go from bad to worse.

Rev. JAS. SMITH: With regard to rescue work, I think no jewels that we can bring to Christ will be so bright as these rescued men and women. There are plenty of jewels in the gutter, if we will only go and get hold of them, and they will be the brightest jewels in the crown of Christ.

Major EVERED POOLE: We want to call upon all the ministers of the Gospel to take part in this great work. We say to them, "Be ye ensamples of the flock." In our influence in our own homes, are we practical? Are we taking care that no one that comes to our house sees us taking this drink?

Rev. H. EDMUND LEGH: I think the idea dropped about temperance sponsors is a very good one. At Holmwood we have had the very thing going on for years. When a man takes the pledge one or two come forward to look after him for a certain time. At any rate, if we cannot do that, we can exercise the sponsorship of prayer. We want *perseverance* in our work especially, and we also want more "sanctified common sense," common counsel, and common prayer, for that is the very strength of our position, and we also want common action.

Rev. C. H. NASH: I agree with the speech of the chairman and also with the papers, with one exception in the second paper. If there is one thing which sets ministers and educated people against total abstinence principles, it is the fact that things are said which are absolutely untrue as to the taking of alcoholic beverages in moderation. I think it is dishonouring to our Lord and Master, and harmful to the cause we have at heart, to say, what I hope I mis-

understood Mr. Symes as saying, that it is not possible to indulge in a small quantity of alcoholic beverage without hindrance to the spiritual life and without sin. I think it would be a hindrance and a sin myself to take strong drink because I see so many have fallen. It is proper for me to be a teetotaler because I am engaged in this work, and can do more good that way than if I drank. But I have known intimate friends whose hearts and lives have been open to me, and have known them take a small quantity of strong drink occasionally, without in the least, so far as I can see, interfering with their spiritual activity. So I think when we have so many good arguments for total abstinence, it is most dishonouring to Christ to use such an one as I think I heard the reader of the second paper use. I have said what I have from firm conviction. After all we can say about the present state of society, it is not wise of us to cast a slur upon a Christian man who does not see the necessity for being a teetotaler. Let us make sure of our foundations first and then build upon them.

Rev. COLMER B. SYMES: Perhaps mine was an overstrained remark. What I meant to say was this, that the effect of moderate drinking is generally to deaden men's feelings and emotions, and make it a more difficult task to pray. Many have told me how that fitted their case. If they take a glass of wine for supper it seemed to deaden their hearts against prayer.

Rev. C. H. NASH: Does Mr. Symes think that the taking of alcoholic beverages *in moderation* interferes with the power to pray any more than eating one's dinner? I feel as though I want a few minutes rest after dinner, and then I am fresh again; and I think it does not follow that a man is less able to pray because he cannot do it immediately after taking alcohol in moderation.

Rev. COLMER B. SYMES: I do not say that it is a positive sin, but I think it is my general opinion, after observation, that a man is more drowsy after wine or beer than he would be after the process of digesting his dinner.

Major POOLE contended that taking a little alcohol did hinder the spiritual life and work, and moreover such an example hindered others from coming forward to take part in the temperance cause.

Mr. J. T. RAE thought that the most practical mode in which rescue work could be carried on, was for those who were employed in factories, offices, and indeed, in their own social circles, to look after those who had signed the pledge until they had passed through the trying period. That was done in connection with the "Help Myself Society" at Hoxton with considerable advantage.

Surgeon-Major POOLE inquired why more clergymen and ministers were not total abstainers. If the cause was a good one, why did they not come and help it?

The CHAIRMAN: I think the answer from the clergy would be that they had been run down, and that their doctors had ordered it. Rescue work is beautiful, delicate, Christian work. It requires a

great deal of grace and patience to deal with an inveterate drunkard before there is any hope of bringing him back to the paths of soberness. You must gradually get influence with him. It is no use asking him to sign the pledge straight away.

## GENERAL MEETING.

THERE was a large attendance at the evening meeting, the chair being occupied by the Bishop of London.

After some introductory remarks by Dr. Carpenter, explaining the purpose for which the Congress was organised,

The BISHOP of LONDON, who was loudly cheered on rising, said: The proper business of this afternoon and evening is the consideration of the religious aspect of this temperance question, and there can be no doubt that whilst the health aspect, and the industrial and the commercial aspects are of very grave importance indeed, the religious aspect is second to none other in its importance as regards everyone of us; and in the consideration of this side of the question, it is well for us to put before ourselves that it is possible to look at any matter of this kind, each man in relation to himself, and, at the same time, in relation to his neighbours. Now, with regard to every man's consideration of this matter for himself; it is clear enough that what he has to consider is how far abstinence—and entire abstinence—from intoxicating liquors is likely to make him a truer servant of his Heavenly Father, and to set him free from any difficulties that may attend his earthly course in preparation for his heavenly rest. That is the first consideration, though, perhaps, not the most important. That is the first consideration, and I do not mean at all to say—and I think it would be a great mistake to say it—that in regard to this part of the question there is only one side to be taken, and that no arguments can be found to be used on the other side. I think, on the contrary, that there is a great deal to be considered on each side, and that every man is to fairly put it before his own conscience. One of the first things which any man who intends to serve God is to look to, is plainly this: he is taught by our Lord to pray to God that he may not be led into temptation, and it is perfectly clear from this that our Lord intends him not to go into temptation of his own accord. I cannot imagine any inference clearer than that. He is bound to avoid temptations to the best of his ability, because he knows the weakness of himself, because our Lord plainly teaches him that his weakness is so great that he has no certainty of overcoming it if he puts himself in the way of that which will trip him up. It may be said that we are told in the New Testament, "Blessed is the man that endureth temptation." Temptation was appointed as the trial of life, and if a man had no

temptation, unquestionably he would lose a great deal of that discipline which we all of us require for the purpose of due progress and growth in our fitness for the service of God. All this is perfectly true, but the inference that therefore we must go into it is quite another matter. On the contrary, when you look at life you will certainly find that the temptations which come to us of themselves, however much we may try to avoid them, and those temptations which come to us in the course of our duty, and which we cannot avoid, because our duty takes us into their very presence,—such temptations are quite enough to try our strength to the very utmost; and if we want discipline we are sure to get it in that way. The temptations from within and without are, I will venture to say, in the case of every soul that lives, quite sufficient to put his strength to the very utmost test. I do not question that temptation is necessary for us, but I do assert that it is totally unnecessary for us to add to the temptations by seeking any for ourselves. But is this a very serious and great temptation? I do not mean to assert that it is a very great temptation to all people; I cannot say that: but I have no doubt, in the first place, it is a very great temptation to a very large number, because we can see how they fall. I have no doubt, in the second place, that over and above the fact that a very large number, by reason of their constitution, are liable to succumb to this temptation, there are also a very large number who will find under the circumstances of their life the temptation to drink. A man, for instance, may, in his ordinary dealings with his fellow men, be constantly required to mix with them under such circumstances that there will be a grievous temptation to him to go to excess in the consumption of intoxicating liquors. He may perhaps be quite free from any internal temptation, he may not feel any craving for intoxicating liquors; there may not be in him, as unfortunately there is in a very large number of people, inherited weakness; but, nevertheless, he may find, simply because of the surroundings which are about him, that the temptation is very serious. Of course, it is also true that nobody is perfectly sure of himself; and those who do not think they have any such temptations, nevertheless, cannot be certain that they will not some day be placed in circumstances where the temptation will be too much for them. There are some temptations that have to be dealt with in one way, and some in another way. That is a matter which all students of human nature know very well, and is a fact which all ministers of the Gospel who are much consulted by their fellow-men, and have to give them advice upon moral and spiritual questions, have, generally speaking, ascertained very early in their ministry. There can be no doubt at all that there are temptations which can be faced and fought, and which are best dealt with in that way. There are certain temptations where the right thing to do is to stand up to them, to resist them, and to overcome them, in the power of God. There are some temptations which are very

insidious, and have to be held down by a strong hand. There are a good many such temptations, generally speaking,—temptations which theologians class under the name of temptations of the world; but there is one class of temptations commonly called the temptations of the flesh. All such temptations, as everyone knows, are to be dealt with by flight; there is no other way of dealing with them than to get out of their presence. It is as certain as anything can be that in the dealing with such temptations the right and only method is to flee from them. You are a different man if you come close to it from what you are when you are absent. A man who is tempted by this evil spirit of drunkenness, if it be in him, is a totally different creature when he is quite away in his own house among his friends, and there is nothing of the kind near him, from what he is when the temptation is present. The strength of the temptation grows enormously by its near proximity. If it is away from you, you feel it very little; but when you are once in its presence it seems as if it suddenly awoke in you the power of sin which you had not in the slightest degree suspected the presence of. It is so with all temptations of that class, and pre-eminently is it so with these temptations of which we speak to-day. If a man has any weakness in that direction, or any weakness arising from the circumstances in which he is placed, it is certain that his one chance of absolute safety is to keep away from the thing altogether. This is the ground on which we take our stand—that if any man is running the slightest risk of sinking into habits of drunkenness, there is only one way in which he can deal with himself, and that is to abstain entirely. I began by saying that I did not at all mean to assert that every man was subject in his own person to this kind of weakness. I do not mean to assert it, and I do not believe it to be true. I am quite ready to acknowledge that there are a large number of men with regard to whom it would not be right for anyone, speaking to them from his own point of view, to urge that they should be total abstainers for fear of becoming drunkards. I could not say anything like that. Even to those there might be arguments on the score of health; it might be shown that they were efficient servants of God and man, and quite as much so as if they abstained entirely. But I turn now to the other religious aspect of this matter. I turn to the consideration, not of a man's duty to himself, but of a man's duty to his neighbour. I ask everybody to consider what is his duty to his neighbour in this regard. Here every man has before him this plain fact, that a very large number indeed of our fellow countrymen, of those for whom Christ died upon the Cross, of those for whom He showed that last proof of His inexhaustible love, of those, like ourselves, made in the image of God, and bought by that marvellous sacrifice, are, nevertheless, not living as the Children of God. There is before us the plain sight of vast numbers of these perishing before our eyes because of this indulgence; perishing in the most degraded manner,

dragging down with them innocent women and children, and corrupting those whom they drag down; dragging them down to misery, privation, ignorance, disease, crime, insanity; and dragging them down all because of this *one* sin! There is no denying the fact at all, and in fact nobody now questions it for a moment. Although it does seem to me that though nobody questions it, the great mass of the people are very slow to acknowledge it. We speak of the destitution of the poor; we cry out upon the way in which vast numbers of them are living; how degraded and miserable they are. We speak of all their suffering. We see what a blot it is upon our civilization, upon our Christianity, that so many of our fellow-men should be in such a condition; and yet if we be asked to supply the remedy, the thought that occurs to us is, could we not relieve them by large subscriptions of money; could we not help these poor people by stripping ourselves of our own wealth? Would it not be possible, by a better distribution of the good things of this world, to give them a larger share? Is it really necessary that some should have so much, and some so little? We rejoice when we see a rise in wages, but how terrible it is to see how often and often a rise in wages, which ought to be the poor man's blessing, becomes sometimes the greatest curse the poor man ever gets. (Applause.) What is asked of you? It is that you shall sympathise with the men who are suffering so much, and that you will help them out of that which is the real cause of all their suffering. What is wanted is far more than anything you can give—it is your own personal self-sacrifice. God asks very little of you. He does not ask you to strip yourself. What He asks is simply that you should be willing to give up any indulgences which encourage others in sin. (Applause.) I verily believe at this moment that if all relief in the nature of pecuniary charity were to be stopped—absolutely stopped—to-morrow, and if, at the same time, the whole population of this country were to refuse to touch intoxicating liquors for the sake of their unhappy fellow-men, I believe that the misery would rapidly diminish under such an influence, and 10,000 times more rapidly than by any charity that we can bestow. (Loud applause.) The question you have to put to yourself is a very simple and plain one: How can my abstinence do any good to the poor drunkard? Will it be of any use to him that I should give up intoxicating liquor? The question is not whether one man giving up intoxicating liquor can be a great help to some one man who is indulging in it too much, but it is a much plainer and larger one. It is whether, if all the sober men were to give up 'intoxicating liquors altogether, that would not have a marvellous effect upon the drunkards, and help them to abstain. We know that it would, we have proved it over and over again; we have proved it by the plain fact, that it is the man who *totally abstains* that reclaims the drunkard. No power has yet been discovered which can be compared for strength with the

sympathy which is shown by man for man when one man sacrifices his personal liking for the sake of another. There is nothing in human nature stronger than that; there is nothing which so prevails over all kinds of powers, which so strengthens every kind of weakness. Can you do more to remove the temptation altogether than by banishing this intoxicating liquor to the utmost of your power? I am never an advocate for calling upon any man to take the rule of self-sacrifice from my conscience. It must be a rule laid down by his own conscience, or else I know if he has simply been over-persuaded by me, and his conscience has not really been reached, I know my persuasion will not last very long, but after a little while he will simply go back to his former opinion. I would never ask any man to join me in total abstinence unless he was convinced; but, nevertheless, I do feel it an imperative duty to argue with him, and to reiterate the argument as long as I can get him to listen to me, to see if I cannot set before his conscience enough to make him feel that here it is that he can serve his fellow-men best, and here it is that he can serve his God best. Let us by all means respect Christian liberty. I will never be one to say one word against it. I will never, if I cannot *convince* a man, I will never on that ground condemn him in my most secret thoughts; I will never show him anything in my manner to lead him to think that I am condemning him for following his own conscience; but I cannot refrain from again and again repeating to him, "Look at this mass of men who are perishing before your eyes; what are *you* going to do; are you content to let them perish; are you content that you shall stand by and see them destroyed for whom your Redeemer died; are you content to let it be so, and to do nothing at all"? I, therefore, urge upon all men that they are bound, in sight of such misery as this, to do what they can to diminish it. I have found nothing in the world which is more effective than to stand side by side with my brother who is fighting this sin, and to take the means, which I know he will perish if he does not take. I call upon him to flee from the temptation, and I, too, will go with him; and I know no other way in which it is possible to draw men to do what otherwise they would not do, except by showing them that you are ready to do it yourself. Let a man feel you regard him as a brother; let him feel that when he is abstaining entirely, instead of considering himself as different from all respectable men, he is only joining the ranks of respectable men. (Applause.) I do not suppose there is anything in the Christian religion more certain than this, that no man can live a Christian life without self-sacrifice. Our Lord has told us over and over again that if any man is to follow Him he must take up His cross. You cannot follow the Lord in any other way. It is not for me to say what another man's cross should be; but it is for me to say, "Here is one of those crosses which is marked plainly as a copy of the Cross of the Redeemer, for it is a self-sacrifice for the sake of your fellow-creatures." Will you

refuse to bear any such cross for such a cause? Is not this cross worth carrying? When I am speaking on such a topic as this I do not think it would be very difficult to go on for five or six hours, because I have the cause at my very heart. I cannot say that I even found in myself the slightest temptation to exceed; I cannot say that, in days when I took intoxicating liquors as they came in the ordinary course of social living, they even seemed to me to be a temptation. I cannot say that I even felt a call, whether I was right or wrong, to abstain entirely for the sake of my own service of God; but the more I think of this terrible evil, the more I see what it does, the more I see how hopeless the battle with it is unless we are ready to sacrifice *ourselves*, the more I feel as if, beyond all other things, I would press upon my fellow-men to give up this, after all so slight a thing to give up, for the good of their fellow-men. (Applause.)

The Rev. J. STREATFIELD, M.A., moved the following resolution:—  
“That in the opinion of this meeting total abstinence is in harmony with Scriptural principles, and its adoption for the prevention of drunkenness and the rescue of the intemperate is clearly proved to be expedient.”

Mr. H. J. WILSON, M.P., expressed great pleasure in seconding the resolution. He said that Christian principles consisted in the idea of self-denial, and of sacrifice for the good of other people. It was no good asking people to adopt their views unless they were convinced of the terrible evils of intemperance. Mr. Wilson went on to say that his principal occupation was that of a politician, and if he could not carry Christian principles into the House of Commons he would not go there at all. He was a life abstainer, and signed the pledge just before he left school, something like thirty-six years ago. He had never regretted it since, and he could tell every man and woman that if they would be induced to come out and help in this movement, they would never regret it.

The resolution was carried.

On the motion of Mr. HEATON, a cordial vote of thanks was accorded to the Bishop of London, who duly responded.

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## THRIFT AND BENEFIT SOCIETIES SECTION.

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MR. JOHN TAYLOR, who presided, said: The section meeting this morning is to take into consideration Temperance as bearing upon Thrift and Benefit Societies. Thrift is a very wide subject, and so the section is to meet twice—for the second time on Saturday afternoon. I think it would hardly be carrying out the idea of this section if the President were to deliver two addresses, and therefore I propose to reserve my address for the Saturday meeting.

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### LIFE ASSURANCE AS AFFECTED BY TEMPERANCE.

By A. ARTHUR READE, Esq., Author of "*Study and Stimulants.*"

Two old men were brought forward as witnesses in a trial where the evidence of "the oldest inhabitant" was required. The Judge asked the first what had been the habits of his life. "Very regular, my lord," he replied, "I have always been sober, and kept good hours." Upon hearing this the Judge spoke warmly of the benefit of a regular life. When the second old man appeared, the Judge put the same question, and received this answer, "Very regular, my lord; I have never gone to bed sober these forty years." Whereupon his lordship exclaimed, "Ha! I see how it is—Englishmen, like English oak, wet or dry, last for ever."

William Howitt, who quoted this story in a sketch of his methods of work and his ways of life, differed from his lordship, and added that he was more than ever confirmed in his opinion of the vitalising influence of temperance, good air, and daily activity. That some regular tipplers live to old age, there can be no doubt; but they are exceptions. No one would now hold up such cases as proofs of the harmlessness of alcohol. Experience has clearly demonstrated that, on an average, the lives of abstainers *are* better than the lives of non-abstainers.

My purpose in this paper is to describe the results of experiments made by various societies which have discriminated between the longevity of abstainers and non-abstainers. Everybody has heard of the circumstance which, in 1840, led to the formation of the United Kingdom Temperance and General Provident Institution for

the purpose of assuring the lives of abstainers. It is needless, therefore, to repeat the story. The times have changed, and so have the opinions of the men at the head of the company who refused to grant a policy upon the life of Mr. Richard Warner, because he was a teetotaller, and, therefore, they said, a bad risk. But it may be urged in justification of the conduct of these directors that they acted up to their light. It was a dark age—an age in which ale and porter, gin and rum, wine and whiskey, were believed to be absolutely necessary to health and life. Certainly, a great change *has* been wrought in the minds of all insurance directors in reference to total abstinence. Other things being equal, the lives of abstainers are considered among the safest of select lives. This change of opinion is ascribed to the fuller knowledge which we now possess regarding the mortality of abstainers, as exhibited in the returns of Insurance and Friendly societies, together with the results obtained by the researches of experts in medical science.

First among temperance offices came the United Kingdom Temperance and General Provident Institution, formed to insure total abstainers only; but in 1850 a "general" section for admitting non-abstainers was added. To quote from the latest prospectus of the office:—

"The Institution, as its title indicates, assures the lives of abstainers from alcoholic beverages and non-abstainers, in two separate sections, known respectively as the "Temperance" and "General" sections. The rates of premiums for assurance are the same in both sections, but the receipts and expenditure of each are kept distinct, each section sharing its own profits."

More than 83,000 policies are reported to have been issued since the commencement of the Institution; and it has over 40,000 policies in force, covering assurances to the amount of £9,700,000. It will, therefore, be readily admitted that the number of policy-holders is sufficiently large to secure a fair average. What has been the experience of the institution in regard to the mortality of its members? An investigation and valuation is, I understand, now being made, the last year of the ninth quinquennium having closed in 1885; but the following statement, issued by the office, puts the matter in a clear light:

## MORTALITY, 1866-85.

YEARS.	TEMPERANCE SECTION.		GENERAL SECTION.	
	Expected Claims.	Actual Claims.	Expected Claims.	Actual Claims.
1866-70, 5 years ...	549	411	1,008	944
1871-75, 5 years ...	723	511	1,268	1,330
1876-80, 5 years ...	933	651	1,485	1,480
1881-85, 5 years ...	1,179	835	1,670	1,530
Total, 20 years ...	3,384	2,408	5,431	5,284

It will be seen from this list that the claims in the "Temperance Section" are only a little over 71 per cent. of the "expected", while in the "General Section" they are a little over 97 per cent. of the "expected", showing a difference of 26 per cent. in favour of the temperance section.

Dr. Johnson was kind enough to say that a good deal might be made of a Scotchman if he were caught young. The same may be said of total abstainers. There can be no doubt that in future years, as the young abstainers grow up, the difference between the longevity of abstainers and non-abstainers will be greater, and the average life of abstainers lengthened. It has, however, been contended that the data is not sufficient to pronounce between the abstainer and the non-abstainer: but Mr. A. Ogilvie, Fellow of the Faculty of Actuaries, and of the Scottish Widows' Fund Society, admitted in a paper recently read before the Actuarial Society of Edinburgh, that the figures quoted furnish strong evidence of the superior vitality of abstainers over that of non-abstainers. Replying to the objection that the transfers from the "temperance" to the "general" section, on account of some members ceasing to be abstainers, introduces a disturbing element in the comparison which it is impossible accurately to measure, Mr. Ogilvie does not think it very materially effects the general results of the comparison; and he quotes a letter from the secretary to the effect that the transfers are very few in number, certainly not sufficient to make an appreciable difference in the results. Moreover, it is officially stated that the transfers from the "general" into the "temperance" section have, for the last few years, been somewhat more numerous than from the "temperance" into the "general". In a leading article upon this institution, *The Policy-Holder* considered that this statement practically disposes of an objection which has long been urged against the system of this office.

Further evidence of the superior longevity of abstainers is furnished in the amount of bonus earned. As Dr. Norman Kerr forcibly puts it, total abstinence has a real money value. According to the prospectus of the United Kingdom Temperance and General Provident Institution, the reversionary bonus declared in 1881 on ordinary policies ranged in the temperance section from 41 to 135 per cent. of the premiums received in the quinquennium, whereas in the general they ranged from 26 to 83 per cent. of the premiums.

The success of the United Kingdom Temperance and General Provident Institution has led to the introduction of temperance sections in other offices. First in point of date comes the Victoria Mutual Assurance Society, which has had a section for total abstainers since its formation in 1860; but I understand "the section has not been pushed until within the last few years". The premiums payable in this section are the same as those in the general section, but the business of the department is kept distinct. Up to the last valuation (December 1880) it had, however, been

too small to obtain a fair average; consequently the experience was not very different to that in the general section. But during the last five years that the temperance section has been more developed, the ratios of the premiums received and the claims paid, have been as follows:—In the general section the claims paid amounted to 36 per cent. of the premiums received, whereas in the temperance section the percentage was only 24. As the Secretary of the Company has reason to believe that the ages of the lives, and the policies, in the two sections differ but little, the above results may be fairly compared.

The Sceptre Life Association has been remarkably successful in securing total abstainers, for at the last meeting the chairman stated that more than 50 per cent. of the policy-holders who joined in 1885 were total abstainers. It has had a temperance department since its formation in 1864. From the latest prospectus of the Association I quote the following paragraph:—

“The experience of the past forty years having proved that the mortality among those who abstain from the use of alcoholic beverages is less than among ordinary lives, and such persons being entitled to the benefits arising therefrom, *total abstainers are assured in a separate section*, the profits of which are kept entirely distinct, and may fairly be expected to average *more* than those in the general department.”

For the twenty years ending December 31, 1884, it appears that the total expected claims were 1,191, and the actual claims 937, or 78 per cent. of the expectancy. In the temperance section the expected claims were 317, and the actual claims 148, or only 46 per cent. of the expectancy. A further proof of the low death-rate enjoyed by total abstainers is furnished in the report of the directors for 1885:—

“The claims were much less in number and amount than the mortality tables of the Association provided for, and the remarkably low death-rate in the temperance department for the past year is a further evidence of the great strength imparted to that section: the number of lives at risk therein at the close of the year was 3,901, and the claims paid by death during the year 14 only, being less than four in the 1,000.”

Some idea of the lowness of this rate may be gathered from the fact, that the Registrar-General's returns show that the average death-rate for males between 25 and 45 years of age, during the same period, was fully 10 per 1,000.

The Scottish Temperance Life Assurance Company, Limited, is described as having been founded “in the interests of those who are careful, prudent, and temperate in their habits of life. Such habits”, it is admitted, “do not *insure* longevity; but the fact that they do much to *promote* it is now ascertained beyond dispute”. It claims to be the first company formed on the principle of insuring total abstainers at reduced rates. The importance of insuring in the abstainers' section of the Company is emphasised by the following statements:—

1. The death-rate amongst the general insuring public is fully *one-third* higher than amongst abstainers.

2. All policies on the lives of abstainers are kept apart from the general business of the company, the whole extra profits being thus reserved for the benefit of the members in that section.

3. An abatement of 10 *per cent.* on the premiums on all ordinary whole-life policies is granted from the commencement of the assurance.

The Company has issued a remarkable table, which shows that, of 100,000 "ordinary selected lives" entering a society at age twenty, 38,823 would die between that age and sixty; whereas out of an equal number of "total abstainers" entering a society at age twenty, only 29,044 would die between twenty and sixty. This comparison between ordinary lives and "total abstainers" shows a saving of 9,779 lives between the ages of twenty and sixty, the difference being 25 *per cent.*

The regulations of the Company against fraud are stringent but just. Should any member cease to be an abstainer, he is expected to report the fact to the Company, who transfer him to the general section, in which he is charged the full rate. If, however, he neglects to report the change in his principles, the directors have power to demand repayment of all reductions allowed, with interest thereon from the date at which he relinquished total abstinence principles.

One Company restricts its business entirely to total abstainers:—

The Blue Ribbon Life, Accident, Mutual, and Industrial Company, Limited, founded in 1883. According to its prospectus, the reasons for the formation of the Company are mainly the following:—

(1) The rapid spread of the Temperance movement has so largely increased the number of total abstainers, amounting to millions, and including every class of the community, that a sufficiently wide basis of average is afforded, and full scope provided for every practical purpose of a Life Assurance Company doing business for them alone.

(2) While some companies have made sectional differences as between abstainers and non-abstainers, no company exists for these purposes devoted to the interests of total abstainers alone.

(3) Because in no other way is it possible to secure to them fully, all the advantages to which they are entitled.

(4) While, as before stated, under sectional arrangements some benefits have been accorded to total abstainers paying premiums for life assurance in the ordinary way; even these benefits have not been placed within the reach of the artisan classes in the form of industrial insurance by *weekly* or *other small payments*.

This Company claims to make the advantage of total abstinence in relation to life assurance both immediate and prospective: Immediate, by fixing the premiums lower than the published rates of any other office, basing them on the actual data available as to the mortality of total abstainers; and prospective, by granting bonuses out of the ascertained profits at each actuarial valuation. In the last report it is stated that the number of policies which lapsed

through the holders ceasing to be abstainers was "very small indeed."

The British Empire Mutual Life Assurance Company, in their report for 1884 notified the "introduction of a scheme whereby total abstainers are placed in a separate section, in order to secure to them any additional benefits to which they may be entitled"; and the new prospectus of The London, Edinburgh and Glasgow Assurance Company, contains an announcement that policy-holders who are "total abstainers from alcoholic drink of one year's standing, pay the same rates of premium as non-abstainers, but they are assured in a separate and distinct section, the profits of which (ascertained separately from the general business of the Company) are divided solely amongst the members of the temperance section." The prospectus adds:—

"It being an ascertained fact that the rate of mortality of total abstainers is less than that of the general public: the former derive the full benefit, at the periodical division of profits, of their superior health and longevity. It is important to observe that persons who are in the least intemperate are not assured by this Company upon any terms."

The latest addition to the companies who have provided an abstainers' section is the Scottish Economic Life Assurance Society, established in 1885. The prospectus states:—

"To meet the views of a large and increasing number of persons who profess and practise total abstinence from intoxicating liquors, a distinct section has been established, in which only total abstainers are assured. On medical testimony and published information is based the contention that such abstinence is greatly conducive to longevity, and to the limitation and prevention of numerous diseases. It is recognised that those for whom this section is inaugurated will naturally consider themselves entitled to enjoy whatever increased insurance benefit, in the shape of additional profits, may arise from the lower rate of mortality which is claimed as one result of their abstinence. The profits, therefore, of this section will be only divided amongst those insured within it, who adhere to the practice of total abstinence.

"With a view to prevent infringement of these principles amongst the assured in this section, a declaration of continuous adherence to the practice thereof will annually be required from the assured. A form of declaration will be periodically forwarded to each policy-holder in the section, to be signed by him. For the due protection of the interests of policy-holders, who strictly conform to the agreement to abstain from alcoholic liquors, it is provided that a policy-holder who at any time violates this essential condition shall thereupon be entered on a non-profit list of the section, and be debarred from participation in any profits which may thereafter be declared. Under no circumstances, however, will he be transferred from the abstainers' to the ordinary section. This practice prevails in certain offices, but it inflicts an obvious injustice upon policy-holders in the ordinary section."

The last clause requires a little comment. In reply to an inquiry as to where the "injustice" came in, the manager wrote: "The injustice to non-abstainers consists in transferring men who have

lapsed from their pledge of abstinence to the ordinary section. The effect of this, in raising the mortality in the ordinary section of one office to above what it is in ordinary offices, is very marked." One obvious answer to this remark is found in the statement quoted by Mr. Ogilvie, that the "transfers are very few in number, certainly not sufficient to make any appreciable difference in the results."

Sir Astley Cooper is reported to have said to a medical student, "Look for yourself, never mind what other people may say; no opinion or theories can interfere with the information acquired from dissection." I have endeavoured to follow this advice myself in trying to ascertain the value of temperance in connection with Life Assurance. Whatever opinions may be held upon the question, facts show that abstainers have a measurable advantage over non-abstainers in the matter of longevity. The advantage, financially, of co-operation between abstainers may be reaped in two ways: (1) Either by increased bonus, or (2) by reduced premiums and special bonus. One office gives abstainers a bonus of from 15 to 52 per cent. in excess of that given to non-abstainers; another company gives abstainers an abatement of 10 per cent. on the premiums of all ordinary whole-life policies; a third company restricts its business to total abstainers, charging them a lower rate than most other offices; and five companies have temperance sections. Mortality statistics, in short, show a difference of 26 per cent. in favour of policy-holders who are abstainers; and statistics are the weapons destined to drive out old prejudices and baseless theories in reference to alcohol. As these facts grow stronger and more numerous, no theories will be able to stand against them.

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## TEMPERANCE BENEFIT SOCIETIES AND SOME OF THEIR RESULTS.

By ALFRED CARPENTER, M.D.

THE great principle which has led to human progress has been self-reliance, combined with faith in divine guidance. Great nations are made by the independence of the units which make up its population, combined with confidence in the supreme authority. The history of the world has shown in all ages that a great name may have been made by individual men who have appeared on the scene as conquerors or despots, but their empires have often vanished with them, and left nothing behind but ruins. Not so the nations who have had self-reliant units as the rule rather than the exception, though their number, and it is from such that the Jewish and the Anglo-Saxon races have sprung, and are now permeating all parts of the world. Each member of the commonwealth, anxious for the last of those he loves, endeavours to prepare himself for emergen-

cies which he knows from experience may or will happen to him sooner or later, and he acts accordingly.

One of the best designs ever conceived in this direction, has been that of mutual help against the evils of sickness and premature death. I am not certain as to the first promoter of the poor men's sick club. Whoever he was, he has been a benefactor indeed, and has caused the wife and children of many a working man to sing for joy in having the means at hand whereby the wolf might be kept from the door, or the application to the parish for pecuniary assistance altogether prevented. I am not writing a history of these societies. I have not the knowledge sufficient for the purpose; but their aims and objects are fully known to all here present. My business is to bring before you two cardinal points connected with their history, which I think working men especially should know.

It has happened in this, as in many other great movements, that its benefits have been all but checkmated by mistakes in starting. As if the genius of evil had taken the best possible means for preventing the beneficial results which might follow from its operations, and which might result from the application of its principles to every-day life. It is, and has been almost from their first introduction into England, the custom for the committees of management and general business meetings of sick benefit societies to be held at public-houses. These committees have been very generally started by the publican as a means whereby the business of his house might be increased and his income increased. The action was a good one, and based upon a desire to be considered a benefactor to others as well as himself. But experience has shown that a small gain to him means a great loss to the working man. The rules of the club used to, and do still, often require a certain sum to be spent for the good of the house. The rule was once upon a time all but absolute, and though it is abrogated among the great orders, it is still understood as a point of honour among those using the club room on club nights, when it is held at a licensed house, that something shall be spent for mine host's benefit. The mere fact of a man frequenting a public-house on club nights, leads him to the same house on many other nights in the week, and so it has fallen out that the good and laudable desire of the British workman to protect his wife and children, if he should be laid by, has been a trap in which he has been caught; and in the end either the club has come to grief from excess of demands upon its funds, or the embezzlement of its resources by the treasurer or secretary, or the member, after paying into its funds for many years, becomes a drunkard, and is expelled from its list as being too great a drag upon its contributors, or the contributions have to be raised in order to meet the demands made upon the funds of the society. These evils were great, and ultimately led to consolidations into great societies such as the Odd Fellows.

I need only mention the names of some of the larger combinations which have sprung up among the working-classes, and which are

carried on by their own almost unaided actions on the principle of mutual insurance, for the purpose of illustrating the immense power of combination and organization which exist among our working people; such are the Manchester and Nottingham Orders of Oddfellows, and the Ancient Order of Foresters, numbering together more than a million members, and who have a most perfect system of accounts, in which are shown the number of members in each district, the number of members on the sick funds of the Lodges, and the number of days for which sick pay has been drawn. From these accounts, as published by the lodges in this district, I have been able to gather certain positive and complete information as to their health and financial state. I know the members concerning whom I have been inquiring to be, as a class, as well-to-do, and as sober as any body of non-abstaining working men in the country. I should even class them above the average in this respect. If my information is correct, the inferences I have drawn from the experience of the Croydon lodges compare favourably with that from other districts. I am not taking, therefore, statistical facts from overdrawn and unsatisfactory data, that is, this district is neither noted for its unhealthiness or for the greater drinking propensities of the people than are to be found elsewhere, but, on the contrary, we are better off in those respects than our neighbours. I have figures which refer to 755 members; of these about  $4\frac{1}{4}$  per cent. were returned as under suspension for default. The whole number averaged 7,530 days' sick pay paid to 144 members. This gives as nearly as possible an average of ten days' sick pay per year for each member in the society. I have allowed for the full number of members on the books, not deducting those deceased in the course of the year. The deaths have been nine per annum, or at the rate of 10.2 per 1,000. These are standards of comparison. The men from whom the standards are taken are typical men of the moderately temperate class of British workmen, neither better nor worse than most of their neighbours in other parts of the country.

I have had the privilege of looking into the accounts as furnished for valuation purposes by the societies of the Sons of Phœnix, the Sons of Temperance, and the Independent Order of the Rechabites. These orders only admit pledged abstainers into their ranks. Mr. Vincent, the secretary of the Grand Division of the Sons of Temperance, gives me some particulars of his society which now numbers 3,869 members, and during the past five years has had a mortality of 5.1 per 1,000, or just half that which has affected the Foresters of this district. As to sick pay, I find from the same figures, which I have worked out on the same principle, that the average amount of illness has been a trifle over five and a half days per member, as against ten among the non-abstaining working men. I find this rule holds good, when looking into the accounts furnished by the other total abstaining orders. I have before me a paper prepared by Dr. Thornley, the medical officer for one of the Bolton

Districts, and which appears in the *Rechabite Magazine* for December 1881. He shows from statistics collected from published accounts, that the death-rate among 3,400 Rechabites was 13.5 and 11.2 per 1,000, as against 21.42 per 1,000 among a corresponding number of Odd Fellows. That the Rechabites had members sick = 16.2 per cent., as against 20.53 per cent. among the Odd Fellows. That the Rechabites' sick pay averaged five weeks two days, as against eight weeks and five days among the Odd Fellows. That in the course of the year the Rechabites had a per centage of sixteen days sick, as against twenty Odd Fellows. That when typhoid fever prevailed in Over Darwen, the Rechabites, out of 164 members, had three deaths, whilst the Odd Fellows in the same district had ninety-one deaths out of 620 members. The Rechabite death-rate was 18, the Odd Fellows 31 per 1,000; but, says Dr. Thornley, "the publicans in Over Darwen alone during the same fever year, died at the rate of 150 per 1,000." Our reporter says these figures would have shown even greater differences but from the fact that many abstainers were found among the Odd Fellows. I draw special attention to this, because not long since an eminent London Physician said to me, "*Carpenter*, I would rather be killed by wine than by water, look at the thousands who are slain by it every year." It was, however, very clearly proved that the Over Darwen epidemic was caused by polluted water, yet the abstainers did not suffer anything like so much as the publicans. It showed clearly enough that which I demonstrated at the Microscopical Club the other evening, that diluting impure water with alcoholic liquor did not destroy the disease germ, but rather tended to keep it in a condition which enabled it to increase and multiply when transplanted to a genial soil, the most genial of which has always been found in the blood of the person who has indulged freely in alcoholic drinks. It is seen, as regards Bolton and other manufacturing districts, that the insanitary conditions of those parts of the country tend to materially modify the sick lists, and that abstainers cannot resist insanitary influences any more than non-abstainers; but in this place, where insanitary surroundings are diminished to a minimum, we find much wider differences, which are greatly in favour of abstinence, and that if pure water be supplied, as is the case in this borough, the chances of health are remarkably in favour of teetotalism. I need not minutely enter into the financial side of it. The expenses of management may appear to be greater to the abstainer, because they have to really pay for a place of meeting; the work to be performed per 100 members is not diminished by good health; but it ought to commend itself to the intelligence of working men that an average of five and a half days' sickness, compared with ten, is a result to be wished for; that a reduced death-rate means a reduced sick-rate, and that working men prefer work, and honest-pay for it, rather than to be on half-pay and the sick list. In conclusion, I will quote a few lines from a report of the Actuary who valued

the Grand Division of London of the order of Sons of Temperance, in 1881. He says, "The liability to become sick is less with your members than with the Foresters Friendly Society; with the latter the liability to become sick increases with age, but the same law does not appear to hold good with your society." Again, "as to the duration of the cases which have come under our notice; it would appear that disposition to recover from attacks of sickness, is greater than had the avowed principles of the society been entirely discarded." This point must not be forgotten in drawing conclusions: a few cases saved from death have involved a long convalescence, which has increased the average and increased the amount of sick pay per member. If the mortality had been the same in both societies, the result in this direction would have been still more striking, for long convalescence would have been avoided. I quote the actuary's conclusions, viz.:

1. That the prevailing health of your society is far in advance of the health of an ordinary population.

2. That the moral disposition, coupled with the temperate habits of the members, have contributed towards this favourable rate of sickness.

3. That the effect of the avowed principles of the members becomes greater at the later years of life.

4. That the duration of the attacks of sickness extends over a shorter period than with moderate drinkers. That the power to recover is greater among abstainers than among non-abstainers.

I commend these conclusions, especially that which points out the good health of abstainers, in the middle and declining periods of life, to the good common-sense of working men, and I ask them to consider whether it is right to continue to use club-rooms at public-houses, and so foster drinking habits. The law has stopped the payment of wages at such places, and it is not improbable that such a law will become necessary to stay the assembly of benefit societies in licensed houses for business purposes. I am not in favour of such enforced goodness, but I am in favour of pointing out to working men that serious evil does arise from such a combination, and I would leave to their good sense the means of remedying the evil without going to parliament for powers to stop it. I would wish, before I conclude, to again refer to the actuary's evidence. He puts it before his hearers in the shape of a curve, which rises or falls, according to the number of persons sick in each year of a man's life. At eighteen, the lines for abstainers and non-abstainers do not materially differ. Until the age of thirty-six there is not a marked difference, but after that time of life the pre-eminence of the abstainers becomes manifest. The line for abstainers remains nearly stationary until sixty-four is reached, whilst that which shows the mortality of non-abstainers mounts with rapid strides. It must, as a matter of fact, follow, that a time comes when the mortality of the abstainer becomes greater than that which belongs to the non-

abstainer, because the number of those which started in the race becomes greater than that of the non-abstaining portion. This must be the case, and as time goes on, the lines of mortality must approximate at the extinction of the whole. But the average length of the whole number is increased, and their working days are some 20 to 25 per cent. more; their work must materially add to the wealth of the world in general, and of our own nation in particular, whilst the happiness of the working man's household must proportionately gain. I have asked some points as to the nature of the diseases which have been fatal. I find that a large proportion of those which have been fatal have belonged to the tubercular list of diseases. Now tubercle is an infectious disease of a certain type. Like to typhoid, it is propagated from one person to another. Typhoid is spread by water contaminated with faecal evacuations of the sick, and when it arises it may generally be traced to the fault of the local authority in allowing such water to be distributed; but tubercle is propagated by impure air. It is to be combated by fresh air and individual action. It is propagated by the inhalation of air which has been breathed by other people before it has been purified; and tubercle at present is propagated among those who are careful of and for each other in the wrong direction. The affection of the poor man for his child, which has led him to cause the child to join the Band of Hope, has also led him to mend the broken window-pane, which the drunkard does not care for. It has led him to shut out the draught for fear of injuring his little ones, and by that means has laid the foundation for the disease which was ultimately fatal. Total abstainers can bear fresh air, open windows at night, and draughts far more safely than other people; pure air will never injure them. If these facts become more fully known among our working men and women, that self-poisoning action which is now so common among us would be diminished to a minimum, and one of the advantages of sobriety, viz., a better cared for dwelling, would not be the means whereby we spread the mischiefs of tubercular disease. Whilst caring for our little ones, we must not shut out the pure air; whilst protecting them from the evils of life we must not present them with evils of our own making, and we must not repeat the mistake which was made by sanitarians in the early part of Croydon's history as a pioneer in sanitation. We carried away the sewage from our houses, but we allowed the products of putrefaction to enter by unseen and unguarded openings. We took away with one hand and we returned by the other. The same result may happen to our abstaining friends, if they allow their desire to protect their little ones from some dangers; if they allow their love to go in wrong directions and shut out the pure air of heaven from the interior of their dwelling-houses. As regards health, the gutter children may be better off than those who live in hermetically sealed and gilded chambers. We must take warning from past mistakes, and prevent future evil by avoiding such errors.

The CHAIRMAN: The Temperance and General Life Office, of which I have the honour to be a director and a trustee, has now been established so long, that it has accumulated four millions of capital, the property of its insured, that we can easily dispossess our minds of any feeling of jealousy or antagonism to the increased balance made to the public for insurance in separate sections to total abstainers. My remarks will just refer to the experience of the directors as regards the value of total abstinence. Our actuaries and officers have been very chary of speaking in actual terms, or defining in exact figures the longevity as between abstainers and non-abstainers. There are certain results which are patent to everyone, even to those who are not intimately acquainted with the figures, and who cannot accurately weigh all the results which these figures indicate. The Temperance and General Life Office has just concluded its ninth quinquennial period; and as a general result we may say that in every one of those periods has the advantage been to the abstaining over the non-abstaining section. That is one general fact which is beyond dispute. In the second place, in our non-abstaining section, there is a very large admixture of temperance principle and habit, not to say total abstinence habit. The board of directors being abstainers, the medical officers abstainers, applicants are put through the finest sieve in ascertaining what their habits are in reference to alcoholic liquors; and we have perhaps a more temperate body of men in our non-abstaining section than in the general run of ordinary life offices. We *cannot* claim for our temperance section, numbering many thousands, that every one of these is an absolutely true and staunch abstainer. Many of them are easily influenced by the suggestion that a little wine or spirit or malt liquor *may* do them service, and therefore the comparison is not strained in favour of the total abstainers--rather the other way. Looking at it as the outcome of total abstinence habits, the results are rather, I should say, below than over the mark. It is well to bear that in mind. Then some have the idea that because the board are total abstainers, their disposition is to strain the advantages of the temperance section against the non-abstaining section. These matters are not in the hands of the board; the results are worked out by the actuaries on certain fixed lines which are absolute, and cannot be affected by the feelings of members of the board.

The discussion was continued by Mr. Geo. Pearce Joy (London Scottish Temperance Life Insurance Society), Dr. P. W. Perkins Case, Surgeon-Major Pringle, Mr. Perks, and Rev. James Smith.

Mr. A. B. HARDING (Church of England Temperance Sick and Burial Society), said that as a general rule, when a man became a temperance man, he became more or less a thrifty man. He did not think it was right in their thrift societies to exclude those who did not altogether adopt total abstinence, but by all means let them keep the two sections distinct. It was well to have a general section for comparison sometimes. He considered it a mystery, and depre-

cated the practice, that any thrift societies should hold their meetings at the public-house. With reference to management expenses, they had determined, in connection with his society, to keep them down to 10 per cent., and they found that the profits in their total abstinence section were considerably over the 10 per cent. extra in the way of sick benefits that they allowed to members of that section; and when they had been a little longer in existence, he believed that their statistics would be an important contribution to that part of temperance society work.

Mr. J. BURROW proposed a vote of thanks to the readers of papers, and to the chairman for presiding.

Rev. E. D. L. HARVEY seconded the votes, and the chairman briefly responded.

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## COMMERCIAL SECTION.

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MR. HANDEL COSSHAM, M.P., presided, in the absence of Mr. Samuel Morley.

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### THE ECONOMIC VALUE OF INCOME DERIVED FROM ALCOHOL.

By STEPHEN BOURNE, Esq., F.S.S.

It so happened that but one hour before receiving an invitation to prepare a paper for this meeting, a point which presented some difficulty to the mind of one of our most distinguished temperance leaders was brought under my notice. It was stated to this effect, if not exactly in these words:—"I have never been able thoroughly to understand how you and Mr. Hoyle represent the income earned and spent by those engaged in the production of alcohol as of no value to the community. There is a brewer in my neighbourhood who is said to derive £25,000 a year from his trade. He keeps up a good establishment, employs a number of men in maintaining his conservatories and grounds, distributing large sums in wages; and I fail to see why he is not as great a benefactor in so doing as the man who may earn and expend the same amount from the manufacture of calico, or any other article of general use."

The income to be brought under review in this case meant the profits of the business in which the brewer embarked his capital, on which he bestowed his time, and to which he devoted his mental power. But the same question might arise as to the salaries paid to the managers of the concern, and the wages earned by the labourers employed in the manufacture and distribution of the goods. Doubtless all these were either expended in other goods or paid away for other services rendered by those whom these several persons employed; or, being saved and invested, would yield further income, to be used in like manner by those to whom it accrued, either at the time or at some future period. The brewing and distilling interest are never tired of telling the magnitude of the trade they are carrying on, the amount of wages they pay, and the calamity which would overtake the numerous persons who thus obtain their living were it to be interfered with or destroyed.

In like manner, the revenue procured by the taxes levied upon

alcoholic liquors, which constitutes a large portion of the national income, is frequently spoken of as a benefit resulting from the consumption of wine, beer, and spirits. By one set of economists it is maintained that an advantage is thus conferred upon the State; whilst another set affirm that the money so obtained is tainted by the source from whence it springs, and that it is immoral for the nation thus to fill its coffers, or provide the means by which it pays its way. The income, then, with which we have to deal is either personal or public, and in both cases is that portion of the price paid by the purchaser for the liquor he consumes, which is not appropriated to the purchase of the materials used, or the persons and plant employed in producing the drink.

First, then, as to that which is personal, and especially the £25,000 per annum, which, in the case supposed or existing, is at the disposal of the man who owns the brewery, and is expended by him in supporting other industries. We say, at once, that the money so obtained and so dispersed is just as beneficially employed, is of as much economic value to those amongst whom it is expended, as a similar sum would be if drawn from any other business—be it the growth of food, the manufacture of clothing, or any of the many other modes by which income accrues to the individuals engaged in carrying it on. Once absolutely realised, it becomes divorced from the processes by which it was procured, and is just as capable of conferring benefits upon those amongst whom it is spent, as it would be if it had originated in other trades. The money is not ear-marked so that it should be shunned by honest people, any more than that which comes as the recompense of the most meritorious services necessarily carries with itself any blessing in its use. The economic value of any such accumulations of income must be gauged, not by the mode in which it is spent, but by the process of its gathering together.

From whence, then, does the brewer in question get his money, and what services does he render to those from whom he gets it, which renders him of any value to the community in which he dwells? So far as gathering up the money is concerned, he is but a collector from the very people amongst whom he afterwards distributes it. The brewer is but the conduit through which the money flows from one possessor to another; the real employers of the coachman and the gardener are the individuals who empty their pockets to fill their mouths and muddle their brains. We must judge, therefore, of the economic value of the income which the brewer acquires and disposes of, by the substance he produces, and the benefit he confers in exchange for the money he extracts from the consumers. As teetotallers we appraise this at no greater figure than is denoted by a cypher.

Compare with this the value to the State of that to which the agriculturist devotes his time and his capital. He, like the brewer, is but a collector and a distributor so far as the money he

receives and the income he spends are concerned. He grows wheat whilst the other brews beer, and in each case the real employer of the labour which the income supports is the purchaser of the bread into which the wheat is made. So with the cotton-weaver; it is the wearers of the shirt whose calico he produces, or the print which his looms turn out, who are the real providers of the wages he bestows upon his coachman and his gardener. But then the wheat which the farmer grows is that by which the consumer lives; it is the source of the muscle and brain, by which the money is earned, that provides for the coachman and gardener. The farmer is thus not the creator of life—that belongs to God alone,—but without his service that life would not continue, and all the creations of that life's power would fail of production. So with the manufacturer of clothing; he does his part in preserving the life and sustaining the physical power of those to whose wants he ministers. The economic value which these are to the nation are as widely different from that of the brewer and distiller, as are the signs *plus* and *nought* in arithmetical computation.

This reasoning, however, must be carried still further. Trace the effects upon the body, the mind, and the soul, of the alcohol, which is all the one class of producers gives in return for the drain he makes upon the labour resources of the nation, for the life which is sustained in him, and the luxuries he enjoys, and we shall find that he is a destroyer instead of a producer, and so far from his economic value being expressed by the simple *nought*, it needs the *minus* to be set against the *plus* of the other class. He is positively detracting from the nation's wealth, instead of enhancing it as the others do. Our country has been gathering from the surface and digging from the bowels of the earth *plus* after *plus* to add to her wealth, but she has also been casting of her substance into the mash-tub and the still—that which has introduced into the calculation *minus* after *minus*, until these, if not actually preponderating, are in danger of so doing. She has, for a series of years, been drawing by her industrial skill and her trading enterprise the wealth of other lands, but she has been also sending forth her fire-water to destroy the contributors to her gains. Her present depression in trade is, to say the least of it, enhanced by her expenditure in alcohol, and though the annual additions to her previous accumulations may still, perhaps, be marked by a *plus*, the figures which it preceeds are less than before. She can no longer bear the *minus* signs which alcohol introduces, for excepting in the numbers of her population, which ought to be her greatest source of wealth, but now threaten to be the lean kine devouring her stores, every factor in the case will, unless she recover from existing depreciation, soon have to bear the *minus* rather than the *plus* sign.

Public income, that is, the revenue raised by taxation, differs from personal, inasmuch as it does not arise from production it is, in fact, an expenditure by the individual from whom it is received.

A person spends his income because he has already acquired it; the State acquires it because it has been already, or is about to be expended, and its amount depends upon the necessity, real or supposed, for expending. It is but a figure of speech to say that tea or tobacco produce so much income for the State, whereas it is, that the individual who consumes the tea or other goods is made to contribute so much to the exigencies of the nation; and the imposition of the tax acts in restraint, not in encouragement, of production. There cannot, therefore, be the slightest ground for asserting that the income thus accruing is tainted by the source from which it comes; unless, indeed, perverted economical notions should encourage drinking because the drinker pays taxes in proportion to the quantity he drinks. Rather is it to be supposed that were the tax lighter the drinking would be heavier. Hence there can be no immorality in receiving for public use that which is charged upon alcohol, for it is only a convenient mode of indicating where the incidence of taxation should fall; and the man who throws his money away upon a worthless article is surely the one who is a fit subject for bearing the burden of taxation. Nay more, since his consumption diminishes the wealth of the country, by the destruction it effects, and adds to its expenditure by the results it achieves, we should say that the alcoholicist is of all others most fitly marked out for contributing to the revenue. The economic value to the community of the income which comes to it through the consumption of alcohol is, like that of the personal income already treated of, simply *nought*. One member of the general body pays it to other members, and the whole body is no more a gainer than is the man who fills one pocket by emptying the other. Let us suppose that the Customs or Excise officers no longer needed to collect the duties upon alcohol, where would the money remain but in the pockets of the drinkers: or rather, it would be employed in the purchase of food and clothing, whereby life, and the power for production which life gives, would be developed and sustained. If, on the other hand, the money were still needed by the State, it would be perhaps a puzzle to the Chancellor of the Exchequer to devise some means of drawing that money out of the pocket in the bottom of which it might be found. The task, however, need not be a difficult one, since the pocket which needed to be lightened would have in it not only the alcoholic tax it had failed to provide, but the cost of the material and the profits of the manufacturer in addition. The economic value, therefore, of having an income to collect in alcohol is *minus* also, for alcohol diminishes the producing and spending power of those from whom the income of the State is drawn. Neither is there anything immoral in thus deriving an income by means of that alcohol, for its imposition lessens the amount consumed, whilst it favours the moral portion of the community by taking less from them. Just as we saw that when the brewer had once realised the profits of his trade, its distribution was quite as

valuable as if it had come from some other industry, so must the value that the revenue upon alcohol is to the State be judged by the propriety of its expenditure, not by the character of those from whom it passes to the Exchequer. This consideration, that whatever money flows into the public purse from the pocket of the drinker would still be available for the nation's use were it levied in some other form, ought to calm all anxieties as to the effect of a dwindling income from the taxation of alcohol. But beyond this, let that which is squandered upon drink, and that which is wasted in repressing the evils originating from drink, be but devoted to promoting the production of something which would add to the country's wealth, and the saving of the wealth which it now destroys, and such a season of prosperity would ensue as would render it a light thing to raise the diminished revenue the exigencies of the country would require to be levied. The economic value of the public income derived from alcohol is only to be appraised at the sum by which it may be said to rescue a portion of the expenditure devoted to drink.

In conclusion, the fallacy lies in not recognising that what is income to the individual may not be so to the community in which he lives. Only that which fulfils the conditions of being both the one and the other is of economic value to the nation. The man who extracts or constructs from the material substances around him anything which adds to the resources of the country—the one who draws to it from the plenty of other lands—the one who utilises what has been produced by others, or conserves what would otherwise be wasted—all rightly appropriate for their own use a portion of that which they have gained for the community. But the one who converts into alcohol the food which bountiful nature has given; who brings from abroad alcohol purchased with the clothing his neighbours need; who, by providing alcohol, destroys the health, life, morals of his countrymen, is certainly not a valuable factor in its economic condition.

One more illustration. The miner who dives into the earth beneath our feet and brings coal to the surface, supplies the fuel for warming our houses and lighting our streets. The power which renders possible the industries which have raised our nation to its pitch of greatness, is a most potent factor in producing the income in which he shares. The incendiary who in the winter night should set fire to the inflammable materials with which this city is filled, might indeed give temporary enjoyment to the frozen street-walker who has no warmth at home; but he subjects the multitude around him to all the horrors of cold and poverty. What value can we attach to him who takes the grain or the sugar which may support life, cause the blood to flow in warmth-imparting streams, and create the power which produces wealth, that he may turn it into the intoxicating liquor which gives a factitious life, imparts a fleeting glow, only to lessen all that is valuable in the body and soul of man, as a means of producing or conserving an income for himself and

others? So the man who explores the depths of natural science and revealed truth, bringing forth that which advances the prosperity of his species, and making the world the richer that he has been born into it, is the true economist, both for time and eternity. It is thus that temperance advocates and reformers may fulfil the Saviour's injunction to let the light they have derived from Himself so shine before men that they may indeed glorify their Father which is in Heaven. Let such be the result of our Congress here, and we may humbly claim to be of some economical value to the country in which we dwell, and to the world which we may help to leaven with truth.

The CHAIRMAN said: I have no doubt that the paper has conveyed this fact to us all—that the temperance question has many important aspects. Perhaps I may be forgiven if at this time I say there is not one aspect that is more important and perhaps more over-looked than the question of the economic value of thrift to the country to which we belong. The more one studies the economic value of the temperance question, the more one must be struck with the fact that it will promote the prosperity of our country. I see in Parliament signs of how people are casting about for some remedy for the depression of trade. If we want the solution of this great commercial depression we have it if we adopt the principles we are met to promote. I saw an excellent illustration of the truth of the statement which I have just made, in hearing from the Chancellor of the Exchequer a statement of the position in which we stand with reference to the revenue derived from alcoholic drinks in this country. We have actually reduced the taxation on drink by four and a half millions. This is a fact that gave me intense pleasure. With reference to that lessened amount of taxation on strong drink, you would have to take it with some degree of reservation if the fact were given by myself, but the Chancellor of the Exchequer lays himself open to no charge of being prejudiced; but he laid great stress upon this fact, that while the country is spending millions a year less upon drink we are not preventing money from being expended on other things. He showed that while we were spending many millions less per year upon intoxicants we were consuming other things in an enormously increased ratio. The spending power of the people increases in other things just as it diminishes in drink. Out of that fact will come another fact. The moment you expend the money in these other things to which the Chancellor of the Exchequer referred, you are not only spending it in a better way, but promoting the interests and comfort of the people. I see that, in the year 1870, he said we only imported then two millions of barrels of oranges and lemons. Now, we import at the rate of four and a half millions of barrels; and in raw fruit we have also very largely increased between 1870 and 1884. These are marvellous facts, and he impressed upon me that while the drinking

consumption was going down it was not because the people had not the money to spend, but because they spent it on other things, and that the expenditure on these other things was increasing because the people are more wisely expending their money. A brewer once said to me, "What difference can it make, if a sovereign has been spent, what it is spent in? (Laughter.) That question is quite on a par with the liquor they produce. (Laughter.) They have no conception of *national benefit*. I do not know whether you noticed that one of the reasons why the taxation on liquor had fallen off was the fact that the people were drinking much more water than they used to do. There is more water in the beer now. The point I want to impress upon you is this; if we can save the people's money from the drink, it will not go to the banks and stick there. It goes in something else, and that something else will benefit the trade and commerce of the country. You will see that in a striking form if you consider what difference it makes as to whether a sovereign goes in one direction or in another. If you spend a sovereign on shoes I think it would not be difficult to show that 15s. of the sovereign will go in labour. If you spend a sovereign on a lady's dress—though that is one of those abstruse questions which I do not profess to be an authority on—I am told that, in connection with ladies' dresses, 14s. will go in labour out of the sovereign. I think it costs rather more to dress us men; but whether it is shoes, or food, or dresses, it means labour; but if you spend a sovereign in drink, not more than 1s. of that sovereign goes in labour. Cannot you see, then, that if the 120 millions sterling which we now spend in strong drink could be turned into any more profitable stream what it would mean? It would mean that you sponged out at one stroke all the talk about commercial depression. It does make a difference, and a very great difference, as to the manner in which we spend our money. It makes more difference as to how we spend our money than how we get it. The expenditure of money will govern the prosperity of the country. One remark I would wish to address to the industrial classes of this town. I should be glad to speak through you to them. My own belief, as an employer of labour, is that 25 per cent. could be added to the wage-receiving class of this country if you could divert the 120 millions from the drink stream to other streams of commerce in this country. Supposing I am only half right, I think I should have then solved one of the great problems that statesmen cannot get any solution of. One thing that gives me intense pleasure is the efforts that the working classes are making to improve their position. When I look at the amount that they pay to benefit societies, when I look at the amount they invest in land societies, and savings banks, and so on, I think it ought not to be on the lips of some of us that our working men—some of them, at any rate—are not making provision for a "rainy day." I think this is one of the most hopeful signs of the present day. The working men are doing this, and

have done it for years, without very much help from Parliament. It is my wish to impress upon the House of Commons that we ought to help the class of men who are helping themselves in this manner, and not put a public-house at every corner. Do not let us be opening these places on Sunday; let us make it more easy for these men to reform themselves and their country. The future of our country is largely in the hands of this class now. I have faith in the people, and believe the people, unobstructed, will reform themselves and lift themselves up. I want the Government and the nation, by its laws, not to make it difficult for them to do so; inasmuch as, for good or evil, you have trusted the commercial, political, and foreign policy of this country to the great masses of the people—and, I think, done it wisely, because a pyramid is safer built on a broad foundation than on an apex. Now, having done that, take care that you do nothing which will brutalise, debase, or lower that class. Our country will be safe in the hands of sober men. To us is committed the promotion of that public opinion to which this question is directed. At my time of life I can hardly expect to see the end of this great struggle in which we are engaged. My connection with it has been life-long; I joined the Temperance cause fifty years ago (applause); but that is not the length of my temperance experience, which began with my birth and will probably end with my death. In fact, I have been sixty-two years a teetotaler! As one goes on in life one finds there is a great struggle in moral questions. There is nothing so educational in our nature, which brings out the manhood and the womanhood of this country, as the contest that we have to carry on around us. There is no form of evil in the country against which we do not get the counter-acting agent of Christianity and benevolence. On that great fact I base my hope. There is a big power in existence which is beyond the drink trade. My own feeling is, and it deepens as I grow older, that the moral, and the virtuous, and the benevolent, and the Christian, will overcome the evil. Brethren, do not grow weary in your contest with this evil. I have taken part in some of the great political struggles of the age, and I stand here to say that the man who will give us a sober country, the salvation of this country from the waste of food, the waste of labour, the waste of national resources—the man, the Society, the influence that does that, will lay the country under a deeper and more lasting obligation than any other reform in which I have been engaged. (Applause).

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## THE INFLUENCE OF DRINKING UPON THE COMMERCE OF THE NATION.

By T. P. WHITTAKER, Esq.

THE argument against drinking is a cumulative one, and it is with a branch of it only I have to deal to-day. It is well to put the various bearings of the question separately and distinctly before the public. As men are differently constituted, so they are influenced by various considerations.

The commercial argument does not, perhaps, take the highest ground upon which temperance principles can be enforced, but it does touch a phase of the subject which almost everyone can appreciate, because we are all directly or indirectly interested in it. It is also specially appropriate that we should make known our views at a time when on every hand we have complaints of bad trade, and statesmen are being urged to do this, that, and the other to aid commerce.

The inventions and developments of the last hundred years have revolutionised trade. They have rendered not only possible, but necessary, methods and transactions which were scarcely dreamt of a century ago. Science and ingenuity have brought into use and given special value to materials which formerly were comparatively valueless; while improvements in means of transit and communication have almost destroyed distance. Communication with distant parts of the earth is now a matter of minutes, and the transmission of goods to the other side of the globe a question of weeks, where both once occupied many months. Much of our food is grown or fed on the vast plains of America, and the materials from which the greater portion of our clothing is made are sent to us from Australia, South America, and the United States.

The result of all this is that geographical position and the natural advantages of a country are less important factors in promoting the welfare of a people than was once the case. When corn can be grown in India or America, and be carried several thousand miles and be delivered at the doors of the people of Europe at as low a price as they can produce it in their own fields, and cotton can be sold in Liverpool as cheaply as in Massachusetts, it is clear that the best and cheapest that the world produces can be readily obtained almost anywhere. That means that competitors for the world's trade will be far more numerous than they were when the cost of transit was so great that in many districts the bringing together of the articles necessary for carrying on particular industries was practically impossible.

So comparatively small a matter is the cost of transit, that cotton can be brought from New Orleans to England, be made up into

calico, sent back to the States, and, in spite of tariff restrictions, be sold there in competition with similar goods made almost on the spot. Wool bought in England is sent to France, worked into texture there, sometimes even on English-made machinery, and sent back here and sold in our own markets. Pig-iron can be sent from Middlesbrough to Belgium, there be worked into rolled girders, and then be sent back to Hull or London, and sold in English towns. Iron ore is sent from Spain to this country, we smelt it into iron, make it into rails, and sell it again to the Spaniards. In Germany, iron ore, which at one time could not be used unless it was largely intermixed with English ore, is now, owing to recent inventions, better adapted for many purposes than our own.

This means that the position of the people in many countries, as compared with our own, is more equal than it was. What they have not got they can obtain far more readily and cheaply than they could. They can use much of their own that was unworkable before, and as in some respects they have what we have not, they come into close competition with us, and a keen struggle for the world's trade ensues.

The bearing of what I have been saying upon the question that brings us together is this: England has great advantages as a commercial nation in its climate, its insular position, and its mineral wealth, as well as in its shipping, banking, and general commercial facilities and connections. But all these count for far less than they did. Other things being equal, they very effectually turn the scale, but very little to our disadvantage in other directions will counterbalance them. If the people of other countries are more industrious, more enterprising, more skilful, and more artistic, they may beat us or run us inconveniently close. That means that, if we are to hold our own, we must do and be our best. We cannot afford to carry any weight or leave any advantage unused.

Now the drinking system is a serious burden, a terrible drag. Financially it is a heavy tax. It is an expenditure for which we have nothing to show that is beneficial. It provides £30,000,000 for the National Revenue, but as it also involves us in additional public and private costs in the way of crime, pauperism, disease, lunacy, accidents, and premature death, that contribution is more than counterbalanced.

Some people think the expenditure is not a drain upon the nation because it gives employment to a great number of people as makers or sellers of the drink. Might not the same argument be used to justify increased taxation? But if the Government proposed to increase our national expenditure by £100,000,000, would there be the less outcry against it, and would it be any the less considered a great drain upon the resources of the people, and a serious addition to the difficulty of producing goods as cheaply as competitors abroad, if it were urged that the expenditure would give employment to many people? I venture to think not. The consideration that

determines whether expenditure is waste or not is not the amount of employment it provides, but the result that is obtained. If £1,000 be spent in drink, and £1,000 in building a house, in both cases employment is given; but when the drink has been consumed, the results of the two expenditures are very different. In the one case there is nothing to show, unless it be trouble and disaster; in the other there is a house in which a family may reside, and from which the owner will derive an income which he will expend year after year in giving further employment to the people. The expenditure on drink is a tax, and the most that can be claimed for it is that it gives some pleasure; but there again I hold that, looking at the matter from a national point of view, the pleasure is far more than outweighed by the misery which also results, and which, so far as the history of the human race enables us to judge, is inseparable from the public sale and general use of intoxicating liquors.

What is the amount of this tax? It is nearly twice as much as we spend on bread. It is more than we spend on butter, cheese, milk, sugar, tea, coffee, and cocoa combined. It would require all the bank-notes there are in circulation in the country to pay the drink bill for four months. It amounts to as much in seven months as the railways in the United Kingdom take for passengers and goods in a year. It is one-third more than all the coals, pig-iron, copper, lead, and other metals raised in the country in a year are worth. It is as much as all the rents of all the dwelling-houses and all the farms in the country amount to. All the goods and money we receive from India in a year would not pay the drink bill for four months. We spend more in a month than all our postal and telegraph arrangements cost us for a year.

Much has recently been said about railway rates, but if the money now spent on drink were devoted to the purpose, the railways could be thrown open without charge to take all the passengers and goods they now carry, and, in addition, the people might be relieved of the cost of the army and of the interest on the national debt.

What would you think of the commercial position of a nation that possessed advantages like those? Yet every year we as a nation worse than throw away as much as would provide them. Or we could, if so disposed, devote the money to paying everyone's house rent and give him coals, gas, and water into the bargain. Houses, gas, coals, and water for nothing! Talk about emigrating to more favourable localities. I fancy the tide would turn in this direction if we possessed the advantages here indicated.

Then glance at the accumulation of the loss year after year. During the last twenty years the total expenditure on drink has amounted to a capital sum which if we had it now, as we should have had, or its equivalent, if it had been expended usefully and beneficially, would at 4 per cent. interest bring in £100,000,000 a year, or sufficient to pay our national expenditure. The fact is, the expenditure is about equal to £17 per annum for every family

in the land. Suppose that were levied in the shape of an extra ground rent to every house, would you think it possible for a people so burdened to become successful traders? Yet our burden is greater, inasmuch as we incur that cost to secure a terrible crop of evils.

Confining ourselves to those which directly and immediately touch us commercially, let us consider for a moment the effect which drinking has upon the cost of production. Take the loss of time. A man not only spends money on drink; he wastes time in getting it. He chats and lounges precious hours away. Occasionally the result of drinking, and drinking companionship, is that he feels indisposed to work, and Saint Monday or some other day is kept. In large works this is a serious consideration. The premises are there, the machinery is there, the engine is going, and the staff of clerks, managers, and foremen has to be paid; but so much of that outlay as needs the attendance of the workman at his post to make it productive is unremunerative. Twenty years ago Messrs. Ames and Co., a large firm in New England, found that with a prohibitive liquor law in force in the country 375 men produced 8 per cent. more work than 400 did when no such law was in force. Such a difference is sufficient to turn the scale between a concern being prosperous and not.

Here I may allude to another matter, and that is the extent to which the use of drink is responsible for accidents and fatalities. In an American commercial paper I read a few weeks ago, that in 1882 the Fall Brook Coal Co., of Pennsylvania, adopted a rule requiring every one of its employes to be an abstainer from all intoxicating drinks. For some time now that rule has been rigidly enforced, with the result that the fatalities in the Company's mines and railroads have decreased 50 per cent. Provision against financial loss from accidents of all kinds at sea, and on land, is an important item in commercial expenditure, and has to be allowed for in estimating the cost of goods. As a very considerable portion of those accidents are directly or indirectly the result of drinking, a corresponding portion of the outlay they involve would be saved were temperance universal in our land.

In addition to imposing a heavy financial burden on the nation, our drinking system diminishes the power of the people to carry it. Drinking deteriorates men. Teetotallers live longer than even what are called careful moderate drinkers. That means that those who use drink are less healthy, which is only another way of saying they will be less efficient workmen, masters, and merchants. If a man is to do and be his best, physically and mentally, experience teaches that he must abstain from intoxicating liquors. When men are not abstainers, the best is not done and produced of which they are capable.

Education and artistic training, as well as energy and industry, tell in commercial competition. What sort of an education does a

drunkard's child get, and how can you expect to find taste and refinement in children who have been brought up in homes where what should have brightened and beautified them has been squandered in liquor?

At times we hear much about high and low wages, and some people are disposed to attribute commercial depression to the fact that lower wages than are customary here are paid in many other countries. Cheap labour is, however, not necessarily low-priced. What determines the cheapness or otherwise of labour is not the price paid, but the result obtained. To-day, we send our goods across sea and land to countries where wages are as little for a week as they are for a day here. Further, our competitors are not low-waged India, China, Russia, Italy, Egypt, and Turkey; but America, where wages are higher than here, and Germany, Belgium, and Switzerland, countries in which, excepting the United States and Great Britain, wages are higher than anywhere else in the world. It is skill, ingenuity, industry, artistic training, education, and business enterprise and perseverance that tell, and our drinking system stands athwart every path which leads to the attainment of the highest possible standard in these commercial requirements.

Intemperance, further, degrades men, and renders them satisfied with bare existence. How many thousands are there who care for nothing more than the means wherewith to purchase drink! They work for that and nothing else. They have no stimulus to continued exertion. They have no higher aim, no incentive to press forward. They make no discoveries, they invent nothing. They make no progress. Nor do they add a cent to the wealth of the country, or do anything to provide the means of employment. They consume the full equivalent of everything they produce.

As drinking deteriorates men and women, so they beget an inferior generation of children; and if they in their turn deteriorate more and beget still inferior children, it will readily be seen that the race is on the road to extinction through incapacity. A nation is made up of individuals. Its strength and wealth are in proportion to the strength and wealth of its individual members. As they are strong and prosperous, it is strong and prosperous; and as they are weakened and impoverished, all suffer.

Again, who can say what we have lost by the premature death of the thousands who have gone down to their graves, victims either of their own or other people's intemperance? When we remember that drinkers are not unfrequently those who have the brightest intellects, who can tell how they might have benefitted their fellow-men by discoveries and inventions, and by displays of special ability in other directions, had they lived? Under the inspiring influence of great geniuses, industries in this country have at times sprung further forward, so to speak, at one leap, than they had done for generations before; and who shall say that among those whom drink has slain or demoralised there may not have been men who

had they been sober, would have done as much for this country as did Arkwright, Watt, or Stephenson?

One other point I must touch upon. Our foreign trade is important, but our home trade is far more so. Our own people are—and ever will be—our chief customers. Upon their prosperity and well-being our commercial success really depends. The total value of the produce and manufactures of this country which we sell to the people of other countries is £220,000,000 a year, but the annual income of the people of these islands is not less than £1,000,000,000. That money is expended here, but something like £125,000,000 is spent on drink. What a difference it would make if that were spent on something that would add to the wealth and well-being of the nation! No wonder that there is pauperism and lack of employment in our midst, when we are worse than uselessly swallowing capital at that enormous rate, and making paupers, lunatics, and criminals by the thousand. We are making frantic efforts to improve our foreign trade, and are at times disposed to indulge in all kinds of foolish enterprises in order to find a market for our goods. We might with advantage pay more attention to the one at our doors. We have people who need clothing and houses that need furnishing, but the money that should purchase the goods is squandered at the public-house.

Lastly, were our home trade not crippled as it is by this needless drain upon the nation's resources, there would be employment enough to keep at home the quarter of a million of our people who are, year after year, compelled to leave our shores to earn a livelihood. I do not here desire to enter upon a discussion of the question of emigration; but it is clear that a process which takes from us the most vigorous and enterprising of our sons just at a time when they should be adding to the national wealth, and leaves behind the idle and dissolute, as well as those who from physical and mental infirmity do not emigrate, is one that does not increase, but rather diminishes, the nation's average standard of mental, moral, and physical power.

Thus, at every turn this drink problem faces us, and stabs and cripples us just when and where we are weakest. It helps us nowhere, but intensifies our difficulties and multiplies our troubles. It is not my province to-day to indicate the direction in which a remedy is to be looked for. All I will say is that the problem is an urgent one, and that, in my opinion, it will never be solved until it is grappled with courageously, by a people determined to sweep from their midst every trace of a traffic which has cursed every land in which it has been found.

Rev. HENRY SOLLY proposed a hearty vote of thanks to those gentlemen who had read papers.

Rev. J. P. GLEDSTONE: I should like to suggest that a conference of manufacturers in Sheffield and other large centres of industry

should be called, and the mischief caused by the drinking habits brought before them, showing how the trade of the country is being damaged by it. Grocers are beyond hope, I am afraid. (Laughter.) One cannot now get into a grocer's shop without fancying one is in a wine vault. Cannot we have a little tract showing the injury that is being done to the country by this drink traffic, and how people are ruining themselves by allowing it to go on? The trade of India only equals one-third of our expenditure in strong drink, and if we could have the home markets opened to the £120,000,000 we spend in drink, we should have at once three Indias added to us in the way of trade. The idea of our scouring all over the world for markets for our goods, while we have only to do right at home in order to have four Indias instead of one!

Mr. J. H. RAPER: £123,000,000 is our *minimum* expenditure on strong drink, but we know that there are certain things left out. We have still the conviction to meet that beer is food twenty-four hours after it is taken. We have the "eleven o'clock" to remove before the commercial classes will admit that we are right. In time, I hope, we shall remove the habit of taking beer in mines, and workshops, and foundries. In some engine-fitters' shops there are notices that bringing beer in will be an infringement of the rules.

Mr. J. T. RAE (Hoxton Hall): If we are to carry this temperance question forward, the best way is to get the people to think about it, and the best way to get them to think about it is to get them to read it through and through, and consider it in all its bearings. About twelve months ago there was a commercial conference in London, under the presidency of Mr. Samuel Morley. He invited representatives of the leading houses to Cannon Street Hotel, for the purpose of consulting as to how to promote temperance in their respective houses. Meetings have been held very often among the *employés* in the warehouses. During the last few years the City of London Total Abstainers' Union has carried on a great many of these meetings. At a meeting at Cannon Street Hotel, I was horrified to find that after fifty years of temperance work, there was in many of the business houses and warehouses an absolutely unlimited supply of beer given to the young men and women employed. At dinner and at supper, beer is supplied without check, and it was pointed out that many a young man came to those houses and acquired there his first habit of using strong drink. They did not like to be odd, and took a glass of beer for dinner and supper, and many had to regret the day when they entered those warehouses in consequence of the drinking habits therein. There were also some encouraging things said at that Cannon Street conference, with reference to the steps that had been taken by heads of firms for the benefit of the young men. Mr. Tapling said to his *employés*, "If you remain a total abstainer during the five years of your apprenticeship, I will give you a gold watch or £20"; and he offered £20 more if the young man would go in for another five years of total abstinence.

Messrs. Debenham found out that the men did not do their work so well after taking beer, and adopted the plan of giving notice that at the end of a certain time the firm would supply no beer whatever to anyone in the house; but if there should be any who thought that they could not do without it, they might get a certain limited quantity from their steward by paying for it. The result was that the beer bill of the firm came down in a year from £600 to £100. (Hear, hear.) I noticed that some men who assembled at the conference were offering non-intoxicating drinks in lieu of beer. There was not one of the establishments that had entirely banished drink from their premises. We have still a great deal to do in removing the commercial drinking customs. Mr. Rae then moved a vote of thanks to Mr. Bourne and Mr. Whittaker.

Mr. ARNOLD PYE-SMITH seconded the vote, and said that so far as the Mincing Lane markets were concerned, he noticed a very great improvement there during the last twenty years in regard to temperance habits.

Surgeon-Major PRINGLE briefly returned thanks for the readers of the papers, and the afternoon proceedings ended.

## GENERAL MEETING.

Mr. STEPHEN BOURNE presided, and called upon the Rev. J. P. Gledstone to submit the first resolution.

The Rev. J. P. GLEDSTONE proposed—"That, in the opinion of this meeting, total abstinence promotes longevity and progress in the commerce of the nation, and its adoption is earnestly commended to all." It has been said to-day "that which is morally right is also physically and commercially right." We need to impress upon men that they may have good hope and good confidence as they step forward in doing that which they feel to be right. Our resolution says that, in the opinion of this meeting total abstinence promotes longevity. The men who were the first teetotallers certainly could not have said that with the emphasis and assurance that we can. With the facts before us, we are able to say that total abstinence really promotes longevity. I think this question of total abstinence promoting longevity is made out to perfection. We have now most elaborate and, I think, convincing statistics on this subject. There is another point I should like to touch upon, and that is the effect of temperance on the commerce of the country. Can we give any help in this time of distressing need? We think we can. We think if we can get people to be temperate and sober that there will be less general distress and less general sin. Jesus Christ began with the units and worked out to the race, to the nations, and to the whole of mankind; and we have to take up our work in the same way. There is one point in connection with commerce

that I should like to make special mention of—how the temperate men are being put under disadvantage and disability by the intemperance of the intemperate. I have seen instances where temperate working-men would have work but for the intemperate working-man. I think it is an unjust and unfair thing that a temperate man who is willing to work for his own family should be saddled with this disadvantage. I think that is a view of this question which ought to be most earnestly impressed upon the understanding and consciences of all drinkers, whether moderate or extravagant, that we can reach. If this be so, that temperance promotes longevity, it seems to follow that total abstinence should be adopted by everybody. What is to become of us if this depression of trade is to continue? Depend upon it that we are in this strait and difficult place just now that we may be brought face to face with the stern facts of life, and with those everlasting principles of righteousness and self-government, and self-control, which no man and no nation may violate continually with impunity. If we are wise we shall consider the meaning of these things, and shake ourselves free from this curse which has so long demoralised us. We shall then be lifted to a higher plane in life, and shall become a greater blessing to the world beyond as well as to our own race. There is yet another point which I want just to touch upon. I should like everyone who believes in the “£ s. d.”, and does not believe persons when they talk about morals and religion, to remember that we consume in England three times as much money in drink as we get from all the goods that we export to India. India is our greatest market, I believe. If we could only get the money that now goes to the public-house and send it into the workshop, to give us furniture, boots, shoes, clothes, hats, food, and so on, we should have four Indian markets instead of one. (Applause.) I do not know what may be the value of our exports to Australia and Canada and other places, but I have a notion that if these could be summed up we should find that we are consuming all our markets at once. With reference to our expedition to Burmah, we appear to open markets all over the world, but they are for the benefit of other people. I should like the markets opened at home. One hundred and forty-seven millions of money were spent in drink in 1876, I think. Well, if we are going back to that, I say, may God continue the depression in trade! I would rather have the depression in trade than have the people drink themselves into misery, and poverty, and utter ungodliness. Better to be poor and godly than to be rich and ungodly.

Mr. T. P. WHITTAKER, in seconding the resolution, said: The drinking customs increase the taxation, and we have to pay our share of the taxes whether we drink or not. Drinking causes depression, and we have to bear this depression whether we help the cause of it or not. We shall find that drinking deteriorates men's ability as workers, deteriorates their ability as masters, and as

merchants. We suffer because our race is deteriorated by the drinking habits. When our people are squandering £130,000,000 on drink every year, and making thousands of paupers everywhere, I say we are damaging our trade. Our people are destroying the market at home, which is far more valuable than some of the best we have abroad. Very few people can comprehend what an enormous sum £130,000,000 is. It is a sum equal to nearly twice as much as the value of the bread that is eaten by the people of the United Kingdom; it is nearly four times as much as we pay for butter and cheese; four and a half times as much as we spend upon milk; and more than we spend upon the rent of farms and all the houses in the United Kingdom! If you told everybody that they could live, gas, fire, and water free by leaving off the drink, they would feel that this country could go into the world's market freely enough. There is the other side. It is not as though we squandered all the money and had done with it. We spend that money to purchase a miserable crop of poverty, want, and crime; and we have all of us that burden to bear, which is again another enormous item. When shall we cease to talk about it, when shall we mean business and seize this terrible thing and stamp it out? Let us attend to the people of England; make them sober and happy, and we shall cease to hear of the depression in trade. We think we are examples, but we are beacons and warnings. It strikes me if we could get people to realise this evil, they would do something to remove it. I would speak rather strongly to moderate drinkers. Whether you realise it or not, you must take your part of the responsibility. When a public-house license is asked for, it is not to supply abstainers, but for the supply of moderate drinkers. It is for your sake that these public-houses are kept open. All of us know that it would be politically safe, commercially safe, and physically safe to banish strong drink from our houses. That is the only remedy. Some people talk about education; you may educate a man till Doomsday, it will never keep him sober if he takes liquor. Another point I would mention. Strong an advocate of education as I am, I say that unless you grapple with this drink traffic, you will find the more education, the more drunkenness. Scotland drinks more spirits than any part of the empire, and Scotland is the best educated part of it. On the Continent, you will find more drink in Switzerland and Germany than in any other part of it, and they are two well-educated countries. Education is a good thing, but if it enables people only to spend money on drink, we are better without it. With regard to drink, we are not asking you to give up what is a blessing to you. Nothing is a benefit which it is not a loss to be deprived of. There are thousands of people in this country who do not take intoxicating liquors. If these liquors are a benefit, teetotallers suffer in some way. Does anyone suggest that these teetotallers are less able to do work than those who get drink? No! we know they live longer and have better

health; and there is no movement for the benefit of the people in which, in proportion to their numbers, you do not find temperance people enlisted more numerous than others. There is nothing that is worth doing that they cannot do better without the drink. It means that the drink is of no use, or that the teetotallers are better men. I go a step further, and say I demand protection from these drunkards. I do not deny your right to drink a glass of beer, but you have no right to keep open a place that costs me money; you are infringing my liberty in keeping it open. You are placing a nuisance around me, you are injuring the people, and they injure me. It is your lookout if you cannot get the liquor; you must look to that. Our race is being demoralised, competition has become keener throughout the world, and our men must be the best they can be made. We want you all to come and help us; we believe we shall win. We are bound to sweep an iniquity like this from the land. The day of deliverance will come, and some of us I hope will see it. I hope you will be able to stand up, and say you had something to do with sweeping the evil away. Come and join us, you will bring it on sooner, and you will never regret the efforts you make. (Applause.)

Surgeon-Major PRINGLE followed.

Rev. JAMES SMITH: I have been asked to support this resolution. The publicans *are* doing work, Sir. My friend Charles Garrett told me that in Liverpool, some time ago, a man came rolling drunk out of a public-house, and set himself down near by. A man—a teetotaller, probably—coming along, wrote on a piece of paper, “A specimen of work done inside.” (Laughter). Now, that publican was so ashamed of his work that he lent the man his arm and led him away himself. (Laughter). That is the sort of work that publicans are doing. I say, if the publicans love the working-men, let them show it by making them sober; for we have heard enough to-day to show us that drunkenness and strong drink is the curse of the nation. I was very much struck with the plain manner in which Mr. Whittaker showed us that education did not *always*, or of necessity, prevent drunkenness. The most educated portion of our own land spends the most upon drink; and Germany does the same thing. That was an alarming statement, for I thought that education was elevating us above temptation. The question arises, “How *are* we to remove this evil? Education has been trying its hand; and I am sure politics have done very little. I don’t know whether I am losing confidence in politics; but I think we must expect more from our total abstainers, at any rate. The remedy is to spread our principle everywhere.

The CHAIRMAN then put the resolution, which was adopted, and afterwards addressed the meeting. He said: If the Chancellor of the Exchequer is hard up for funds, I think he could not do better than propose an increase of the duty on beer. It is urged by political economists that there is an unfairness in the taxation of

beer at so low a rate. There is twice as much duty on tea as upon beer. I think that is a state of things that ought to be remedied. There is a great outcry against the tax on tea, and a tax that falls *equally* on all the community is a fair one. I am no advocate for releasing coffee and tea; but I have less sympathy with those who want to lower or not increase the tax upon beer. It is not simply on that ground that I think we have no occasion for fear; it is because of the destructive influence of alcohol upon the commerce of the country. Some years ago, in summing up the nation's drink Bill, I tried to estimate what was the available amount of working power in our country which was employed in the manufacture of alcoholic drinks; summing up the persons who were employed in producing the material out of which strong drinks were formed, and by the number of persons who were engaged in keeping houses in which alcohol was sold, I came to this conclusion, that one person in every ten, men, women, and children, who were able to render any labour in this country, was absolutely devoting his time, his skill, and thought to either the manufacture of alcohol, or the selling of it. If you could release these people from their present calling, what a stimulus would be given to the sale and manufacture of other articles! See what a difference it would make if that labour, instead of being devoted to the sale of intoxicating liquor, were employed in the sale of the food and clothes, etc., which we *need*, and the many other things which we might then possess. If we did that we need not fear an increase of poor-rates on that ground. But we must take the inquiry still further. If we *could* put alcohol out of the way, we should save that much of the power which the Creator has given us for the use of mankind, which is now absolutely wasted in consequence of the use of this cursed stuff. Instead of devoting one-tenth of our substance in these days to the service of religion and God, we are devoting it to the service of god Bacchus; and how *can* we expect the blessing of God to rest upon the land, when we thus waste the gifts which He has bestowed upon us? But to go a little bit further in some other directions. Allusion has been made to the depression of trade which exists among us. I think that the men we extract from useful and honourable employment, are sufficient to account for it. If we would use our labour in useful purposes we should have an end put to depression of trade. If we look at our exports we find they are falling off to a large extent. It was said to-day by one of the speakers that the decrease is not in the volume, but in the value. Unfortunately we have come to that condition now that we are decreasing in the amount as well as in the value. And that is, because we cannot afford to compete with manufacturers abroad, who are more sober and industrious than we are. I believe that falling off in the trade which we carry on with the world, will go on and increase and intensify until we put away from us this which is the great cause of all evil. If intemperance has been the prime cause of our dis-

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tress at home, a great deal of that distress will be removed by a large number of our people going to countries where they may shake off their bad habits that they have acquired at home, and where they may not have so many temptations and incentives to drink. In going through Canada, we get into parts where the Scott Law exists. I asked what the public opinion was with regard to this law; and was told that the universal opinion was that it was good not only to teetotallers, but to shopkeepers and others, because, the people who were sober were prosperous, and able to spend more money. Can we lift up our voices with anything like sincerity or earnestness, so long as we have any part in destroying the food which the earth produces? If we take the grain which God has sent us to preserve our life, and turn it into that which destroys life, we cannot look for blessing on the labours of the husbandman; we cannot, with sincerity, ask that He will shed His blessing upon us in that respect. What are trade matters, compared with the moral and spiritual injuries which result from the use of intoxicating liquors? If it be a matter of self-denial to go without strong drink, we will practice it for the benefit of others; for is not self-denial for the sake of others, a closer following of the example of our Lord Jesus Christ; and upon that is not the greatest blessing likely to rest? It *may* be a self-denial for a short time, *at first*; but after a while we shall find that we are more than repaid by abstinence.

The Rev. E. D. L. HARVEY proposed a vote of thanks to the Chairman.

Major EVERED POOLE seconded the vote, which was carried. The Chairman duly responded, and the proceedings were concluded.

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# WOMEN'S TEMPERANCE WORK.

ADDRESS BY THE PRESIDENT,

MAJOR W. J. EVERED POOLE.

THE meeting having been opened with prayer by the Rev. H. Edmund Legh, M.A.,

Major EVERED POOLE said: I must say I was exceedingly gratified and thankful to accept the invitation of the Executive Council to preside at this meeting to-day. We have had before us the aspects of alcohol with regard to health, religion, and commerce, but this seems to me the most important meeting of all. When we think about temperance in reference to women, we see what a tremendous influence woman has in this matter. It has been well said, "She who rocks the cradle rules the world." Woman's influence has been most powerful for good or ill. If we study, whether it be Bible history, classic history, or modern history, we shall see that women have swayed nations, have turned the hearts of kings, and have been either saviours or destroyers. Is it too much for us to say that she makes or mars the man? Think for one moment what a position God has given woman in this world. You will all allow that every man comes under the influence of woman, certainly for the first eight or ten years of his life. She has, indeed, the moulding of his character. The Jesuit tells us that if he has a child for seven years he does not care what you do with that child afterwards. He knows that the children during the first seven years of life will be deeply impregnated with Jesuitical principles, and he goes so far as to believe that nothing will turn them afterwards. Think what a highly responsible position woman is intended to occupy. If God has entrusted to her the teaching and training of the children, does it not rest with her what the manhood of the nation shall be? Here comes the importance of the question we are considering this morning, and this is what I ask each one of you to consider, because I cannot but believe that if the parents of our children could only be brought

face to face with their responsibilities, setting aside all other questions, they would see the tremendous importance of this question, and they would recognise the terrible fact that, on all sides, whether in the upper or lower classes—but especially among the lower—there is this awful misery and sorrow, all attributable to the one great cause. Surely, in every department of life the mother holds the central position, all the home happiness centres around her, she has the entire binding together of the family—it is our everyday experience. It is a very rare thing indeed to come across any man unmindful of his mother's love. The training and the influence of the mother *must* be permanent, and wherever the son may be, I believe the mother's prayer and influence will follow him, though it may be years before such influence shall have an effect upon him. I was at Manchester the other day, and one evening at a meeting a man stood up, and in a very humble way went on to state what a desperate life he had led, what a horrible character he had been. He had been so depraved and utterly lost to all sense of morality and shame, and he was so constantly drunk, that on one occasion they actually encased him in a coffin, and carried him through the streets to the fair, where they intended to hold a great wake. When they arrived there they threw the coffin on the ground, the lid fell off, the man was injured and carried to hospital, and it was several days before he recovered. He said, "I thought in my delirium I was in the midst of hell, that I was being called to judgment, but there was one voice ringing above all, and that was the voice of my mother praying that her son might be spared; this rung in my heart again and again, and when I became conscious, the deep and solemn impression of my dream never left me. I cried unto God and from that time my life became changed." His mother's voice had been praying for him, he began to attend some meetings, and he is now, by the grace of God, one of the most splendid workers in the Gospel Temperance cause in the neighbourhood. You see what a powerful prayer the mother's is, and how God does not allow her prayer to fall to the ground. Is it not almost impossible not to come across those who are under this horrible temptation. It may be that some of you may not know many in the upper circle who are affected by it. (Major Evered Poole here recounted the case of one lady, the saddest in his experience, showing to what depths a woman may fall when overtaken by

this temptation.) When we see the whole character of a woman overthrown, all morality entirely set aside, when we see shamelessness taking the place of virtue, when we find lying taking the place of truth, woman's influence is surely utterly subverted; I ask you, then, whether it is not a serious question as to the part woman should take in this cause; and when we further consider the responsibility of parents in the training of children, it is difficult to understand how a father or mother can allow their children to partake of these intoxicating drinks. Do not you believe, mothers, in the alcoholic heredity? Unto the third and fourth generations will the father's sins be visited upon the children—the vitiated blood of the parents is passed on to the children. Have you ever thought that the effect of these drinking customs is to give our children the idea that alcohol is not only not injurious, but beneficial? Can you imagine greater folly than a woman giving to her child one or more glasses of port wine a day? She is really making the child believe there is great good in it. Sow a habit, and you reap a character: sow a character, and you reap a life: sow a life, and you reap a destiny. Are you going to put before your children this article, which you know perfectly well has been, and is now, ruining tens of thousands, and which may probably be a great temptation to them? Think of the sorrow and misery around us. Many of you are engaged in work, and if you do not pity drunken fathers and mothers, you ought to pity the children. You will be brought face to face, I am sure, with many poor unfortunate children who are born into the world under a tremendous curse. They know nothing of the love of father or mother; they are kicked, cuffed, and starved, until death ends their misery; and how Christian men and women, in the face of such evil and sorrow, can refuse to take part in this work, is beyond my comprehension. I was in Cardiff about a year ago, returning, with two of my boys, from visiting a friend about 11 p.m., when we saw, between the lights of two gas-lamps, one little fellow about six or seven years of age standing on the pavement. He was almost naked; he looked the very picture of misery, and behind him on the pavement was a very little boy sound asleep. He would be about four or five years of age. I thanked God that he gave these little ones sleep, and so permitted them to forget their sorrow for a while. I asked them, "What brings

you here at this hour of the night?" "Please, sir, father and mother have kicked us out of doors—they have both gone home drunk, and we dare not go home." People soon gathered round as I was speaking to these little boys; curiosity drew them. I got some fifty people together in about ten minutes. I said, "Please form a circle round me." So they did. "Now I have a word to say about these little ones, for whom Christ died, who are suffering in this way from this one frightful evil of strong drink. You cannot see me, and I cannot see you, in this light. I shall not recognise you to-morrow, but whether we shall know each other to-morrow or not there is a day coming when we shall stand face to face before God. I call upon you in the name of the Lord Jesus Christ, in the face of this sorrow, never again to touch a drop of strong drink. You may be selfish enough to answer, if a man drinks, it is his fault, or of a woman, the same, and that you see no reason why you should abstain for the sake of such, but you cannot say so of these children; they have been born under a curse; their life is a continued misery." They stood there perfectly astounded, and said nothing. Dear friends, I appeal to you to-day, I call upon all of you, and would to God I might call upon all living in this neighbourhood, and in the metropolis, never again to take any of this drink, which causes such great sin. Dear women, remember God has given you authority over children, and the whole manhood of the nation depends upon your training. If all women could be brought to see what their duty is in regard to this question, we should soon have a temperate nation. We should not have the public-houses reeking as we see them every day; we should not have depression of trade, and all the misery existing in so many homes. We should not have 60,000 or 70,000 girls walking the streets of London, who have been cast down from the pedestal of virtue, and are leading a life of shame now; they will tell you that drink brought them there, and drink keeps them there, and yet, in the face of this, the Christian Church sanctions this prodigious drink traffic. I can only pray, "Lord Jesus, by Thy grace I will seek so to live that by my example I may not be a partaker of other men's sins." May this be the prayer of us all.

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## WOMEN'S INFLUENCE—AN IMPORTANT FACTOR IN TEMPERANCE WORK.

BY MISS KATHLEEN M. TOWNEND.

WHEN the Christian women of America bound themselves together in union to resist the tide of Intemperance which was sweeping over their country, they adopted as their motto these words, "For God, for Home, for Native Land." With a faith strong in the righteousness of their cause, they saw their work extending to, and their influence limited only by, the two great oceans which beat upon the eastern and western coasts of their country. They felt that to effect their purpose this same influence must be also localised and brought to bear upon individuals in those centres where the bonds of family life had, in so many cases, been ruthlessly severed by the vice of Intemperance; and by an act of consecration they laid their all upon the altar, as a sacrifice to their Great God and Father, in whose Name they went forth to battle for the right. And who could accuse them of presumptuous arrogance, that they dared to face so great a work, to found it upon so broad a basis, and to believe that weak women's efforts were capable of being used to carry out their noble purpose? For in many of the great crises in the history of nations is it not a fact that the influence of women individually, or collectively, has been often felt as a power for good or evil, according to the bent of those minds which exercised it? The pages of Holy Writ itself supply us with numerous illustrations of this fact.

So real is this power of influence that, given a womanhood incapable of apprehending its true nature or of exercising it aright, and we find the nation itself low in the scale of civilization, or dangerously bordering on that incline down which the great empires of the past have rapidly sunk. Raise woman to her true position, as designed by the Great Creator, that of being a "helpmeet" for man, and correspondingly do we find the whole tone of a nation elevated, purified, and refined. "The woman's cause is man's; they rise or sink together, dwarfed or godlike, bond or free."

And when we are brought face to face with any of the great problems, political, social, or religious, do we not find that woman's influence comes in as a powerful factor to help in solving many of them, or, alas, if not rightly directed, in hindering their right and true development?

And when we come to the question which occupies our attention at this Congress, do we not see the important part which women are called to undertake in forwarding so great a work? Does not experience already show that women are largely in the van of

the Temperance army, that their enthusiasm is often a motive power to revive the flagging energies of others, and they are being used of God, to help, in a great measure, to bring about the upheaval of those social customs which have contributed so much to foster the drinking habits of the people of England? To turn our thoughts again to America, we see in that remarkable movement known as "the Whiskey War," which took place in 1873, and which was almost entirely carried on by women, a striking instance of the power of the continued influence of those who, having been such sufferers from the scourge of Intemperance, were roused to extraordinary efforts to suppress it. We read with wonder, almost envy, of seventeen hundred drinking saloons being closed in four months in Ohio, of one hundred liquor dealers signing a pledge to discontinue the business, and of owners of property entering into agreements not to lease buildings where intoxicating liquors should be sold. And in England, too, thank God, women are rising up to a sense of their responsibility in this question. But that which is, after all, the work of a minority, we long to see becoming the aim and object of all our fellow-countrywomen in all ranks of life. And surely the call is urgent, the need a great one. The sad increase of female intemperance during the past few years sounds forth as a note of awful warning, and with a clarion tongue bids to the battlefield all those who hold dear the honour of England's womanhood. For we cannot escape our relationship to that sister, be she rich or poor, of high born or low degree, who is at this moment struggling against this deadly sin. We cannot, dare not, pass by on the other side, when at our very feet lie those fallen and bruised ones, dragged down by drink, who claim, with us, relationship to the whole human family, and through it to the great God and Father of us all. And if there are any here who from their point of perfect safety have looked down with indifferent carelessness upon this crying evil, we pray you, in God's Name, come down to-day, and throw into the scale the weight of your fair fame, your social influence, your loving tender sympathy of heart, your prayers.

But willing hearts and ready hands often cry out, "What can we do?" And it is to such that I would like to tell the story of our Women's Union of the C. E. T. S., whose representative I am to-day, and which for the last five years has been endeavouring to solve the question of the part women may take in the great field of Temperance work.

It was in February, 1881, that the Executive of the C. E. T. S., convinced of the urgent need of more definite and organized women's work to meet the growth of Intemperance amongst women, called together a number of ladies known to be interested in the Temperance question, to consult with them upon the subject. I know that several of us who met that day in Palace Chambers had but a vague idea as to what could be done by us as a separate working department of the C. E. T. S., but we felt the greatness of the need, the

definite call to do something, and we were willing to devote ourselves to the work. A Committee having been formed, the work of the Union was greatly helped forward, when, in a few months' time, the services of Miss Haslam, our present Secretary, were happily secured, and since then the Organisation has been steadily developed, until now we number upwards of 100 branches in all parts of the kingdom. We have taken up definite work amongst laundry women, servants, and barmaids, with happy results, though much more might be done if more funds and more workers were only forthcoming. Recognising what a fruitful source of evil existed in the grocers' licences, the Women's Union has set itself specially to combat this particular form of temptation, and to do what it could to create a public opinion, which should in time demand that these licences be done away with. And may I here say that those who are really anxious to do something to remove the causes which lead to Intemperance would really be helping on that object if they would refuse to deal with grocers who sell wine and spirits, and thus show to those dealers the serious light in which they regard these licences.

But it is in the kingdom called Home that, after all, women's influence must come in as a most important factor in this great work; her influence as a wife and mother has already been portrayed at this meeting by a far abler pen than mine; but, as a mistress, is not her example and influence a power amongst those who serve? Can she not only discourage the use of intoxicants in the kitchen and the servants' hall, but also see that a good supply of non-intoxicants is at hand, so that messengers and others who come to the house are able to have some refreshment that is not likely to revive any latent love of strong drink. As a hostess, "given to hospitality," and careful to provide for the wants of the guests who gather round her table, is it not good that, hampered by no mistaken plea of social necessity, she should refuse to place upon it that which may prove a snare to some one weak brother or sister present? And even where so radical a change of custom as the entire abolition of Intoxicating Drinks from our homes cannot at once be carried out, there is little doubt that the example of abstinence shown by her who reigns at the head of any household, and brought to bear upon others with ready tact, and that "sanctified common-sense" which, we are told, is so much needed in this work, goes far towards influencing aright the action of her guests with regard to the use of wine and other alcoholic beverages. In many an English home to-day these things are being done, with, we must feel, most beneficial results to the community at large. Of course it means some trouble, some forethought, some self-denial, but surely the cause we want to further is worth all these? And "who knoweth, my sister, whether thou art come to thy kingdom for such a time as this?"

Now, the Women's Union works on the lines of the C. E. T. S.,

and recognises two sections of workers, and I, for one, fully endorse the wisdom of those who first saw that to identify this work with that of our National Church it was necessary to enlarge the borders of our Temperance Societies, and invite the co-operation of all those willing to further any one of the three objects of the C. E. T. S., viz., (1) The Promotion of Temperance; (2) The Reformation of the Intemperate; (3) The Removal of the Causes which lead to Intemperance. Now, much included in these is preventive work, and anyone who looks through the little Object Paper of our Women's Union, which I will gladly give away at the close of this Conference, will see that a wide field for woman's work and influence is comprehended in that. It gives work, moreover, to those who only see their way at first to become members of the General Section; it encourages them to make their first venture in a field in which we trust they shall be led on to larger action and still more consecrated effort.

But when we come to actual Rescue Work, we give forth no uncertain sound. My sisters, if you wish indeed to stretch forth a helping hand to those wounded to death by Intemperance, it surely can only be by putting away altogether from yourselves that which has been the means of their downfall.

In Temperance work it seems to me that there is no place for petty jealousy of the work of others. The eye cannot say to the hand, "I have no need of thee;" nor again the head to the feet, "I have no need of you"; but, recognising the unity of their work as one with their risen Lord, "the members should have the same care one of another." Let every woman see to it that she lay her power for influence at the foot of the Cross, to be consecrated to the service of her Lord and Master in this great Temperance cause, to be used by Him, in things great or small, in private, or in the fiercer light of public work, and then we may believe that at no distant day the reproach of the far-spread evil of Intemperance among women, which, as the Archbishop of Canterbury has said, is "like a dark shadow dogging the footsteps of our society," shall be for ever wiped away.

"A sacred burden, is this life ye bear;  
Look on it, lift it, bear it solemnly,  
Stand up and walk beneath it stedfastly;  
Fail not for sorrow, falter not for Sin,  
But onward, upward, till the goal ye win."

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WORK AND PROGRESS OF THE BRITISH WOMEN'S  
TEMPERANCE ASSOCIATION.

By MRS. AUCLAND.

THE British Women's Temperance Association commenced its work in Newcastle-on-Tyne in the year 1876; a year in which the drink bill for the United Kingdom reached its highest, namely, the enormous sum of one hundred and forty-seven millions of pounds amongst a population of thirty-three millions of people, or £4 9s. per head for every man, woman, and child. The question came into the mind of one Christian woman, "Cannot something be done to stay the tide of sin, disease, misery, and crime, and to alleviate the suffering of the little children whose parents are led captive by the destroyer, alcohol?" Prayer was made, and an earnest, longing desire arose in the hearts of all who united to be of use in this great preventive field of labour. The work commenced with these few sincere Christian women, whose hearts were touched with deep pity for the suffering, and with fervent desire to prevent the destruction of souls and bodies by this terrible tyrant. Meetings were held, public opinion aroused, and though the growth was slow, it was, nevertheless, sure. A committee was formed, with president and officers; rules were made; the constitution was drawn up, the basis being—Total abstinence from all intoxicating drinks as beverages. The objects of the association were as follow: 1st. The union of all women in the British empire to promote temperance. 2nd. To secure united action in suppressing intemperance. The idea was then carried out that branches of this work should be formed in every possible place, each having its own committee, president, officers, and individual plan of work, and contributing 5s. per annum for every fifty members to the funds of the association. The work grew, and from the acorn sown in Newcastle-on-Tyne there came up a strong and vigorous oak, spreading its branches like a network among the women of our land. This oak was soon transplanted to London, that great centre of activity.

William Hoyle, in his book entitled "Our National Drink Bill," says: "In 1879, out of every nine persons dying in London, one ended his days in the Union Workhouse! Think of it! This in the most wealthy city in the world, and the capital of the foremost Christian country. To quote Canon Leigh, writing to the *Pall Mall Gazette* of February 15th last:—"The amount spent in liquor in this metropolis alone is fifteen millions of pounds yearly, a million and a quarter per month, or £287,000 weekly. What a wonderful change in this great city would be wrought by only one week's abstinence from intoxicating drinks; not only money saved for better purposes, but fewer disturbances, and less need of the aid of the police."

And yet, notwithstanding these enormous figures, we have been more sober as a nation during the past year, 1885, spending £123,000,000—as compared with £147,000,000 spent in 1876—a diminution which we feel assured our work has very materially helped to bring about. Still, there is most serious loss, not only of adult but of infant life, through even the moderate indulgence in alcohol by the mothers of our race. This is felt frequently to the third and fourth generation. Dr. Andrew Clark said that three-fourths of the diseases which came under his notice were produced by the moderate, not the excessive, use of this evil thing. Surely, then, we may say, England wants the mothers. We must prove to them that the use of beer and stout *in nursing* is highly injurious to their own health and most detrimental to their children. Milk, barley-water, or any nutritious drink of this description, being safe for mother and child.

“There are thousands struggling before you  
 In the dark and fearful wave,  
 Which hurries them on to destruction,—  
 Will you stretch out no hand to save?  
 Will you turn from the wife's wild anguish,  
 From the cry of the children, too,  
 And say, from your place of safety,  
 That this is nothing to you?”

In Canon Wilberforce's latest work, “The Trinity of Evil,” he says: “The most terrible proof of the extent to which this epidemic is infecting the main-spring of the life of the nation, and one which cannot be too often repeated, is to be found in the report of the visiting justices of the Westminster House of Correction, which exposes the appalling fact that in one year between five and six thousand women were convicted of drunkenness in this place of punishment alone.” In the face of these sad facts and figures, in the face of opposition and sometimes ridicule, these ladies laboured on, and the work steadily increased under the presidency of its foundress, Mrs. Edward Parker, and, subsequently, Mrs. Clara Lucas Balfour. An office was taken in the Memorial Hall, Farringdon Street, and the Executive Committee now meets weekly with Mrs. Margaret Bright Lucas as its President, to plan and carry out the various works of usefulness, and to arrange speakers for the numerous meetings both in connection with our branches and with many other outside organisations.

We, the executive, have a most efficient secretary, an organising agent, and a splendid staff of lady speakers, who go out without fee or reward to impart truth regarding the injury done by alcoholic drink to “the human form divine”, to uproot social customs, and to remove this stumbling-block in the way of all social, moral, and religious progress.

Literature has not been overlooked. We publish a journal monthly

which has reached a circulation of above 4,000—should be 10,000—and which gives not only an account of the work done by the British Women's Temperance Association, but includes much true temperance teaching in an attractive form. We also issue a variety of pamphlets mostly written by our ladies for the Association, such as, "Temperance in the Home", "Brandy—what it can and can *not* do", "Stimulants in Sickness", etc. We have, too, a "Non-Alcoholic Cookery Book" on sale, besides leaflets, cards of membership, and last, but not least, our Annual Report, containing full particulars of our work.

Even the political aspect is not disregarded. For five years we have sent up to Parliament a largely-signed petition for the Sunday closing of public-houses. The Durham Bill is through the Commons, and the Bill introduced by Sir Joseph Pease has passed its second reading and is now in Committee, although this Bill merely shortens the hours. Nevertheless, it is a step in the right direction, and leads us to hope that poor England, so sadly behind Scotland, Wales, and even Ireland in this forward march, shall yet have the Sabbath free from the unhallowed influence of Sunday drinkers.

Our association has lately joined the National Federation, which seeks to give an impetus to Parliamentary effort.

Arrangements are being made for a prayer week, in which temperance sermons shall be preached wherever our Branches can so arrange. It may also be mentioned that numerous meetings are addressed and missions conducted for the spread of Gospel temperance principles by members of the Executive and other ladies connected with the association. Requests are so constantly coming in from all parts of the country for this help that it is extremely difficult to comply with all. In the last report issued, in one year alone, nearly two thousand meetings were held in connection with our branches. We can now boast 168 branches and 98 dependencies, making a total of 266, and our membership considerably exceeds twelve thousand. There are unions in Yorkshire, Edinburgh, Belfast, and Bristol, which are centres of life and activity in this great work among women. Many different departments of labour are carried on in these various places—public meetings, drawing-room work, cottage meetings, mothers' meetings, etc., according to the neighbourhood and surroundings of the branch. Some have been enterprising enough to take up the coffee-cart work, and in one locality four carts are in constant use, and the refreshments supplied are in great demand among the working classes, £700 last year having been taken. In connection with this same branch a course of medical lectures was held last session, and at each of the six lectures the room was crowded, and the ladies attending them were much instructed and interested. We have learned from experience that nothing will reach the middle and upper classes so well as the drawing-room meeting work.

Our annual meetings are held in the Memorial Hall, London, in

May, and the autumnal session is arranged in one of our large provincial towns.

Our need is great, for the work is not yet completed. We want more advocates; more women, whose hearts have been stirred by our Lord Jesus Christ to help in this great deliverance of our beloved country from the chains of the destroyer; more subscribers of 5s. and upwards annually are needed, that we may do more aggressive work to prevent the terrible loss to our nation, directly and indirectly, of 120,000 precious lives yearly.

Who will come to help against this mighty foe?—"the only terrible enemy England has to fear," according to the late lamented Duke of Albany. In looking back upon the past ten years, there is much for which to thank God and take courage, and we confidently look forward to the time when not one who names the name of Jesus shall touch, taste, or handle this soul-destroying alcohol.

We must not close this somewhat imperfect sketch of our great work without reference to our newly-established Inebriate Home for our suffering sisters. We have frequently been asked about such a home, and the oft-repeated inquiry of broken-hearted fathers, husbands, and brothers, for a refuge for their dear ones, writhing beneath the fatal grasp of alcohol, whom abstinence and medical attention could possibly cure and restore again to their family ties, led to our home being opened during the past month at Perry Rise, Forest Hill, S.E., where we have at present five inmates.

Lady Biddulph is president of the Inebriate Home Committee, and Mrs. Bousfield, of Bedford, its honorary secretary, and they would be glad to receive at the Home donations of books, household goods, or money.

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## TEMPERANCE IN RELATION TO MOTHERS AND CHILDREN.

BY MRS. G. S. REANEY.

"FROM the home training, be it pure or impure, issue the principles and maxims which govern society." Thus speaks a writer of to-day, adding no less forcibly, "Law itself is but the reflex of homes. The tiniest bits of opinion sown in the minds of children in private life afterwards issue forth to the world, and become its public opinion: for nations are gathered out of nurseries, and they who hold the leading strings of children may soon exercise a greater power than those who wield the reins of government!"

Holding this to be substantially true, are we not justified in claiming from the mothers of a country—whose drinking habits have made England responsible for a national vice as demoralising to the

next generation as to the present—are we not justified in claiming from the mothers of this country such attention to the subject of total abstinence as shall at least make personal committal to its principles possible? Are we not bound in honour to the glorious position of privileged motherhood to seek to win all mothers over to a course so safe, as compared with that which upholds the *moderate* use of stimulants,—so full of power to bless, as opposed to that which means a latent possibility for evil, wrong-doing, and misery?

Firstly, we plead for total abstinence amongst *all* mothers, in virtue alone of their motherhood. An eminent physician has said that if the 600,000 drunkards on record in this our Christian land to-day could trace the strong river of their love of drink to its source, nine-tenths of that number would have to confess, “I got my first taste for the hateful stimulant when lying a helpless babe at my mother’s breast.” The alcohol contained in the strong drink which the young mother (following the example of her mother and of hers before her) so naturally flies to to aid her in her nursing, the alcohol has gone straight to the breast, and the tiny innocent babe, in its eager thirst, drinks in the slow poison, which has such power to lie hidden to-day, but so fatally to destroy in after life.

A young mother whom we knew was more than half convinced that total abstinence was right and best and safest, but a faithful monthly nurse held her in thrall—she, the monthly nurse, was a family institution. To contradict or deny her was as impossible as unwise for the temporary comfort of upstairs and down. Hence baby No. 5 arrived, and the young mother pleaded to be allowed to continue the total abstinence to which she had of late so strenuously adhered. She only pleaded; the nurse, *she willed*; hence nurse had her way, and her way was for a bumper of nursing stout at dinner time. There came a day when impatient baby screamed and fought her way to mamma’s bosom soon after the dinner meal began, and mamma, a little tired, drank her portioned stout off at one draught. In a moment or two baby grew drowsy, lay listlessly back, and the nurse removed her . . . . The next day no stout came up upon the dinner tray: the next likewise and the next. The young mother (honestly glad to give principle the precedence over habit), did not name the fact to nurse. She would not remind her of an evident omission. But on the fourth day she spoke, “Nurse, are you permitting me to be a teetotaller after all?” “Yes,” was the reply, “and as one convinced of its rightness.” Then, when pressed to explain, she said, “The other day, when I took baby away, after she had had her dinner—you will remember you were taking yours at the time—I noticed something odd about the child, and watched its little face with anxiety. The eyes looked up, the mouth appeared strange, the limbs were straightened. Gradually it dawned upon me that the stout *you* had taken had passed with injurious effect to your child. The visible effects were bad enough, what of the invisible? It has made me a teetotaller!”

Would that all monthly nurses were as observant. Would that all young mothers were as willing to be confirmed in total abstinence principles. It is needless at this stage of the temperance world's history to pursue this portion of my subject more fully. Books, without number, suggested by any temperance literature catalogue (supplied by the Temperance League, 337, Strand, for the asking, on receipt of stamps for postage) are within the reach of all who seek information, while for the timid and cautious, experiences without limit are at hand of those who have tested for themselves the facts, which show that a total abstaining mother is stronger, healthier, and better fitted for her duties than one who resorts to stimulants.

We have spoken only of this subject in regard to the mother from the point of view affecting the child. But is there not another side?—a side we dare not pass over without notice. How many tender-hearted, gentle-souled women, sensitive and delicate *physically*, have, in the trying time of weak and weary motherhood, become victims to the cruel love of drink? Call it an infatuation akin to insanity, speak of it as an illness more awful in its ravages than cancer or consumption, the fact remains: some of our sister-women—numbered not by tens but by hundreds, and, alas! if we search the records of passing years, not by hundreds but by *thousands*—have been tempted, tried, blighted, *cursed* by alcohol! Who are we to stand aside and denounce their weakness, or censure their sin, while, but for the grace of God, we might ourselves have been as they? What might *they* not plead of inherited tendencies, of weakening circumstances and demoralising influences? Let us grant them, in the Spirit of Christ, large and generous allowances; we do not destroy the fact that alcohol has been their snare, nor lessen the certainty that, as total abstainers from alcohol, these of whom we speak could never have lost *in this way* the noble dignity and lovely influence of their true womanhood. Oh! sister-women, for such as these will you not lay down your life of self—the self that is strong to resist, the self that hugs a pet prejudice and *will* not be convinced? Lay it down, down at the Saviour's feet, with the calm and beautiful plea, "Lord, here am I, use me as Thou wilt."

It would be difficult to tell how this consecration to Christ in temperance work has brought and is daily bringing blessing to dreary hearts and homes. Let me only quote from a letter received April 20th, from a home where a loving *Christian* woman is living out her life for her Master in winning to Him the sorrowful and sad:—"This is the anniversary of the day when Christ spoke to me in your touch, your gentle smile, your hopeful, winning words. Your life was my gospel. It taught me of God's love in yours. It led me to believe in a Saviour who had redeemed and who was waiting to *purify*. Until that day, to cease to love the drink seemed hopeless: thence it looked possible. How often have I thanked God since that you came to me as a *teetotaller*!"

We pass on to the children, and we venture to repeat, "From the home-training, be it pure or impure, issue the principles and maxims which govern society." Picture for one moment what our country might become in twenty years were all the children of to-day under twelve years of age (whether of lowly home or great) pledged to total abstinence. Think of the merry homes, the healthful children, the brisk trade of our land! But, better than all else, think of the uplifted life of a people whom alcohol had in *its* reign and day so cruelly debased!

Children are born imitators. This is a truism; better to be oft repeated than to be forgotten. The refining influences of home-life in a measure restrain for a while the grosser development of the cruel appetite for drink, but, step by step, it asserts itself. Dare we forget that the 600,000 drunkards who darken our country's life to-day were all babies once? We plead, then, for total abstinence *for our children*. We ask that the teaching of this principle shall be clear as daylight in earliest childhood. We go further, and plead that our choice of schools or of home instructors for our children shall be governed by this principle. We will, in short, believing in the rightness and righteousness of the cause, live out our belief in every wise and legitimate way: so only will our children grasp the full meaning of its earnestness, and of their own free choice in maturer years repeat with gathered force the teaching they imbibed in childhood. The safety of *our own* life's experience can, alas! be no security for *theirs*. Let us look to this.

"You teach your children's voices  
To utter the Saviour's prayer,  
'Lead us not into temptation.'  
Do you lead and *leave* them there?  
The path may be slippery and treach'rous  
Which they see you safely pursue;  
They may follow and perish:  
Is this nothing to you?"

Thank God for all those noble organisations—our Bands of Hope, our Young Abstainers' Union, our Juvenile Temperance Society, whose special care it is to make every English boy and girl a consistent and common-sense teetotaler; but, alas! for the mothers whose personal example *at home* is for ever destroying the effect of this training outside the walls of home. Powerful though may be the influence from without, it is to home life pre-eminently that belongs the influence which is most enduring.

The evil we seek to avert is not merely positive; it is also relative. Bring your boy up a total abstainer, and so long as he adheres to his pledge, whatever else he may be he can never be a drunkard. All will allow the truth of this, but how few appear to realise that the boy accustomed to take alcohol in any form, however moderately, at once unlocks the door which total abstinence has helped to bar against impurity of thought and deed, to say nothing of a

hundred other doors which lead to passages of unhelpful friendships and unworthy pastimes.

May I, in closing, say one word in support of the measure now before Parliament, introduced by Mr. Conybeare—the Bill for the Prevention of the Sale of Intoxicating Drinks to Children? This is a reform which every mother should support with her whole soul. You plead, “We are *voteless* women, what voice have we in Parliamentary reform?” Forgive me, but I said, “should support with her whole *soul*”; this means prayer and earnest thought, which leads to righteous deed. Christ came into the world not to speak a Gospel, but to be the Gospel, and we who are His by “a death unto sin and a new birth unto righteousness” go forth to *be* the Gospel to a darkened world and a sin-suffering people. We venture to affirm that while total abstinence does not preach a Gospel it *lives it*.

The CHAIRMAN: Now, dear friends, we want, and will be thankful for, the opinions of ladies or friends who will kindly take part in any practical discussion. I will ask my wife to commence.

Mrs. EVERED POOLE: It seemed to me that the advice given by the various speakers was all summed up for us in the beautiful picture drawn by a man of an ideal woman in the 31st chapter of Proverbs. Solomon has here drawn a lovely picture of an ideal woman. This woman is described as being a perfect mistress, a perfect mother, a perfect woman, and a practical, real *working* woman. She was a woman who had a household and servants under her charge, and had a great and wide-spreading influence. She was a perfect *mother*. Her children were able, at any time, to rise up and call her blessed. “She looketh well to the ways of her household.” I dare say I am speaking to some to whom God has given the means to enable them to commit part of their children’s care and education to others. No mother is a *perfect* mother who does not care for her children and look well to their ways. I was travelling from Guernsey once, and I noticed that all the trees facing the sea had an inclination to the north-west; the prevalent winds were from the south-east; they were perpetually blowing on those trees at every stage of their growth; imperceptible influence had been brought to bear upon them. No power of man could alter the inclination of those trees. This influence upon those trees suggests to me the influence of the mother over the child. Children are imitators, as Mrs. Reaney says, and we are like gods to children. No words are like the mother’s; no example so readily followed. Next note that Solomon’s model in this chapter was a perfect wife. Many a man who ought to be strong in God’s cause and in the cause of temperance is hindered because of his wife. There are people who are total abstainers themselves who have never seen their way to banish the drink from their household. If the husband would but take the step and the wife encourage him,

the thing would be done. It has been well said that the husband is the *head* of the household and the wife the *heart*. We should like to have them hand-in-hand ruling the household. As I look at men going out on life's broad ocean, I know what keeps many a young man steady. It is the tender heart of a mother, sometimes the loving arms of a wife, sometimes the praying soul of a sister, keeping that young man from drifting on to the banks of ruin. I beseech you to use your influence *well*.

The CHAIRMAN: There was an excellent suggestion made by Mrs. Auckland, that we should have drawing-room meetings. There are many in the upper classes who think that coming to temperance meetings is vulgar, but when they come to a drawing-room they are exceedingly interested.

REV. H. EDMUND LEGH (Winchester): During last winter and the early spring, Mrs. Geo. Sumner, a lady of great influence in Winchester, gave a number of addresses to working women in Winchester on their domestic duties. Some 500 women at a time went to hear her, and the meetings were very popular. She pointed out to the mothers there what good a wife could do by inculcating temperance. It is a very important question indeed that we should have sober mothers. As you have heard from Major Poole, a woman frequently denies the fact that she drinks. It is hard to get over that; you have not the hardihood to give a woman the lie direct. What we must do is to exercise the power of *love*.

Mrs. HIND SMITH: If we hear any good story, any good *fact*, we can pass it on. We may do good even in the street or when shopping, by speaking to some one that we meet. God does bless in a wonderful way these little words passed on. You can pass on any good thought you have gathered from the papers to-day. Another thing we can do is to have some little cards printed with the words, "Pledge-book kept here." Get a pledge-book, and get it into your kitchen, your parlour, and drawing-room, and let people know that you have got it. Every teetotal woman ought to have a pledge-book in her house, and should let every one know that she has got it. It is not always easy for us who are mothers and wives to influence our children in the right direction, but there are many here who may perhaps influence them. If you ask *our* children to spend an evening with *your* children, do not put any wine on *your* table. It is discouraging for our children to go out and find wine on the table, and come back and say, "I was the only teetotaller there, and I wish I had not gone." Talk to other people's children, and without getting up any special society you can encourage them with the right word at the right moment. Women are intended to be help-meets to men; but I could tell you stories of sisters who, by their carelessness, have led brothers back to drink. We should *all* be help-meets to men, and we ought not to shirk that individual responsibility because we are not all married.

Mrs. GREGSON, in the course of an address, said that the drawing-room meetings were of great help. They had thereby reached many who had been practically abstainers for years, but had done no work. The Master called them to help, and there was not a better way of helping the temperance work than by holding drawing-room meetings.

Miss TOWNEND referred to the influence that mistresses could exercise over servants, and related a story to show that servants followed the example of their mistresses very often in a silent manner, by quoting the case of a coachman who, quite unknown to his mistress, signed the pledge when she did, and kept it.

Rev. JAS. SMITH proposed a vote of thanks to the readers of the papers and to the Chairman, and remarked that he did not know anything that more increased the number of lady workers in the temperance cause than drawing-room meetings.

Mr. R. T. WILLIAMSON seconded the vote, which was carried.

A petition to the House of Commons, in favour of Sunday closing of public-houses, was signed by the Chairman in the name of the meeting, and the Congress adjourned.

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# TEMPERANCE IN RELATION TO THE YOUNG.

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## ADDRESS OF THE PRESIDENT,

REV. H. SINCLAIR PATERSON, M.D.

THE meeting having been opened with prayer by Rev. J. Grant Mills,

DR. SINCLAIR PATERSON said: Ladies and gentlemen, the section over which it is my privilege to preside this afternoon, is to consider temperance in relation to the young. I venture to say that this part of temperance work is second in importance to no other. We know that a very high wave of temperance opinion has passed over this land within the last ten years; and when we remember that our Band of Hope Union attained its majority a few years ago, I think we could have no difficulty in connecting the one thing with the other. Our boys and girls, who have been trained in our Bands of Hope, are now engaging in active life and leading popular thought, and consequently just at the time when a large number of these were coming to the front, temperance opinion rose to the height which it has gained lately, and from which it is not likely soon to fall. If we are to preserve what we have gained, we must renew our temperance teaching in every generation. We cannot trust any generation in this matter without effectually guarding it against wrong views concerning this matter. It is of exceeding great importance, in my judgment, that our young people should be told, and it should be proved to them, that intoxicating drinks are never serviceable for the well-being of the body, are always dangerous, often exceeding hurtful, and often fatal. If they are thoroughly indoctrinated with sound physiological teaching, but go wrong afterwards, the responsibility rests with themselves. But the responsibility of *warning* them rests with *us*: therefore, in all departments of temperance work in relation to the young we must devote unremitting energy. In regard to Sunday schools, a great

deal can be done by our influencing the teachers. Band of Hope work needs to be as well sustained in the future as it has been in the past. A very important work has been entered upon by the Young Abstainers' Union; many children in the better class of homes were never reached until this Union began its work. *Now*, the children of the upper classes are taught Temperance by the Press, and by the influence of those around them.

## TEMPERANCE IN RELATION TO SUNDAY SCHOOLS.

By Rev. H. EDMUND LEGH, M.A.

IN the well-known Report by the Committee on Intemperance, for the Lower House of Convocation of the province of Canterbury, published in 1869, the very first section of the voluminous appendix (which contains the facts upon which that Report is founded) is devoted to answering the question—"At what age does intemperance begin?" One return speaks of nine years of age as the commencing age; nine returns say 12 to 14 years; seventeen returns set it at 14 years; twenty-nine at 15 years; forty-eight at 16 years. This, perhaps, is sufficiently alarming. But the following details are given. "Intemperance begins with their boyhood, and grows with their youth." "The beer-houses resort to games of chance to tempt lads into them." "Boys learn to drink at the pits; and in the harvest and hay-time great injury is done to the young." "It is common enough to see children of two and three years of age drinking cider." "When boys go to plough or the stable, at nine or ten years of age; and when the girls go out hoeing, etc., at thirteen or fourteen." "It begins with some when they become carter-boys, and that is as early as nine and ten years of age in many cases, never hardly over eleven. They drink with the carter at the beer-house whenever he stops." "I believe children are speedily drifted into intemperance, and that publicans encourage them. I have seen in a public-house on Sundays a room lined all round with boys from twelve to sixteen drinking."

But enough has been said to illustrate the danger arising to the young from the drinking habits of the nation; and to prove that in some cases it is cure and not prevention that is needed, even in work amongst the young. The subject of my paper leads me to confine my attention to preventive work. The Committee of Convocation, in their report, distinctly state that they "are of opinion that special teaching on the evils of intemperance ought to form a branch of education in all schools. Temperance societies, Bands of Hope, and Young Men's Associations are recommended by many persons as having proved in their experience of signal benefit."

Let us see, then, how far education is able to meet the requirements of the case. "The only education," it is well observed in the above report, "that can cope with the temptations to drink is one which shall cultivate not only the mind but the heart; which shall embrace the encouragement, by every proper means, of a love of home and home enjoyments, as the natural and proper counteraction of the seductions of the public-house; and the general dissemination among the people of sound information as to the actual effects of the drinking habits on their moral, social, and physical condition." "It is the testimony of one who has had ample means of judging, that not one female in twenty, of our humbler classes, is instructed in the ordinary duties of either a wife or a mother." "Here comes in naturally the necessity of Sunday schools (to do efficiently the work of religious education, so often left undone by the parent), and of Bands of Hope, for the association together, and for the instruction of children in the leading facts of the temperance question.

Since the days of Robert Raikes, more than a century ago, Sunday schools have come to be part of the ordinary machinery of the Christian church, and for nearly forty years Bands of Hope have taken a prominent part in the great temperance movement. It may not be generally known that the first Band of Hope in England, strictly speaking, appears to have been formed and organized at Leeds in the autumn of 1847. Jabez Tunnicliff, Baptist minister of Leeds, assisted from the very first by Mrs. Carlile, of Dublin, is asserted to be the founder, and, indeed, the inventor of the name, of the first Band of Hope.

Let us see how far Sunday schools and Bands of Hope may be relied upon as fulfilling the requirements of educational agencies, to counteract the temptations to sin which beset the path of the young, and to give definite teaching upon the subject of temperance. Here, again, we must have recourse to published facts. "The Rev. W. Caine, at one time Chaplain to the County Gaol, Manchester, found on enquiry that out of 1000 prisoners (714 male and 286 females) no less than 711 admitted that the drink had led them to commit crime. Of these, 554 were males and 157 females. Out of the whole number, 724 were nominally Protestants, and 644 of those had been seven or eight years at Sunday schools; and 81 had been Sunday school teachers."\* Nor, alas! does this evidence stand alone. In "Reid's Temperance Cyclopædia, pp. 256-260, under the head, "What becomes of many of the Sunday Scholars?" we find appalling statistics (gathered from the experience of men like T. B. Smithies, James Sherman, and Dr. Campbell, and also from female penitentiaries, the gaols at Dorchester, Salford, Wakefield, and Glasgow), which go to prove that Sunday schools alone are not

\* *C. E. T. S. Chronicle*, January 1st, 1873; quoted in number for February 1st, 1886.

sufficient as preventives of intemperance and its usual consequence—crime: *e.g.*, Mr. Smithies states that he “addressed letters to the chaplains of the principal prisons of England, Scotland, and Wales, requesting that they would inform him of the number of prisoners then under their charge, and how many had been Sunday scholars; and that from the returns it appears that out of 10,361 inmates of the principal prisons and penitentiaries of the country not fewer than 6,572 previously received instruction in Sunday schools.” The late Mr. William Logan, having visited 78 of the 88 prisoners who were tried at the Glasgow Assizes in September, 1848 (*i.e.*, it will be observed, only one year after the formation, in 1847, of the first Band of Hope), gives the following as the results of his enquiry: “Seven of the 78 could neither read nor write; of the remaining 71 not less than 62 (38 males and 24 females) had been connected with Sunday schools. Fifty-nine of these 62 criminals admitted that drinking and public-house company had not only been the chief cause of their leaving the Sunday school, but of their violating the laws of their country.”

I fear, then, that it must be accepted as one of the positive facts of the case—that Sunday schools (though they have done much that is most admirable) do not cover all the ground with regard to the question, “How to prevent juvenile depravity, intemperance, and crime.” I would not lay too much stress upon the circumstance (though it is rather disconcerting) that so large a proportion (fully 50 per cent.) of the prisoners at one period in confinement throughout the country were found by Mr. Smithies to have been old Sunday scholars. Undoubtedly, the evidence is overwhelming to show that though Sunday schools succeed in attracting scholars, they have not as yet *wholly* succeeded either in retaining them or in imparting the elements of a permanent Christian education. And to this point we must now confine our attention.

We will, then, enquire next how far Bands of Hope—an agency avowedly intended to prevent intemperance and to counteract criminal tendencies—have been successful in accomplishing their objects? I shall content myself with pointing to the obvious considerations that Bands of Hope are a direct, and not an indirect, temperance agency; and that, in proportion as they are efficiently conducted, we may reasonably expect good results to follow. But I must not stop here. On the very threshold of temperance work, whether amongst old or young, we find confronting us the painfully familiar fact that facilities for drinking and temptations to drink, in the form of licensed houses, abound out of all proportion to the necessity of the case, and far in excess of the means provided to counteract their baneful influence. And when we read how terribly children are exposed to temptation to intemperance by the thoughtlessness of parents or teachers, as well as by the drinking habits of the society in which they are daily moving, can we wonder that Sunday schools, Bands of Hope, or other special efforts, are frequently proved in-

effectual as preventives of, and are sometimes obliged to be employed to cure, the fatal disease which even children are contracting? The late Mr. Samuel Morley, President of the United Kingdom Band of Hope Union, recently issued a circular, in which he said: "Attention has recently been called to the large number of children who are constantly sent by their parents and friends to public-houses, to fetch beer and spirits, and who are thus exposed to great temptation, and are frequently the witnesses of scenes of a most degraded character, which must have a bad influence upon them. Were parents fully to realize the danger to which they are exposing their children, it is believed that many would avoid the practice and thus preserve their little ones from familiarity with sights and sounds which are certain to weaken the effects of all religious and moral training. As one deeply interested in the welfare of the young, and intimately associated with several of the societies established for promoting it, I earnestly appeal to parents and friends of children to do all in their power, both by precept and example, to discourage this dangerous custom, and thus to remove one at least of the many pitfalls in the path of the youth of our beloved country." Take, for instance, the following facts adduced as evidence in support of Mr. Conybeare's "Intoxicating Liquors (Sale to Children) Bill." A public-house census in London, taken by the members of the Tolmer's Help-Myself Society on a Saturday night, between the hours of nine and twelve, "showed that 48,805 men, 30,784 women, and 7,019 children entered 200 drinking houses in those three hours." "On Sunday, Feb. 7th, 665 children entered seven public-houses in Hampstead-road and Drummond-street, N.W., between the hours of one and three in the afternoon." A Saturday night drinking census of the City of Bristol in 1881 showed that in four hours 12,000 children entered 900 drinking-houses." Here, indeed, is a mischief which is corrupting our home life, robbing our Sunday schools of their scholars, and our Bands of Hope of their members. Mr. Conybeare's Bill (which passed its second reading on April 2nd—132 voting for, and 115 against) will impose a penalty upon any holder of a licence who allows children under thirteen years of age to be supplied with intoxicating liquors. We must all fervently pray that this invaluable measure may become one of the laws of the land. "This question," said Mr. Samuel Morley, "is a part of Church fellowship, and Christian people must have something definite to say on it." A petition to Parliament lies on the table. Legislation to-day can do something, especially in such a direction as this, to undo the miserable failures of past legislation. In the State of Maine, U.S., one of the direct results of prohibition has been the enactment of the "Temperance Education Law," June 4th, 1885, by which "All children are required to be instructed as to the effects of alcoholic drinks, stimulants, and narcotics upon the human system, and no certificate is to be granted to any

teacher who has not passed a satisfactory examination on the subject." Personally, I am not a Prohibitionist, nor would I be in favour of putting undue pressure upon those who conduct so efficiently the national education. But by moral suasion, and by all reasonable measures, I would try and induce those who teach to make those who learn understand that education in the nineteenth century has a "wide meaning, and a practical bearing"—I quote again from the Convocation Report—that "it must be based on Divine revelation, which will implant principles and impart tastes that may serve to counteract and supersede the animal indulgence by which many are enslaved."

And to this end I would suggest—and this is the practical outcome of my paper—more union and co-operation between the Sunday school and the Band of Hope. Common-sense points to this as the natural remedy for the evil we have been considering. If Sunday schools by themselves have failed to prevent juvenile intemperance (and as to this a hundred years is a sufficiently long period for us to judge), and if Bands of Hope alone have not succeeded (even where they have been tried) in counteracting temptations to drink, and everyone knows that Bands of Hope are by no means universal, let us next see whether by combining our forces—those of religious education and of temperance—we may not be able to meet the case. I am quite aware that this is already being attempted to a certain extent. The Sunday School Union—representing one-fourth of all the Sunday Schools in the United Kingdom—appointed six years ago a Band of Hope Committee to help on the work of the United Kingdom Band of Hope Union. But even yet there is room for much more useful effort in this direction. I am not aware that the Church of England Sunday School Institute is doing anything of the kind. I only know that an elaborate report of a special committee upon the religious education of Church schools in the diocese of Winchester, recently issued, contains no reference to this important question. But I am still in hopes that the conferences promoted by the "Juvenile Union" of the C.E.T.S. may do something to arouse the attention of Church Sunday school teachers to the point before us. So long as we know that while no less than 5,200,000 scholars are enrolled in the various Sunday schools throughout England and Wales, the members of Bands of Hope do not number more than from 1,500,000 to 2,000,000 (1,324,000 belonging to 11,009 juvenile temperance organizations was the return two years ago), it is quite manifest that all Sunday scholars do not belong to the Bands of Hope.

We must, then, no longer present two separate columns, however well drilled and well officered, to oppose the attacking forces; but in a solid square, all united and all co-operating, let us take our stand in the great battle-field of life. I need not pause to remind you that both battalions own one and the same Commander, the Lord Jesus Christ; both fight under one banner, the Cross; both

look for victory in the same way, "through the blood of the Lamb;" both expect the same reward, "a crown of life"; and for both alike Heaven's gates are opened wide to welcome him that overcometh. Let us, then, Sunday school teachers, Band of Hope workers, Juvenile Templars, Juvenile Union Associates, all, under whatever denomination we may come, and to whatever section of the visible Church on earth we belong, remember that our strength is in union, not in separation; that temperance is the handmaid of religion, and intemperance the ally of ungodliness; that Sunday schools fall short of their great object if they ignore one of the greatest evils which beset their scholars; and that Bands of Hope, on any other basis than that of true religious education, are a delusion and a snare. "We have in our midst," says Dr. Dawson Burns, "a whole army of children, who are constantly exposed to contaminating influences, which, it may be, can never be removed during the whole of their future lives." It rests with us as ministers, as pastors, or as teachers, to take well in hand this matter of the training of the young in temperance principles, and not to rest until every Sunday school is made the recruiting-ground for the Band of Hope; so that, both on Sunday and week-days, the alarm is sounded, and that needful warning given to our children, which may, by God's blessing, preserve them, both now and hereafter, from the "paths of the destroyer."

"By union we may mount to heaven,  
We perish if alone;  
To each his fitting work is given,  
The temperance cause is one."

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### THE BAND OF HOPE MOVEMENT.\*

By FREDERIC T. SMITH, Esq., United Kingdom Band of Hope Union.

NEVER was so much attention paid to the general training of the young as at the present time. It is more fully realised than ever before that the real happiness of the men and women of the country—nay, the very life and well-being of the country itself—largely depend on the care bestowed on the young, whilst their minds are plastic and their habits are in process of formation. The State expends large sums in educating their minds, and all sections of the Christian Church give prime attention to the moral and religious training of their hearts and lives.

Sharing this feeling, temperance reformers, at an early period in the history of the movement, turned their attention to the rising generation, youths' temperance societies being formed at an early

\* This paper is published in an abridged form.

period after the origin of the movement by dear old Joseph Livesey. Even at the present time, however, the importance of dealing with the young in relation to the great question before us is, if I may say so, more often recognised than realised. In the long run, however, no remedy for the terrible evil which afflicts us will be found so cheap or so effective as persistent and well-directed efforts in behalf of the young, ere their habits, appetites, and prejudices present a formidable barrier to our efforts.

The results of what has already been attempted in this direction, especially so far as the Band of Hope movement is concerned, are most gratifying. It is satisfactory to note also that the early success of the movement has been more than maintained. The last report of the United Kingdom Band of Hope Union states that, as far as can be estimated, not less than 12,638 juvenile temperance organisations of one kind or another, with a membership of 1,552,000, are now in existence, with an army of at least 60,000 active voluntary workers. Nearly half a million meetings are now held during the year, where the young receive temperance teaching which will lodge conviction and prevent prejudice, and where they are not only taught the danger and worthlessness of drink, but to look to God for strength to enable them to live in *all* respects right, useful, and noble lives. We must not omit either to be encouraged by the important fact that the 1,552,000 whom we reckon as members of juvenile societies at the present time represent only to a slight extent the full result of our labours. Where are the tens of thousands who for forty years have passed through our societies, but who, having grown to men and women, we can no longer reckon as members? Without doubt some are abstainers no longer; it may be, alas! that some are even swelling the ranks of the intemperate, and some are moderate drinkers. But do all our Sunday school scholars become communicants or members of our churches, or even continue to attend a place of worship? Certainly not; only a small proportion. And shall we therefore say that the labours of their teachers have been in vain? No. For undoubtedly the respect for what is right and true, and the general moral tone of society, is very different from what it would have been but for the labours of those self-denying men and women. And so with Band of Hope work. Even those who have proved unfaithful to their promise have received instruction and warning, which must prove of advantage in after years, and which will render their minds amenable to subsequent reason and appeal. Thousands and thousands, however, *are still abstainers*, amongst whom may be found many of the best temperance workers of the day—workers who received their first convictions and had their enthusiasm first awakened in the Band of Hope—taught by untrained teachers, but with an earnestness that imparted itself even in an increased measure to their youthful listeners. Where are they? Why, in every part of the world, armed by the teaching of the Band of Hope,

not only to resist drink, but its many kindred vices, and sowing seed which in its turn shall bless others. We all rejoice to know of the thousands who recently signed the pledge in connection with the great Blue Ribbon movement. Many agencies had been at work to bring about those extraordinary results, but surely Band of Hope labourers may thank God that they had been permitted to share so largely in sowing seed which produced so rich a harvest.

Whilst, however, we should take encouragement from what has been done, it behoves us as good workers to examine our plans and see whether, guided by experience, we cannot still more effectually compass the end we have in view.

I will not stop to enquire how Band of Hope unions may be made even more useful, because, after all, the most valuable part of our work must be done by the Bands of Hope themselves. You may have an excellent union, but unless the individual work of each society be faithfully done, no external agency can supply the lack. In fact, Band of Hope unions should be regarded more as agencies for aggressive work, such as the establishment of new societies and the employment of agency to break up entirely new ground, than for simply looking after existing societies; and Bands of Hope themselves should not ask what they can *get*, but rather what they can *do*, by joining a union. But to go back, my point is that, to ensure permanent success, *each society* must be well managed, and each member well instructed and individually looked after.

I would strongly urge the importance of giving to our members definite instruction in temperance principles. It is a significant fact that our national drink bill first showed signs of diminution about 1880—before the wonderful work known as the Gospel Temperance movement—and just at the time when people's minds had been very specially directed to what may be called the physical aspect of the question by Dr. Richardson, whose deliverances evoked so many admirable articles for and against us in the current literature of the day. In other words, the diminution occurred when the people were being instructed as to the real nature of the drink and its effects on the body. Now do not mistake me. Our work for the young must be on a religious basis. We must ourselves look to God for guidance, and teach our members that their great strength is in Him. I would, too, endeavour to implant in their minds enthusiasm for the cause to which we owe so much. I would imbue them with pity for the drunkard, and teach them that even, apart from all other considerations, it is our *duty* to become abstainers. But, whilst bearing all this in mind, it is important to remember that intemperance is largely—more largely than is generally supposed—a physical evil, and we must educate our young people accordingly. Young and old, to remain abstainers, must be firmly persuaded of the correctness of our principles on the score of health; and I would therefore especially urge those who manage our societies to attend to this subject in a regular and

systematic way. Make the Band of Hope meeting pleasant—it must be that—but don't forget that you do not assemble for mere entertainment; the mind of a child craves instruction, but it will naturally turn away from addresses only suited to the infant class.

And I do not think I am urging what cannot be carried out. The early workers were but poorly furnished with suitable material for this end, but for some years *The Band of Hope Chronicle* has provided a weekly address of this kind for every meeting in the year. Until, however, the managers of each society arrange to teach their own members, the work will not be properly done. We shall lose the children from our meetings unless we deal with their intelligent as well as their emotional faculties, whilst we shall lose them altogether unless we properly educate their young minds. Attention to this subject will greatly affect the value and abiding character of our work, and secure for us even far better results than we have achieved in the past.

In conclusion, I would earnestly commend the importance of juvenile work to the consideration of the Congress. In its promotion we are assisting every other branch of temperance effort, and striking the hardest and most effectual blow at the gigantic evils associated with strong drink.

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## THE YOUNG ABSTAINERS' UNION.\*

By HENRY FORTESCUE-COLE, Esq., F.A.S.

I HAVE been asked to read a paper before this Congress giving some account of the Young Abstainers' Union, and I propose to do so, confining myself strictly to a short sketch of its establishment and work, including a word or two as to its growth; simply stating, first of all, that I am glad to avail myself of the opportunity of making public the labours of a society little known beyond its own coteries, but which is doing, I believe, a work not only of a very important character in influencing the influential classes, but which has not yet been attempted, purely and simply, by any other kindred society.

My review is simple and must needs be short. About six years ago a family of abstainers, seeking some society where their children might find congenial companionship and help, sought in vain. They found temperance societies doing a noble work among the masses, but precisely because it was among the masses, the membership of those societies consisted principally of the children of the city workman, the farm labourer, the village shopkeeper, and, in large towns, of the children even of the vicious or the criminal. All honour to the Bands of Hope for the magnificent work of reclamation they are doing all over the world. We earnestly

\* This paper has been curtailed for want of space.

wish them God-speed, and offer them and their devoted managers our heartfelt sympathy, while we feel proud to know we have theirs. May their Bands of Hope develop into bands of certainty, and steadfastness in right and godly living. But among such societies the parents of our little family of young abstainers did not find the sympathetic help they desired for their children, and, in talking over the matter with friends, they found that they were not alone in their anxiety that their children might meet with other young abstainers, who, by parity of education, association, and general social environment, would make a happy and suitable companionship. The only course possible under the circumstances was that those who felt themselves shut out, as it were, from existing agencies should band their children together for mutual help and encouragement in their chosen path of abstinence. This was done, and thus was formed a little private coterie of young abstainers. But as yet there was no thought of a society, nor indeed of anything further than a little homely, private, unorganised work. However it was neither natural nor possible that the subject should not be mentioned beyond the bounds of the circle—at that time very small—in which it had originated. Other families, where the same difficulty of companionship had been felt, heard of the movement, enquired about it, sought to join it, and were gladly received; and so quickly and enthusiastically was the work of increase taken up that the growing union of young abstainers felt that it must take to itself a name and give itself an individuality. It chose the most natural and appropriate name possible;—"The Young Abstainers' Union." Organisation and rules quickly followed, and the society was properly constituted. Such was its inception, and its growth has been carefully guided that it may not stultify its beginning. It has now extended far and wide, and may be said to have outgrown childhood, and to be feeling its strength and standing firmly upon its feet, making its way through the simple force of its adaptability to its avowed object, "*the promotion of total abstinence from intoxicating liquors among the sons and daughters of the upper and middle classes.*"

Since the time of which I speak there has been great increase, but no change of objective; development, but not evolution. The object of its early promoters has been always kept in view and strictly enforced by our first rule—that of introduction by personal acquaintance; and the Young Abstainers' Union is still practically a private society, nor is there any intention of changing this ideal. The masses cannot be appealed to (that is, the Union cannot be thrown open and public) unless the masses be admitted, and this, while making our Society more widely known and more generally popular, would have the disastrous effect of keeping from our ranks the children of those very classes which we now influence, and towards whose welfare we shall always bend our earnest labours—the educated, the cultured, the socially reserved, the much-neglected "better classes."

The little one has become a thousand—the Young Abstainers' Union, the result of the despair of one family, now enrolls 8,700 children in its membership, and carries on its operations by means of its 100 branches scattered all over the United Kingdom, and, we are proud to say, over the Empire.

The machinery of our society is simple and effective. Each local circle is under the entire control of an hon. local secretary, generally a *lady*, for reasons of which I will speak presently.

We are very careful in the first place to appoint a local secretary *suit*ed to our especial work, both by personal tact and ability, and also by circumstances. One moving in a good social circle, trusted as well as popular therein, and who commands the confidence of her friends and neighbours, is essential. A few simple rules are laid down for her guidance in common with all other secretaries, and then we give a practically free hand. A few friends have already been secured in the locality who are willing to lend their drawing-rooms, school-rooms, or gardens, as the season or various circumstances may require, for the use of the members, and by these friends—one or another of them—invitations are first sent out to the parents of suitable children to a drawing-room meeting at which the special objects of our society are stated, and interest is sought to be evoked. A branch is determined upon, and members are enrolled in three sections according to age, each member signing an "agreement" (as we call it, not a "pledge") to abstain from intoxicants as beverages. The sections are called A, B, and C. Section C is for little folk under twelve years, in whose case we always require the parents' written consent. Section B is for those between twelve and sixteen years old—that is, boys and girls at school—and Section A is for all over sixteen years of age. This plan is very valuable, as it enables us to deal separately with the various sections of the society in our meetings, literature, badges, and so on, and prevents friction and jealousy between the members of different ages. The local secretaries have also to receive members' subscriptions and pay local expenses. Thus each branch is self-supporting, and the central office is relieved of much work, with the good effect of making the expenses of management very small for such a society.

The local secretary's great anxiety is to institute such meetings as will not only be homely and private, but also bright, varied, and interesting, and yet without social friction. This requires so much tact, that it is found best in almost every place to have a lady as a local secretary, and as a matter of fact all our local secretaries, except two, are ladies. Moreover, ladies can best influence the children and, what is of equal importance, their mothers; ladies can also arrange meetings at one another's houses better than men can. So we have a large band of earnest and devoted ladies carrying on our branches.

The year 1885 presents no salient features of work. There has

been no failure, nor have there been any leaps and bounds of prosperity. The increase of the Union by the enrolment of new members has steadily gone on in the same proportion as in previous years, and that subtle, fluctuating, but all-important factor in the success of every society—the interest of its members—has, we truly believe, not only been sustained, but greatly strengthened. This is clearly shown by the abundant correspondence and even critiques on the part of the members, by the increasing circulation of the quarterly magazine, by the necessity imposed upon us of inaugurating a monthly magazine to meet the demand from the branches, and by the large number of medals and stars of honour gained by them. This is all the more encouraging as the novelty of a new idea, together with its natural products—a rush of members—has by this time worn off, and we have arrived at the sober period of a steady, settled, organised, routine of work. Our thoughts now turn towards energising and consolidating that which we have, as much as to increasing it. Still, as we said before, the increase is steady and noticeable. The last returns of 1885 gave a total of 8,713 members, as against 7,978 of the year before.

When the Young Abstainers' Union was in its infancy, each member used to receive every month a monthly letter, of which three varieties were issued, one for each section of the society. As the society grew, a quarterly magazine was found necessary and increased in size and favour as time went on. We found, indeed, that the number of letters decreased, while the number of magazines increased. We therefore found it advisable to meet the growing desire for a more constant communication between the members and the centre, by inaugurating a monthly magazine, *The Young Abstinence*, of which two numbers have now seen the light. The circulation of these has each exceeded the largest circulation of our late quarterly magazine, and I am pleased to find that the desire for it is increasing. By means of a monthly magazine we are able to give our readers not only that great attraction of journalistic literature—serial tales—but also to issue month by month articles on the social and medical aspects of the temperance question, as well as all the news of our Union and interesting miscellanea.

There is an interesting little work carried on by the members of the Young Abstainers' Union, of which I should like to speak. During the year 1884 we had been able as a Union to show practical sympathy with the work of the London Temperance Hospital by purchasing a cot for the children's ward, and endowing it for one year. This endowment is a yearly burden upon us, but a burden which is gladly borne, for it is felt good that our children's sympathy should be evoked, and they should be called upon for a little self-sacrifice on behalf of their suffering and poorer brothers and sisters. And they have indeed shown a keen interest in our hospital work, and so heartily responded to the call which was made upon them for the £25 necessary to support the cot for 1885, that we have not only

been able to meet the necessary charge, but at this time we have in hand £29 wherewith to purchase another cot and partly support the two during 1886. This will entail upon us an additional responsibility, involving altogether a charge of £50 a year for the support of the two Y.A.U. cots; still we shall not appeal in vain to the child of wealth on behalf of the child of poverty, although fifty pounds a year is a large sum for the small folk of a private society to contribute out of their pocket-money.

MR. JOHN HILTON: From the several arguments and new inducements brought before us, some of us may be stimulated to renew our energies to train up children in total abstinence from strong drink. I remember the time when there was grave doubt about getting children to take up the temperance question, but wisdom has been justified of her children. The influence of the children has been the means of changing the character of many homes in England. I had much to do with the forming of juvenile societies in my early days. The best conducted temperance societies I have ever known have been those where the children themselves have had a large share of the management. I should rejoice if some of the existing adult temperance societies were as well conducted as some of the juvenile societies have been.

The Rev. J. GRANT MILLS: There is another point I should like to refer to, namely, what the juvenile union of the Church of England Temperance Society has done in the matter of Sunday schools. We approached the Sunday School Institute, to which reference has been made, and asked them to have a conference to see what could be done in this matter. The conference was held, but there was nothing definite arranged, except that our secretary was allowed to write some papers in the magazine of the Church Sunday School Institute, and we were also enabled to organise conferences of Sunday school teachers on this question. We have held one of these at St. Mary Abbott's, Kensington, where about 400 Sunday school teachers met under the presidency of the Rev. Mr. Carr Glyn. Another conference was held under the presidency of Canon Spence. In these two conferences we have had nearly 600 Sunday school teachers who have been specially addressed on this subject. I think the subject will be taken up by the Sunday School Institute itself. There is nobody who knows so much about the evils of intemperance as Sunday school teachers, that is if they are real Sunday school teachers, and visit the children in their homes. The more I see of this temperance work among the young, the more convinced I am that if we are to be of any practical good to the children we must give them some definite teaching. If we had no other reason for joining together in temperance work, we have ample reason if we do it only for the sake of the children. If you want your children to walk straight, you must set the example; and therefore it is a very important question for us to

consider, What is the example that we are presenting to our children at home and to the children with whom we come in contact?

Mr. H. FORTESCUE-COLE: Some one here interested in the Young Abstainers' Union asked me to say something about its relation to the Bands of Hope. I was glad when this Abstainers' Union was started. I am perfectly convinced that there is a very large sphere of work for this juvenile Abstainers' Union. I am glad of its existence, because it will find workers for the Bands of Hope. I shall be glad if, as a result of this conference, you have not only an increased number of Bands of Hope, and better attention given to them, but that the Young Abstainers' Union should be taken up in a locality where it can be a great and special advantage.

The Rev. J. GRANT MILLS remarked that in the Church of England Temperance Society the juvenile branch was intended to cover all classes.

Dr. ALFRED CARPENTER: Our great object is to put into the hands of managers of Bands of Hope material that shall enable them, upon strictly scientific grounds, strictly commercial grounds, strictly religious grounds, upon all grounds that the temperance work covers—we want to put into their hands the material by which they shall be satisfied with the soundness of the work, and the advantage it will be to all classes of society who carry it out. We want to put into the hands of the managers who are arranging the meetings of these Bands of Hope the facts by which they will be enabled to prove the truth of that assertion that alcohol is no advantage to the children. Our object is that these children may have imbued into their constitution and engraven in their minds—in the same way that the Lord's Prayer is engraven there—the very means by which they may be able to resist the tempter.

Mrs. HIND SMITH: I think if there was no other reason for forming this Young Abstainers' Union, it would be the importance of training the workers among the young. While we are talking about the need of instructing the children in total abstinence, we must have those who can teach them. I hope we shall one day have a college for that purpose. Why do we not establish colleges for Sunday School teachers and Band of Hope children as well as for other secular studies? There are many parents who hesitate to associate themselves with temperance work, and we must strive to meet the wishes of those parents who won't let their children mix with the children of the poorer classes. We have been enabled to get at the parents through the children, by inviting them to a garden party and sending the children home with suitable literature. The children must be set to work to win others, and that is what is wanted in the Bands of Hope. We shall do very little in our Bands of Hope, or work among the children at all, if they are not backed up at home.

The CHAIRMAN: I should like to add to what has been said that more than twelve years ago, when I came to London, I found the

argument of Christian people generally was, "I would abstain for the sake of others were I certain that I should not injure myself in doing so." They said, "We require some stimulant, in order that we may discharge our duty, and live helpful lives; and therefore we are unable to give up drink for the sake of others." I made up my mind there and then that I would lay myself out to expose that fallacy, and I have endeavoured to prove that in ordinary health, life, instead of being benefitted by the smallest conceivable quantity of liquor containing alcohol, was injured to the extent to which the alcohol was taken. The Bible leaves me free to use wine, but it also leaves me free to abstain from it. I hold that in the present condition of our country, even supposing a hundred or a thousand were to die by abstaining, we might do much better work than by living and drinking. We shall establish and maintain our health by total abstinence. Sir James Paget brings forth this fact, that there are a great many men who can go through a good deal of hard work taking drink, and live to a good old age, but if they are exposed to certain circumstances they are like ships in a storm—they go down at once. If a man who has been taking drink meets a storm in after-life, if he suffers from some specific injury, he generally sinks under it, while an abstainer suffering from the same cause, comes through the storm almost unhurt. Alcoholic drink makes men and women fretful; it has an injurious effect upon the nervous system. If we maintain good health and a good physical constitution, we are more kindly disposed to others. If we have a strong, healthy body we can cultivate the mind and the spiritual nature to the fullest possible extent. I set myself to this task in the conviction that we must gain the people over to the conviction that these drinks, instead of being helpful, are injurious. I am sure I have spoken to 50,000 boys and girls on this subject, and have gained their attention from beginning to end while I expounded, physiologically, the effect of alcohol on the system. It is a grand thing to prejudice boys and girls against wrong. If a man takes two glasses of beer a day for a year, he would not get more out of that than he would out of a four-pound loaf, and he would pay much more for it. It is one of the surest safeguards of our young people in the future, if they get that conviction firmly into their minds.

Mr. J. B. ALLANSON, of Carnarvon, proposed a vote of thanks to those gentlemen who had read the papers.

Mr. T. DABBS seconded the vote of thanks, which was carried.

Mr. J. B. CROSFIELD proposed a vote of thanks to the Chairman. Mr. Skinner seconded, and the afternoon proceedings closed.

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On Friday evening the Mayor of Croydon (R. V. Barrow, Esq.), kindly entertained the members of the Congress at a *Conversazione* in the Public Hall, Croydon, at which His Grace the Archbishop of Canterbury was present.

## LEGISLATIVE SECTION.

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### ADDRESS BY THE PRESIDENT,

J. W. PROBYN, Esq.

MR. J. W. PROBYN presided, in the unavoidable absence of Mr. W. S. CAINE, M.P.; and, in opening the meeting, said: Ladies and Gentlemen,—It gives me much pleasure to take the chair on the present occasion. It is not always large meetings which do the most work; and a little fact that has been brought to my notice, which, though perhaps not applicable to the present occasion, will show what small meetings will sometimes produce. I was told of a Congress held at Leicester, at which a number of gentlemen of considerable repute were to speak and read papers, but there was one difficulty in the way. There was only one person present in the hall. They waited, and no one else appeared, and it turned out that that one person in the body of the hall was a medical man, and was opposed to the movement, but after, I suppose, hearing one or two good papers, he got up and took the opposite side, and no doubt did it effectually. The result of the meeting was that he felt so satisfied that up to that time he had taken the wrong line, and was so convinced by the papers and speeches, that before the meeting was over he became a total abstainer himself, and threw his weight into what we consider the right scale. I do not know whether we shall accomplish so much as this. I think it is a good thing, in such meetings, when the other side is represented, and represented in a gentlemanly and proper fashion. Be that as it may, the work of the Congress during this week, I have no doubt, will produce good effects. I cannot do better than call upon Mr. John Hilton to read the paper prepared by the Rev. Dr. Dawson Burns, who is unavoidably absent.

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## THE PLACE AND POWER OF LEGISLATION IN THE TEMPERANCE REFORM.

By Rev. DAWSON BURNS, D.D.

THAT there is a place for legislation in the promotion of the Temperance Reform is conclusively proved by the fact that the Temperance Reform seeks the abatement and removal of all the causes of our national intemperance. Among the principal of those causes is the traffic in intoxicating liquors; but legislation has long determined to what extent that traffic shall exist; and it is therefore clear that a very large and important place is open to legislation, which, by abating the drink traffic, should at the same time abate that intemperance which it is the prime object of the Temperance Reform entirely to extinguish.

As to the power of legislation if so directed, the conclusion is equally plain. The legislation which has licensed and extended the liquor traffic has shown its power to create and extend the evils of intemperance, and the legislation which should provide for the reduction and extinction of the traffic would, by parity of causation, have the effect of diminishing or extinguishing the intemperance arising from the traffic. Either, then, the liquor traffic has nothing to do with intemperance—a conclusion which is palpably false—or legislation has no effect upon the liquor traffic, a conclusion which is equally false, or there is a place which legislation may fill, and a power which it can exert, of the utmost benefit to the Temperance Reform. Let us look at each point a little more closely.

### I.—THE PLACE OF LEGISLATION.

It will be observed that I have limited the place of legislation to the traffic in strong drink. Mr. John Stuart Mill, who has often been quoted against prohibition, has frankly admitted that, in matters of social relation such as trade, the law has a right to decide what shall, or shall not, be permitted in the interest of society. This is quite enough for us. Dr. Johnson long ago said that the utmost that could be allowed to any trade was, that it should be of a neutral character. The sturdy moralist could not imagine that a trade productive of great social injury should receive the social sanction which legal permission and licence impart. These authorities only utter, after all, the verdict of common-sense; and it is, consequently, the place or province of legislation to adapt itself to the nature and effects of the drink traffic. A legal maxim affirms that "what the law does not prohibit it approves," that is to say, the law, being guardian of the public good, is not supposed to permit anything which it cannot approve as being consistent

with the common weal. It is not necessary to show that any course of action, or business, is exclusively injurious, in order to warrant its prohibition. Few things are absolutely and invariably pernicious. It is the balance of public good, or evil, which determines, or is supposed to determine, the relation of the law towards it. Now, if we apply this recognised principle to our present subject, we have to deal, on the one side, with the universal admission, that public evils of the gravest kind spring from the traffic in strong drink; and this admission determines the place of legislation in regard to such a traffic, unless it can be shown that society derives benefits from it of a compensating value and importance. No one has yet arisen to adduce evidence in support of such a proposition.

It can make no logical or moral difference to this conclusion that a great many persons profit by the liquor traffic, or that a great many others wish it to be continued for their gratification. There is not a crime or malpractice by which some do not profit, and the most violent Socialist revolutions are advocated on the plea that multitudes would profit very decidedly by their success. And again, no mere personal gratification can be a valid objection to legislation for the general advantage. Personal pleasure, and even personal benefit, must give way to the common good. The maxim that "the public welfare is the supreme law" cannot be disputed without undermining the right of all legislation whatever. Not the gratification of individuals, however numerous, but the highest benefit of the community at large, should be the guiding principle in legislation on the drink traffic, as it professedly is the guiding principle in legislation on all public affairs. The question, therefore, resolves itself into one of experience—does the absence of the liquor traffic incur evils equal to those which the liquor traffic produces? An appeal to the condition of places where the traffic is licensed, and others where it is prohibited, must settle this point beyond reasonable doubt. In our own country the contrast exists; and it may be affirmed with unqualified certainty, on the one hand, that the liquor traffic is nowhere carried on without serious public evils, and, on the other hand, that where it is not found, the same evils are not equally present, neither are any other evils seen to take their place. A similar experience is supplied by every country where the two systems co-exist; and as regards the North-west Territory of Canada, where even the possession of intoxicating liquors is forbidden, the amplest testimony is borne to the benefits arising from the exclusion of intoxicating liquors, without any counter-vailing drawback.

The objection that "minorities ought not to be tyrannized over by majorities" is met by the obvious statement that majorities ought not to be tyrannized over by minorities. In this particular case the objection is singularly inapposite, since the minority would share with the majority in the advantages resulting from legislation by which the liquor traffic was reduced or removed. To the further

objection—that many would persist in getting intoxicating drink were it not legally sold—the answer is twofold: First, that a good law cannot be made responsible for the evil done by its violation; and secondly, that it is the general good which is to be consulted, whether certain individuals choose to participate in it or refuse to do so. Mr. Charles Buxton, in answering such an objection against the Maine Law, remarked: “The use of it would be, not so much to deprive drunkards of their liquor as to remove temptation from those who have not yet fallen.”

Briefly, then, it may be said, that the place of legislation is to assist the Temperance Reform by acting upon that social and commercial cause of intemperance, viz., the liquor traffic, which is clearly within its sphere; and, by so doing, to preserve the Temperance Reform from that which is a great obstruction to its progress, and a powerful agent in the production of those habits and appetites which the Temperance Reform is seeking to abolish.

## 2. THE POWER OF LEGISLATION.

What, then, is the power of legislation in regard to the Temperance Reform? When we consider the question of power, we have to deal with the conditions under which legislation can be applied. Here at once we perceive a difference between Temperance and all kinds of social legislation, as compared with legislation which can directly effect the purpose aimed at. In matters affecting social habits and customs, the power of legislation for good is necessarily dependent upon the state of the public opinion upon which the legislation has to operate. In such cases it is most desirable that the legislation should be accompanied by a preponderating measure of public sentiment in its support, so that it may be fairly tried, and that the opposition it may encounter may not hinder its effective application.

In regard to Temperance legislation, it may be broadly said that its power will always largely depend upon the state of sentiment in the region to which it is applied. There may be a national preparation sufficiently clear to allow of legislation being nationally applied; and in such cases there is no reason to limit the application to a more restricted area. For example, there is so much agreement in Scotland, Ireland, and Wales as to Sunday Closing, that it would be absurd to make that law less extensive than the countries to which it is now applied. So with regard to the law in England which closes drinking shops from twelve on Saturday night to half-past twelve or one o'clock on Sundays. The same is true with respect to the law for preventing the payment of wages in public-houses; and, I believe, there is an equally general agreement in favour of the Bill for preventing the sale of drink to young persons under thirteen years of age. As to Sunday Closing in England, there is good reason for at least further restricting the sale of drink through-

out the country, and for giving large areas entire Sunday Closing when they are shown—as in the case of Cornwall and Durham—to be in favour of its operation.

Coming now to the question of total prohibition, it is plain that a great difference as to the state of public sentiment may prevail in various portions of the United Kingdom, and that while some places are quite unprepared for such a change, other places may be ready to welcome and adopt it. Under these circumstances the very reasonable course seems to be to give to localities the power of option or choice, which might be made to embrace the reduction as well as the extinction of the liquor traffic. This arrangement would meet the demand that Temperance legislation should not be in advance of public opinion. A Local Option law could not be in advance of the local public opinion, but would be a definite gauge of local opinion, and a means of giving such a measure of relief from the evils of the liquor traffic as would be valued by the people themselves. Thus conditioned, the power of legislation to assist the Temperance Reform must be apparent at a glance. The power of law in creating and moulding social custom and habit is truly incalculable; and what I claim is, that this power, having been used for successive centuries in the production of drinking and drunkenness, should now be employed in behalf of that sobriety which is to a large extent the basis of all national morality and prosperity. The Temperance Reform must profit by legislation which would be the “minister of God for good”; and the influence of which would be to sweep away the licensed factors of social corruption. Civilisation would then bring forth its richest fruits; religion would have a scope and power of action hitherto denied it; infinite possibilities of social progress would be opened up; and we should see realised before our eyes a benignant transformation such as that of which the prophet speaks when he foretells that “the wilderness and solitary place shall be glad, and the desert shall bloom and blossom as the rose.”

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## SUNDAY CLOSING DEMANDED.

By CONWAY STIDSTONE, Esq., Travelling Secretary to the Central Association for Stopping the Sale of Liquors on Sunday.\*

IF there be any one question, whether affecting the social, commercial, or religious interests of England, the settlement of which, more than of any other, is now urgently demanded, it is the question of stopping the sale of intoxicating liquors on Sunday. It is not simply the demand of an active organisation, on the ground that the

\* This paper is abridged for want of space.

law as it stands is not only unfair to many and injurious to more, but also in religious and equitable senses, it is illogical. It is that, but it is, furthermore, *the emphatic demand of the people*. That such is the case, and that the demand is made for very good reasons, I shall aim at stating, without more reference to statistics than absolutely necessary.

I.—*Sunday Closing is demanded because of the injury Sunday traffic inflicts on the publican, his family, and his servants.*

Although the claims of the community at large in this question far outweigh that of the publican class singly, yet for many reasons the liquor-seller is the first figure which comes before us as we approach the subject. I, for one, think his case should be considered tenderly, and it is a satisfaction that in so doing the conviction comes that for *him* Sunday Closing would be a real blessing. If we try the publican's life by the health test we find that the death-rate among them is 155 to every 100 of the whole population. This very great disproportion is not surprising; for, let us remember his hours of toil—and, of course, of those whom he employs—run out to about 123 hours per week (in London) as against 60 in most other trades. The blessing of the Sunday break is denied him, and so also is the comfort and humanising effects of a peaceful, restful, Sunday, spent with his family. This is a thing no less needful for him than for them, but such a blessing is unknown, and probably in the majority of cases it is seldom that he or they ever enter on Sunday the house of prayer. Is it not probable that with the Sunday opportunity for reflection, and beneficial association, many of the liberated publicans would soon acquire a desire either to raise the standard respectability of their individual businesses, or turn their abilities and capital into more elevating channels?—a result which all temperance reformers should most certainly desire.

In a canvas of Liverpool, out of a total of 1,399, the large number of 756 publicans signed in favour of total closing, whilst only 252 refused to sign—five-eighths for, less than one-fifth against. Of the remainder, 85 closed already, 113 expressed favourable views but did not actually sign, 97 were servants and unable to act, 90 were not seen, and 6 only were in favour of keeping open for an hour or two. Sunday Closing is demanded as a measure of simple justice to the publican's employees. It is a strange anomaly that whilst the law extends its protecting hand over the young women who work in factories and workshops, it altogether leaves out the workers in the public-house bars, who toil on in a sickly, unhealthy atmosphere, weekdays and Sundays, for double the number of hours! Manifestly a *just* demand, from these overworked barmaids, is the demand for Sunday Closing.

II.—*Sunday Closing is demanded because of the injury Sunday traffic inflicts on the customers, especially the young.*

In respect to the young, is there not a connection between the Sunday liquor traffic and the fact that a very large proportion of children who pass under the official notice of the gaol chaplains, have been Sunday school scholars? It is easy to see how this is. In families where the Sunday beer is fetched from the neighbouring public-house, either the father or the child must fetch it, and the choice often rests upon the child. One visit "by order" opens the door for other visits, as opportunity occurs, without any parental order. The *links* in the chain between the first visit to the public-house on the part of the child, to all that is socially and criminally terrible in the young, are at once seen.

On Sunday, February 25, 1877, there entered into one public-house, of moderate size, in the vicinity of Westminster Abbey, 845 men, 407 women, and no less than 262 children. As a protection to the young, is not Sunday Closing a righteous demand?

The results of Sunday drinking on the adult customers of the publican are striking enough. "Saint Monday" in many trades is the result of a Sunday partially spent in the tap-room. It is sometimes the precursor of a week or more of drinking. In the clothing trade, operatives are very numerous who earn from £2 to £3 a week (working well, and receiving these splendid wages frequently late on Saturday evening), who commence on Sunday to wreck their earnings in the gin-shop, and cease not until the last penny is gone! Sunday is generally the day when the mischief is begun.

It has been shown, on the highest authority, that in consequence of the paucity of attendance on the part of the men in some manufacturing concerns, work is never done on Mondays. Sufficient men do not come to make it pay to get up steam to turn the machinery. This results in a loss to the firms so affected amounting to no less than four per cent. of the capital employed every year. Take a given concern employing £500,000, and we have a yearly drain in consequence of this idle Monday of £20,000 a year. Multiply this by the loss also to the men themselves, and then add to that again the accumulated losses of all the concerns, and sustained by all the men employed by them, in England—if such a computation is possible—and at once, an immense factor in the cause of trade depression, with its attendant distress, is visible.

It is still more dreadful to contemplate the injury caused by the Sunday drink traffic in a moral and religious sense. Sunday traffic is the result of illogical law, and this in its turn is responsible for all the loss temporal and ruin spiritual which may result to its subjects.

### III. *Sunday Closing is demanded because of the injustice of Sunday Traffic to other trades.*

It is a manifest injustice that one class of traders are permitted to trade at a time when all others are put out of competition. Money which is circulated in commerce, all have a right to compete for, and other traders besides the publican have invested their capital and resources for their share of it, to at least an equal degree with the liquor-seller. Why should not the law either permit all other trades to open on Sunday—though God forbid it!—or else logically compel the publican to close like the rest? As a matter of fact, in London, the law sees its weakness in this respect, and winks at it, for the tobacconist opens because the beer-seller trades in tobacco. The news-vendor then has a grievance, and opens because the tobacconist sells newspapers. This, again, affects the toy-shops, and sweetmeat-shops, because the news-agents dabble a little in these departments, and so we go on! The demand is that the law be made *logical*, by a Sunday Closing Statute, under which all alike, the publican included, shall do no business at all on the Lord's Day.

### IV. *Sunday Closing is demanded by the English People.*

This is no ideal statement, but a conclusively expressed fact. No less than 600 towns and villages have been canvassed. These represent a population of nearly 5,000,000. Schedules left at the homes of 966,256 householders have given the following result:

In favour of Sunday Closing	...	...	789,333
Against Sunday Closing	...	...	107,489
Neutral	...	...	69,434
Total			966,256

When these signatures are analysed we do not find the demand is that of a class, and that class the higher one. The lower we go down in the scale the greater the majority, and it is specially apparent that the wage-earning class demand Sunday Closing. Not only have these multitudes of householders thus spoken, but during the years 1881, 1882, and 1883 no less than 18,053 petitions were presented to Parliament, containing 3,469,447 signatures. The yearly account is as follows:

Year.		Petitions.		Signatures.
1881	...	4,445	...	610,294
1882	...	6,841	...	1,050,380
1883	...	6,767	...	1,808,773
Total		18,053	Total	3,469,447

During the last *six* years, the petitions have numbered 29,946, with 5,146,685 signatures. Many of these petitions bear only one signature, and that representing a Town Council, Board of Guardians,

School Board, or influential Public Meeting. No expression of opinion has anything like equalled this, in respect to many measures placed upon the statute of vast importance. The marvel is that a demand of the people, so clearly expressed, has yet remained unconceded.

There is another ground upon which the people of England have demanded Sunday Closing, and that is on account of the benefits which have been derived from it in other portions of the Queen's dominions. Ireland possesses the boon, Scotland has it, Wales also, and many of the colonies. Why should England alone *not* have it? If any further evidence were wanted to emphasize the contention that England desires Sunday Closing, we have only to point to the valiant sectional efforts of the people of Durham, who have succeeded in passing their own Sunday Closing Bill through the House of Commons.

In Scotland, the Forbes-Mackenzie Act came into operation thirty-one years ago. For ten years previous to its adoption in 1854 the consumption of British spirits amounted to 66,675,852 gallons. With an increased population during the succeeding ten years, the consumption amounted to only 51,442,915 gallons. If we compare the consumption of spirits in England and Wales for the same period (or nearly so—ten years ending 1863) we find there were 91,632,344 gallons consumed. For the next ten years the quantity had risen to 111,888,703 gallons. Thus we get for almost the same period, and exactly the same length of time, a *decrease* in Scotland, under the Sunday Closing Act, of 15,232,037 gallons, with a corresponding *increase* in England and Wales, *without* a Sunday Closing Act, of 20,256,359 gallons. With only a trifling reckoning, bearing in mind the relative increase in population and relative quantum of consumption, it can be confidently asserted that the first ten years of Sunday Closing in Scotland secured a decreased consumption of at least 17 or 18 millions of gallons than otherwise would have been the case, or a proportion of nearly 25 per cent!

The number of Sunday arrests in Scotland was also considerably reduced during the same time. Inspector McCall stated before the Select Committee on the Irish Closing Bill these significant facts:—

Week-day arrests for 3 years <i>previous</i> to the Forbes-Mackenzie Act	...	...	66,993 or 71½ per day
Sunday arrests for 3 years <i>previous</i> to the Forbes-Mackenzie Act	...	...	4,082 or 26 per Sunday
For 3 years <i>subsequent</i> to the Forbes-Mackenzie Act (week-day arrests)	...	...	53,775 or 57 per day
For 3 years <i>subsequent</i> to the Forbes-Mackenzie Act (Sunday arrests)	...	...	1,466 or 9½ per Sunday.

Thus we get a result, broadly stated, of 20 per cent. reduction in week-day arrests and 60 per cent. in Sunday arrests. If this is failure, may we glory in it! With regard to Ireland, figures could

easily be quoted showing almost exactly the same result. But in Ireland there are five exempted cities. By comparing the results in these with the results in the rest of Ireland, we get the value relatively of partial and total closing. The Closing Act came into operation in Ireland on October 13th, 1878. For one year previous, and subsequent, in these towns, we have the following figures as to arrests :—

Before, with 7 hours' sale	...	...	2,820
After, with 5 hours' sale	...	...	2,132
Decrease ...	...	...	688=25%
In the rest of Ireland—			
Year before Sunday Closing ..	...	...	4,555
First year of complete Sunday Closing	...	...	1,840
Decrease ...	...	...	2,715=60%.

For the year immediately preceding Sunday Closing in Ireland there was consumed in spirits and beer 10,952,329 pounds worth, but in the year following the Act, the bill had been reduced to £9,576,634, that is to say, a reduction of £1,375,695.

In Wales, the Sunday Closing Act came into operation in October 1882, and although evidences are not wanting that evasions of the law have been attempted and successfully carried out in consequence of proximity to England, where no such law exists, and other additional means resorted to to discount its full effect, yet the fact remains that last year (1885) the Town Councils of Cardiff, Carnarvon, Wrexham, Ruthin, Denbigh, Brecon, and Swansea, as well as many other public bodies, adopted a petition in favour of Mr. Stevenson's Sunday Closing Bill for England.

In the House of Commons a motion was made for a return with regard to the arrests for drunkenness in Wales. We know that the motive for asking for that return was to prove that there had been an increase of drunkenness in Wales from Sunday Closing. The return was made, not as we should have liked, because it was made from 12 o'clock on Saturday night to 12 on Sunday. If we had to make a return, we should take it from 6 or 8 o'clock on Sunday morning to 8 o'clock on Monday morning, in order to get a correct idea of the number of arrests from Sunday drinking, because the men are turned out of the house on Saturday night intoxicated, taken up by the police, and they appear upon the record as having been arrested for drunkenness on Sunday, whereas they obtained the drink on Saturday. What was the general result of the return? Our president, Mr. A. Pease, took the trouble of having the percentages made out for every county in England and Wales, and this was the result. The very worst return is from Lancashire, where one in 616 of the population was taken up every year for being drunk. However, the total result comes to this—that in England one out of 1,583 of the population is arrested for drunkenness; in Wales one in 3,427—not half the number.

A still more striking fact is, that the worst county in Wales is better than the average of every county in England. (Hear, hear.) In some of the counties of Wales not one person was arrested, and in several counties there were comparatively few. In the whole of the Principality, with a population of 1,360,000, only 397 persons were taken up for drunkenness, and of these 296 were in Glamorganshire. That return, which was obtained for the purpose of showing the failure of Welsh Sunday Closing, is one of the best evidences with regard to its success. (Applause.)

Thus we have seen that Sunday Closing is demanded: First, because the traffic is injurious to the publican, his family, and his servants, and that he himself wants a free Sunday. Secondly, because the traffic inflicts grievous injury upon the customers, especially upon the young. Thirdly, we say it is demanded because Sunday trading on the part of the publican is a manifest injustice to other traders, who cannot legally compete with him on the Lord's Day. Lastly, Sunday closing is demanded by the people of England, as evidenced by the results of canvasses and by unequalled petitions. Also because the working of the measures accorded to Scotland, Ireland, and Wales, not to mention the Colonies, has conduced to the welfare of the people and is highly beneficial.

We believe we have made out a good case, and it only remains for us, by constitutional means and the help of all who recognise the good of the cause, to enforce our demand that Parliament shall enact, without further shelving the question, that Sunday traffic in intoxicating liquors shall cease.

Mr. J. MALINS (Grand Worthy Chief Templar): Mr. Chairman, Ladies, and Gentlemen,—I had not the advantage of hearing the commencement of the paper by the Rev. Dawson Burns, a gentleman whom I regard as the very embodiment of temperance knowledge. If I were asked to define the place that temperance legislation should occupy, I should say the very front, and some of us have been attempting to put it there for many years past. With regard to the power of temperance legislation, with the exception of restrictive measures in the way of Sunday Closing, we have not been enabled to largely illustrate in this country the power of temperance legislation. What we most want is that our legislators, not being willing themselves to try repressive legislation, will just give the people the power to try their hand in this respect. The legislation of recent centuries, at any rate in this country, has been often in the direction of extending the traffic in strong drink; and a study of the past licensing laws during the last and previous century reveals the fact that the British legislators passed laws for the purpose of promoting the increased sale of drink, for the purpose of receiving increased revenue to make a present to the king, or to enable the king to make war. War money has been largely raised by the drink. In 1757 the scarcity of grain in the country resulted in Parliament prohibiting the destruction of grain in making ardent spirits.

(Hear, hear.) That was one form of repressive legislation. The farmers declared that they would be ruined if they could not sell their grain for that purpose, and the distillers said the same; but, in spite of that, from 1757 to 1759 the grain was preserved. Parliament decided that both might die if the people were saved (hear, hear); and then the drink-dogs were set loose again. The people of Scotland protested against the opening of the distilleries again. They were re-opened, and through that, Scotland became largely a spirit-drinking country. In 1760 the Scotch consumed a great deal of small beer, but yet large enough to intoxicate. By the extension to Scotland of the English duties upon beer, it so increased the price of beer that the frugal Scotch would not buy it, and the result was that the consumption of beer in Scotland was reduced more than three-fourths by that legislation. The Scotch people were made sober by legislation at that time. In Ireland, Parliament had to interfere and shut up the distilleries. These were years of famine almost, and yet the people of Ireland, in years of famine, spent more in home comforts than they did in years of plenty, when the distilleries were open. By legislation, in five years the British Government succeeded in so increasing the facilities for the sale of spirits, that the increased consumption between 1825 and 1830 was 108 per cent. It is true, that since the temperance movement developed a political force, some headway has been made in the way of repression. Many will remember the time when the spirit-shops kept open twenty-four hours a day, and seven days a week. Now, one-third of that time has been cut down, and we want to know why another third cannot be taken off, if the people so will. So much for the general legislation on the temperance question. With regard to the Sunday sale of drink, England will soon stand out as the only country that permits it. Sunday closing is the law throughout the Dominion of Canada, and so is early closing on Saturday night. It is the same in South Australasia. Mr. George Augustus Sala—and he is not a teetotaller, I guess—says Sunday Closing has been rigidly enforced there for twenty-five years. The Isle of Man has had Sunday Closing; in Scotland they have it, and no one has suggested yet that the law should be repealed in Scotland. The figures given us prove that the consumption of drink is in proportion to the facility given for getting it. Parliament may check the consumption of drink by checking the facilities for getting it. Why do the Welsh people petition for the English Sunday Closing Bill? Because they want the drinking-shops in Monmouthshire closed, where the people come over the border to England, and go back drunk. Scotland has been affected in a somewhat similar manner by the sale of drink on the river steam-boats. The sale was prohibited on land, but many people went up and down the Clyde on Sunday for the purpose of getting drink. Parliament has now found time to close the drink-bars on the river-steamers of Scotland. Why cannot England

have a share in this good thing? All the country is ready except what is called "the heart of the country." The legislators evidently think that "the heart is deceitful above all things, and desperately wicked," and are going to allow for its wickedness. I hope they may provide for its conversion. To give Sunday Closing is the duty that rests upon the legislature. We deserve it for the whole country, and I am sorry they are giving it to us only in dribblets. I am also in favour of the Bill for prohibiting the employment of barmaids in public-houses. Such a law has been passed in Denmark, and I hope we shall press for this law to apply to London as well as other places. I think the paper on Sunday closing is an excellent one, and contains some capital suggestions.

The Chairman at this point left, and Mr. Conybeare, M.P., took the chair.

Mr. J. M. SKINNER, of Beckenham: I have much pleasure in testifying to the benefits of Sunday Closing in Scotland, speaking as a Scotchman. I have read much about the Sunday traffic, and I am surprised that you English people have been able to tolerate this evil so long. I think if the Christian churches in our land were thoroughly in earnest, this question would soon be settled. From the licensed victuallers' point of view, Sunday Closing in Scotland is a failure. The consumption of drink has fallen considerably since the passing of the Forbes-Mackenzie Act. Before it was passed the City of Edinburgh gaol was not large enough to hold all the criminals, and they proposed enlarging it, but that was abandoned in consequence of the reduction in consumption of strong drink brought about by the Sunday Closing Act. I believe that seven out of eight people in this country are in favour of Sunday Closing. Mr. Burt once said in the House of Commons: "If the public-house is the poor man's wine-cellar, why should he not have the key to open and close it when he likes?"

Rev. J. GRANT MILLS: I have been deeply interested in the paper read by Mr. Stidstone on Sunday Closing. I was speaking at Chichester on Sunday Closing, in connection with the Church of England Temperance Society, and Canon Lloyd, of Newcastle, who also spoke, said that it only wanted England to make the whole word *wise*. They had almost made the word *wise*; for they had Sunday Closing in Wales (W), Ireland (I), Scotland (S), and they *must* have the letter E (England). There is nothing new in a Sunday Closing Bill for England. During the protectorate of Oliver Cromwell there was very rigid Sunday Closing. The law in that respect was *then* very strict. We are told that it is grandmotherly legislation. I know a great many grandmothers who are exceedingly wise old ladies, and it would be well for the children if they put themselves under their wise protection. If we could see people brought thereby to lead godly and righteous and sober lives, I should be in favour of grandmotherly legislation. We must have a law written in the hearts of the people, as well as on the statute book.

Let us, therefore, try and impress this great moral law upon the hearts of the people, then we shall find the law on the statute book is a coign of vantage to the moral reformer to help him to enforce these laws established in their hearts. Thank God the country is not altogether ruled by the political economists. John Stuart Mill, while he deprecates, no doubt, all hasty legislation, says that the State is bound to interfere to protect those who cannot protect themselves; and certainly in the matter of Sunday Closing we are desirous to protect those who cannot protect themselves—the barmaids and others. In my experience at St. Thomas's Hospital I find that the health of these women and men is undermined; they have to work sometimes 108 and sometimes 123 hours a week. Then there is the cry of "robbing the poor man of his beer." Before I went to St. Thomas's I was in the aristocratic neighbourhood of Seven Dials, and I was converted to Sunday Closing by the speech of Mr. Whitworth. In response to a request by Mr. Whitworth, I went about among the people of Clare Market to ascertain their views on Sunday Closing. There was a great wrestler in that neighbourhood, who was a great drunkard when out of training. When asked to sign a petition in favour of Sunday Closing, he said he would sign it with both hands. With regard to legislation in the House of Commons, the Church of England Temperance Society has a Bill which has been read once—a Local Control Bill. We are doing something which may not satisfy everybody, still we are doing *something*. What we want to get is a special board appointed *ad hoc* for this very thing; not to throw this matter upon Boards which have already, perhaps, a great deal more than they can attend to, and who would not give this subject the attention it deserves. I hope the result of this Congress, and that of our work elsewhere, will be that we shall have that letter E.

MR. J. G. ALEXANDER: I have to propose, "That this Congress is of opinion that no change in the licensing system will be efficient, which does not empower the inhabitants of each parish or district to prevent the issue or renewal of licenses for the sale of intoxicating liquors where such houses are not desired." It always seems to me that the desire to have a local veto is a reasonable one. I think we may congratulate ourselves that temperance workers are now pretty much agreed upon the bearing of general temperance legislation; and all that we can do is to go on working unanimously. I think no absolute claim for compensation can possibly be made out, and that at the most it can only be made a question of expediency. As a matter of making it more easy to carry prohibition, it would, I think, be desirable that there should be some provision for compensating publicans, but the compensation should be very small.

Surgeon-Major PRINGLE seconded the proposition.

MR. JOHN MANN, of Brixton, said that he rose to support the Sunday Closing paper, although he did not agree with all that was

said. With regard to local option, he would ask what law was for? Was it not to give *right* over *might*? That the people should have the right and liberty, and that the mighty, who would be the minority, should not dictate as they thought proper to the majority of the district. He would rather let the licensing laws remain in the hands of the magistrates than in the hands of any Board specially elected for the purpose of licensing. He thought the Church of England Bill went in the direction of extending the number of licenses, and therefore he protested against it. They wanted to let the *people* say whether they would have the licenses or not. Lambeth Workhouse was a model workhouse in one respect. There are not now 2,000 pence spent there for strong drink, whereas previously there was £2,000. He believed the question of Sunday Closing rested very much with the Christian church itself. They might hear twenty sermons, and they would not hear a word about the evils of liquor traffic. Except on the occasion of a *special* temperance sermon, this thing, which was the greatest curse that this country had to contend with, was never referred to. Christian men were not earnest on this question.

Lieut.-Col. WHALE proposed "That the chairman be requested to sign a petition, on behalf of this Congress, in favour of the closing of public-houses on Sundays, and forward the same to the member of Parliament for this division of Surrey for presentation to the House of Commons." He remarked that the magistrates had no power to commit men who were confirmed inebriates to reformatory homes. They had such homes in America and in the Colonies, and he advocated the establishment of them in England.

MR. JOHN HILTON: We have an Act, but not for the working-classes.

Lieut.-Col. WHALE: We want an Act for the *working-classes*, to give us homes where these people can be shut in for six or twelve months. It would be difficult to estimate the good that would result to the country if these homes were established.

MR. O. B. BLINKHORN seconded the proposal.

Rev. JAMES SMITH proposed a vote of thanks to the readers of the papers and to the chairman, which was duly seconded.

The CHAIRMAN (MR. CONYBEARE, M.P.): Ladies and gentlemen, it is quite by accident that I am honoured by taking the chair this morning. I have been very pleased to serve you in that small way, and to have listened to the papers read. I have spoken to a great many publicans in different parts of the country on Sunday Closing, and have always found that the publicans themselves are strongly in favour of it. I just mention here one or two arguments which have been noticed, and which our opponents are in the habit of insisting upon. In the first place they talk about "grandmotherly legislation", and assert that legislation won't make men sober. That is true—no more than a Bill for preventing hydrophobia will prevent dogs from becoming mad. If you legislate in the right direction, you place the

powerful sanction of the law on the side of good rather than on the side of evil. We look to the indirect results of legislation rather than to the direct. If you minimise the temptations to drink, you *must* minimise drunkenness. Another argument is that Sunday Closing would be the tyranny of the many over the few; the tyranny of the many over the few is *not* tyranny, if it conduces to the benefit of all classes. I do not think it could be contended that it would be tyranny if all classes of society benefitted by it. It would be rather a combination of the majority to put down the evil actions of the minority. With reference to the "liberty of the subject", in many places we are not allowed to play on Sunday. Some would consider it a great sin to play cricket on Sunday, and we know how much talk there is about the opening of museums. If we curtail the liberty of the subject in that case, I cannot see why we should not do so in reference to this great evil. "Robbing the poor man of his beer" is only another way of saying you prevent the brewers from making large fortunes at the expense of the morality of the nation. I believe the evil can only be prevented by giving to the local authorities in each district power to regulate how many beer-shops shall be planted in their midst. That is, of course, what we mean by local option. I do not think we should be particularly tender of the interests of those who have been systematically destroying the nation. I am referring now to compensation, and I think I may put it in this way. When machinery was introduced, how many poor loom-weavers were compensated? I do not think you can point to a single one of the recent improvements that has not done an irreparable mischief to many classes of men; and those men, who were working by the sweat of their brow to earn a living, were left without any one thinking of going to Parliament for compensation for them. On that principle I cannot see why these publicans should be compensated. You pull down rookeries for railways or shops, and so on, but how much compensation do the poor people who are turned out of home get? They are entitled to compensation just as much as the brewer is by the shutting up of his house. There is one other illustration which I think worthy of your attention, and that is the question of the farmers. We are all in favour of free trade, I suppose. Many farmers are pleading for fair trade, in consequence of their interests being injured by free trade. In all those cases, if we did not give compensation, why should we give compensation on this question? With reference to the Bill of which I am in charge in the House of Commons, for stopping the sale of intoxicating liquors to children, I am sorry that I cannot tell you that I have reached a fresh stage in the position of that Bill. Last night that Bill should have come on for committee, but the House was counted out at seven o'clock. There is no reason for despair of my being able to proceed with the Bill. I hope to get it passed into law before the end of the session. I could point to the enormous support that I have received for this Bill. I think I have

presented some thirty petitions in favour of it, and Mr. Lawson, on my behalf, presented no less than seventy-two, and I presented twenty-two myself last night. A great many more petitions have been presented by other Members of Parliament. The number of signatures is 200,000. Considering that no attempt was made to get signatures or to present petitions until the middle of April, that indicates the strong feeling with which this Bill is regarded. Only one petition has been presented against the measure, and that from Northampton; so that I think we have reason to be satisfied with the present state of affairs. We shall not stay our hand until we have got this measure through.

The morning proceedings were then closed.

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## THRIFT AND BENEFIT SOCIETIES SECTION.

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### ADDRESS OF THE PRESIDENT,

JOHN TAYLOR, Esq.

AFTER prayer by the Rev. G. M. Murphy,

The CHAIRMAN said: Ladies and gentlemen, this is the second meeting of the section that is to take into consideration Thrift and Benefit Societies. We met on Thursday, and in opening the proceedings I said that it would hardly be in accordance with the idea of the section that I should give two addresses as President, and therefore I reserved my remarks for this afternoon. In considering the question of thrift in its general acceptation, I think it would be a great mistake if we looked upon the matter as merely one of saving money or saving expense. There are a great many forces at our disposal in which we can exercise thrift with great advantage, and in which we suffer great loss if we are thriftless. Perhaps the most important matter in which we can show thrift is in the use and employment of *time*. Time to the thrifty man is a source of power for good. I was very much struck with the title of a book published many years ago by the late Sir Arthur Helps, "Essays Written in Intervals of Business". I think the title was enough to show that the book was a valuable one. I was early trained to the idea of being thrifty in regard to time. I was one of many sons, and had the great advantage of having a wise woman for my mother. There were two principles in her education, one that her sons should always be employed, and the other that they should always learn to wait upon themselves. Thrift, as regards time, as affected by the question of total abstinence, is a very important question, because an enormous amount of time is lost unconsciously to those who lose it from their habits of drinking and smoking. The consciousness of their ignorance in the waste of time is disguised from them by the use of intoxicating liquors and narcotics. The right employment of time is an immense power and force in the life of us all. Then, again, this question of thrift enters into the question of right disposal of means which we have at our command, rather than the mere question of hoarding money. I suppose there are very few who have as much money as they wish for or would like to possess. We find sometimes when soliciting contributions from millionaires—people who are

supposed to be *smothered* with money—that they tell us that they cannot afford this or that; but for the great majority of people we constantly find certain limitations of our desires, in consequence of our limited income, it may be, and therefore we have to *learn* to make a *wise* expenditure of our money. I remember Professor Carpenter, in a lecture, telling us what led him to abjure the use of wine and cigars. As a student he had a strong passion for the study of natural history, and not being possessed of large means, and desiring to have instruments, he abjured the use of all intoxicating drinks and cigars and tobacco, in order that he might provide himself with a microscope and other instruments. By that means he commenced that course of study in natural history which was a charm to him through life, and in which he distinguished himself so much. Here is an illustration in regard to thrift in the employment of our *means*. For thrift in regard to *health* there is a great responsibility upon us, that the health may be devoted to great and good ends. And surely if there is one thing more than another which leads us to act thriftily in regard to health, it is the abstinence from intoxicating liquors and tobacco. I do not know whether you intend to introduce tobacco, but I always naturally associate the two, as they are twin evils. People say, “Oh, you abstainers, you have some other personal habit. You eat too much.” My testimony is this, that those who become total abstainers in their youth carry all through life with them that simplicity of life, habit, and character affecting other circumstances in life, and especially as regards eating. You will find that abstainers are more simple in their habits with regard to eating. That in the course of a long life thrifty habits in regard to our health is a matter which tells up largely, there is no doubt. This is a matter which has been dwelt upon in the previous papers on Thursday. We have just concluded another quinquennial valuation in the Assurance office with which I am associated; and the last five years have shown more conclusively the advantage in health and longevity of teetotallers over the most moderate class of non-abstainers. It is very important, too, that we should be thrifty over our *pleasures*. I think it was Cornewall Lewis who said that life would be a pleasure if it were not for our pleasures. There are an immense number of young men in the present day who devote themselves body and soul to “the enjoyment” of life; and my observation of them is that the majority of them are in pursuit of that which exhibits the greatest possible failure. So far from *enjoying* life, you generally find they are in a state of grumble and dissatisfaction, and very generally get little or no *real* enjoyment at all. The more we put from us the things which minister to sensuous enjoyment, not to say sensual, the more extensive enjoyment of life we have. With some people perhaps reading is the greatest enjoyment of life; and the thrifty man with his pleasures will cultivate a taste for reading, and be careful in his selection of books, so as to get the greatest enjoyment and the greatest

amount of good. Those who cultivate a love and taste for natural objects will always have ready to their hand sources of enjoyment and pleasure which lead to the best affections and the purest life, and leave no sense of saddening. In all these things thrift comes in, and abstinence from intoxicating liquors and from all narcotics is a great aid in this direction. Now, these are rather *general* remarks; the statistical part of the section was enlarged upon to a certain extent on Thursday, and now we will proceed to listen to the papers which have been provided for our instruction.

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## WORK WITH AND WITHOUT INTOXICATING DRINK.\*

By JOHN ABBEY, Esq., Secretary of the Agricultural Department of the C. E. T. S.

THE subject on which I am asked to read a paper is, "Work with and without Intoxicating Drink." It is one very important aspect of this great question of temperance reform, and should be kept well to the fore, because of the firm hold the idea has got of the public mind that these pernicious drinks have the power in some mysterious way to impart health, strength, and almost life. A fatal delusion, indeed, but alas! none the less real.

The people have been taught all down the centuries that these intoxicating chemical creations or preparations are good gifts of God, sent for man's use, and that enough of them should be taken to do him good. In this age this teaching is, no doubt, very difficult to understand by those who have studied the subject; but we must not forget that the revelations of Physical Science, and especially Chemistry, had not then been made known to the world. In the ages that are past there may have been some excuse for such mistaken teaching, but no such excuse can justly be pleaded now.

The well-to-do portion of the community have considered it to be a sort of sacred duty to provide a plentiful supply of intoxicating drink for their servants, and the farmers for their men and boys.

There is, therefore, a loud call for more earnest self-denying effort on the part of all temperance workers.

Although it is not my intention to deal with the effects of drink on brain work, I would like to say, in passing, that we have proofs day by day to confirm the well-known remark of Dr. Johnson, "that he who drinks beer thinks beer." This was the learned doctor's way of describing its dulling effects on the brain. On the other hand, we have ample proof to show that the highest lines of human thought and goodness of heart can be attained, and the power to do

\* This paper is abridged for want of space.

hard brain work acquired and sustained, without the use of the intoxicating cup.

When we turn from brain-work to manual labour, here again we have no need to rely upon theory, however correct it may be. What we want is the actual experience of fellow-men as to their power to perform hard work with and without beer or other alcoholic drinks, and, happily, we have proof in abundance, that as with mental so with sustained bodily labour, intoxicating drink reduces man's power to do hard work rather than increases it.

The distinguished physiologist, the late Dr. W. B. Carpenter, when writing upon this question, said : " We cannot regard alcoholic liquors as contributing to the nutrition of muscular tissues except in so far as they may contain albuminous matters in addition to the alcohol, which is the case in a slight degree in malt liquors ; but these matters would have the same nutritive power if they were taken in the form of solid food, and the proportion in which they exist in any kind of malt liquor *is so small that they may be fairly disregarded in any discussion on its nutritive value.*"

Common sense teaches us that unless food or drink contains that which can be converted into either flesh, blood, bone, sinew, nerve or heat, it is useless ; and as Dr. Carpenter says, malt liquor contains so small a portion of albuminous matter that it may be disregarded in discussion on its nutritive value. In plain language, the learned doctor tells us it does not contain strength-giving matter worthy of consideration.

Professor Lyon Playfair, M.P., states that " 100 parts of ordinary beer or porter contain  $9\frac{1}{4}$  parts of solid matter, and of this only six-tenths consist of flesh-forming matter ; in other words, it takes 1,666 parts of ordinary beer or porter to obtain one part of nourishing matter. To drink beer or porter to nourish us is tantamount to swallowing a sack of chaff for a grain of wheat."

Sir B. Brodie says that " stimulants do not create nerve power ; they merely enable you, as it were, to use up that which is left, and then they leave you more in need of rest than before."

Baron Liebig says " that beer, wine, spirits, etc., furnish no element capable of entering into the composition of blood, muscular fibre, or any part which is the seat of vital principle. 730 gallons of the best Bavarian beer contain exactly as much nourishment as a five pound loaf or three pounds of beef."

Professor Church, in his South Kensington Museum Handbook on Food, tells us " that there is as much strength-producing matter in threepennyworth of oatmeal or rice as there is in 4s. 6d. worth of Bass's ale, and that these drinks lower the temperature of the body," which, in other words, means the decrease of its power.

This is what Science says ; let us now listen to the voice of Experience, which after all is the best of all teachers. As I am much interested in those who work on the land, I will ask two or three, by whose sides I have worked in the harvest-field, to tell us

how well hard work can be done under the burning sun, without the use of beer.

My friend, William Robinson, writing from Brakes Farm, Huntingdon, Yorks, in June 1879, said :—"I have frequently mown three acres of corn per day, I and my brother George once cut seven acres in one day, and at the time we were honest teetotallers of twenty years' standing. Our chief drink was oatmeal drink. I have mown two acres of grass a day for weeks together for Lord Herries, Everingham Park, working along with other men who drank beer. I cannot remember, except in one or two cases, where they could work with me; as a rule they had to give up in the middle of the day and get under the hedge, especially if the day was hot."

Mr. George Robinson, writing from Thorpe, Market Weighton, Yorks, in 1879, says, "it is a fact that three of us have mown three acres of corn per day each for days together, myself, my brother William, and John Atkinson, without any intoxicating drink."

I knew another Yorkshire farm labourer in 1861, who with his grown-up son, with the little help that his wife could give after preparing the food and taking it to the harvest field, earned £13 11s. 6d. in three weeks and three days, without the use of intoxicating drinks.

On a farm belonging to Mr. Abel Smith, M.P., in Herts, out of eleven men employed last harvest six were total abstainers, and the other five nearly so, and the result has been most satisfactory, both to employer and men. When the work was done the men met at the Coffee Tavern, Hertford, and divided the savings of the month, which amounted to about £50, or £4 10s. for each man. All expressed themselves well pleased with the comfortable way in which they had got through the work, and said it had been the most pleasant harvest month they had ever had."

Mr. Louis Vallis, of Hemington, says: "During certain seasons of the year farm work was very hard, and days were long, but he could pitch hay all the day without strong drink, and feel well and hearty after it."

Mr. Watkin, bailiff at Dilton Farm, Westbury, said he "could reap, plough, sow, or mow without strong drink, and he had done so for nearly thirteen years. He could safely say he was better without the drink than with it. He had pitched nearly eighty or ninety sacks of wheat a day without a drop of alcohol, and, as his men knew he was a teetotaller, they determined to test him to the utmost. His men sometimes told him if they could live as well as he, they could work as well; but he told them they might live as well if they expended their money in good food instead of beer. He had sown sixty-four acres of land per week. He could do anything in the way of farm work without alcohol, and thoroughly enjoyed life. He generally drank cocoa as a beverage, and he was certain that a quart of cocoa would do a man much more good than a quart of beer."

We have heard what the men have to say; let us now have a few testimonies from the masters.

Mr. D. B. Joyce, Beckington, said that for over thirty years he had not given intoxicating drinks to his men. "After a hard day's work teetotal labourers were better fitted for work the next morning than those who took stimulants."

Mr. Hampton, of Potterne, Devizes, said that for twenty-nine years he had not heard an oath or any discontent on his farm. The greater part of his men had become thorough teetotallers. The second year one of his men had a fat pig to kill, and he said he used to have to sell his pig to pay the rent, but now he was going to keep it for their own dinners. He had two sons who were abstainers, and there were not two stronger men in Wiltshire.

Mr. Thos. E. Shrimpton, manager to R. Benyon, Esq., Englefield Park, Berks, writing in June, 1881, said. "I have had as much experience as most people, and am certain that work can be done better without beer than with it."

A Warwickshire farmer, writing in September, 1884, said "all the farmers in this parish, except two of the smallest, give their men money instead of beer. Many of the men have become total abstainers. At my own harvest supper this year twenty-six sat down; sixteen were total abstainers. I farm seven hundred acres, give no beer, but pay for all work in cash, which I find answers well for both myself and men."

Mr. E. Humfrey, Heywood Farm, Maidenhead, April, 1886, writes—"I have not given my men beer for the last eight years, and am well satisfied with the result. My two head men and three brothers in my employ are staunch teetotallers, and they are good trustworthy English workmen."

This is how I like to hear a master speak of his men, and I believe if it were not for the drink we should have more of this good feeling so much to be desired between employer and employed.

*Brickmaking* is acknowledged to be one of the hardest kinds of work that men have to engage in, and here again we find the work can be better done without beer than with it. Mr. H. J. Dans, writing to me from Slough, in 1875, says:—"I enclose you a little information, which speaks for itself. We have eleven abstainers in our field, and the result will be something worthy of our cause. The summer is the trying time for brick-field men, and if our work here does nothing else it has supplied me with an argument so practical as to shame those who say they 'can't work hard without strong drink.' One thousand burnt bricks average a weight of 2 tons 8 cwt., and a man in making that quantity must lift a heavy mould that number of times, and lift the green bricks twice, or nearly 6 tons per thousand, and some of our temperance men in a fine week make 60 thousand. Of course this is not the average. This is labour without strong drink; not a man could do it with the drink. A moulder, who is not a drinker, invariably can keep his gang together.

"We began brickmaking second week in April. I have picked out four of the best men on each side.

"Work done to week ending June 5, 1875 :—

<i>No. of bricks made by Abstainers.</i>			<i>No. of bricks made by Drinkers.</i>		
No. 1 stool	...	420,000	No. 3 stool	...	311,500
4 "	...	384,000	5 "	...	374,000
7 "	...	335,000	6 "	...	298,000
2 "	..	330,000	9 "	...	301,000
<hr/>			<hr/>		
1,469,000			1,284,500"		

*Navy work* is equally hard, and requires great physical strength to do it, yet hard as it is, Sir Thomas Brassey, M.P., in his book on "Work and Wages," says the taste for drinking among a large number of working people in this country has been excused on the ground that hard work renders a considerable consumption of beer almost a necessity. But some of the most powerful among the navvies have been teetotallers. On the Great Northern Railway there was a celebrated gang of navvies, who did more work in a day than any other gang on the line, and always left off an hour earlier than any other men. Every navvy in this powerful gang was a teetotaller."

We might add to the testimony of Sir Thomas Brassey that of Mr. Brindley, the celebrated canal engineer, who states that those who did not use beer and other intoxicating drinks sustained more labour and earned greater wages than those who did use beer.

In 1872 the Great Western Railway Company determined to change about 200 miles of railway from the broad to the narrow gauge, and, in order not to delay their traffic, they employed 1,500 men, who brought their food for a fortnight, and lived in huts by the side of their work. No beer was allowed, but they had plenty of good oatmeal drink. One pound of oatmeal was allowed to each man per day. They were paid for nine hours' work, but allowed to make overtime, and many of them worked eighteen hours per day.

In 1874 a very similar work was undertaken by the Wilts, Somerset, and Weymouth Company. Here no beer was allowed, but one pound of oatmeal and a quarter pound of sugar per man. Mr. H. Voss, the engineer, says he considered that the good conduct of the men, and the amount of work done, was due to the liberal supply of oatmeal and the absence of alcohol. Mr. J. W. Armstrong, who superintended the work, says, "I am not in favour of beer. I am decidedly in favour of coffee, cocoa, and oatmeal."

*Stonemasons, Blacksmiths, Builders, etc.*, find that they can do their respective work better without intoxicating drinks than with them. Mr. G. B. Watts, at a meeting of the Gloucestershire Chamber of Agriculture, in April, 1883, said "he thought it might interest the Chamber to know the results of his large experience. For upwards of sixteen years he had employed, or had the management of, a great number of men; probably the average was from

2,000 to 3,000 every year. The men were of all classes—stonemasons, blacksmiths, railway navvies, and every description of labourers. A few years ago, during a very hot summer, he had 3,000 under him. He was urged to make them work overtime, to get every particle of work out of them he could. He tried giving the men beer and cider, and very soon found it did not act. They then ceased to give the men anything, but left them to bring their own drink, and that did not act. They passed a resolution that no drink of any kind was to be brought on the grounds, and put up printed notices that the firm would supply the men with any quantity of well-made oatmeal drink, mixed with sugar and salt. The salt was a very important item. It was astonishing to see the difference this system made. With the oatmeal drink they could work eighteen hours a day with as much ease as they worked twelve hours before. He carried on the system for more than four years; and when he wanted a large quantity of work done he adopted the plan of not allowing the men to bring drink, for he knew by experience that they could not work so well with it."

*Mining* is an employment that is not only trying to the health because of the damp and bad air, but it is work that requires much physical power.

Sir Francis Head informs us that immense loads are carried by the South American miners, of whom, at the time he visited that country, the great majority were water drinkers, and that the copper miners in Central Chili were in the habit of carrying loads of ore of 200 lbs. up eighty perpendicular yards twelve times a day. The Afghans have great powers of endurance, and their principal drink is milk and water.

In the copper mines of Knockmahon, as we were informed by their manager, Captain Petherick, more than one thousand persons are daily employed, of whom eight hundred have taken the total abstinence pledge. Since doing so, the value of their productive industry has increased by nearly £5,000 per annum; and not only are they able to put forth more exertion, but the work is done better, and with less fatigue to themselves. Besides this, they save at least £6,000 every year, which had been previously expended in the purchase of alcoholic liquors.

*Boatmen and Riverside Porters.*—Almost every traveller who has visited Constantinople has been struck with the remarkable muscular power of the men engaged in the laborious out-door employments of that city. Sir W. Fairbairn, an eminent machine-maker at Manchester, remarked, in his Sanitary Report, 1840, p. 252, that "the boatmen or rowers, who are perhaps the finest rowers in the world, drink nothing but water; and they drink profusely during the hot months of summer. The boatmen and water-carriers of Constantinople are decidedly, in my opinion, the finest men in Europe, as regards their physical development; and they are all

water-drinkers." And several other observers bear testimony to the extraordinary strength of the porters of Constantinople, who are accustomed to carry loads far heavier than English porters would undertake, even under the stimulus of alcoholic beverages; yet these Turkish porters never drink anything stronger than coffee.

*Sculling.*—Mr. Edward Hanlan, the champion sculler, being asked his opinion as to the use of strong drink and tobacco in athletic exercises, furnishes the following reply, dated June 28th, 1879:—"I have to state that, in my opinion, the best physical performances can only be secured through the absolute abstinence from their use. This is my rule, and I find, after three years' constant work at the oar, during the which time I have rowed many notable match races, that I am better able to contend in a great race than when I first commenced. In fact, I believe that the use of liquor and tobacco has a most injurious effect upon the system of an athlete, by irritating the vitals, and consequently weakening the system."

*Walking.*—Weston, the pedestrian, who walked 450 miles in six days—in one day he walked 96 miles—is another proof of the power of endurance without intoxicating drinks. He did not become tired and footsore, but became drowsy from want of sleep on the sixth day; but after an ordinary night's rest, when his walk was finished, he got up and went about as though nothing unusual had been undertaken, and has since walked 5,000 miles in 99 days, which is the greatest feat of physical endurance on record.

*Travelling.*—Dr. Livingstone, the famous African traveller, says: "I have acted on the principle of total abstinence from all alcoholic liquors during more than twenty years. My opinion is that the most severe labours or privations may be undergone without alcoholic stimulants."

*Athletics.*—The Messrs. J. C. Clegg and W. C. Clegg, of Sheffield, two lawyers, who have been total abstainers all their lives, have achieved great results in athletic sports. Mr. J. C. Clegg, in 1868, won six first prizes. The following year he won eight. In 1870 he secured no less than 31 first prizes and two seconds; and in 1872 he won 34 prizes. Altogether Mr. Clegg has won 84 prizes, 74 of which are first. These exploits show that stimulating liquors are not essential to maintain speed, strength, or stamina.

*Exploring.*—In the late expedition to explore the Arctic regions, Adam Ayles and a few others of the party kept firm to their pledges, and endured all the hardships of that trying enterprise without using any strong drink. *Punch* notices the heroic conduct, and wishes—

"A health to gallant Adam Ayles,  
Who o'er the toppers still prevails,  
From scurvy safe and Arctic gales,  
Through drinking only Adam's Ales."

Perhaps no work is more trying to the body of man than that of a military campaign, with its forced marches, the heavy weights the men have to carry, and the many hardships they have to endure. During the last fifty years many opportunities have been given to test the relative value of intoxicating drink with abstinence from such drinks under both extremes of heat and cold. And almost without exception the officers who conducted the campaigns will declare that more and better work can be done without than with the use of intoxicating drink.

The same is true of the Navy, as thousands of brave fellows are ever ready to testify.

It must be admitted that men working in Her Majesty's dockyards, and also in iron and steel works throughout the country, have very hard and trying work to do, and many of them do more and better work without intoxicating drinks.

In Cornwall, the miners, and also the fishermen at St. Ives, tell me they do better without beer than with it; one miner told me that very little beer was used by miners, as tea, coffee, water, oatmeal, and herb drinks suited them much better.

Thousands of men employed on the railways throughout the United Kingdom, and not a few in the great hives of human industry—such as London, Glasgow, Liverpool, Birmingham, Manchester, Sheffield, Newcastle, etc., as well as from thousands of hay and harvest fields throughout the kingdom—testify that they can all do hard work better without intoxicating drink than with it—with greater satisfaction both to themselves and their employers.

The experience of the last twenty-five years has led me to this conclusion, viz : that the only people who really require the aid of intoxicating drink to enable them to get through their daily task are lazy and mischievous people, who have little or no work to do, and we of course cannot be surprised that such unhappy people should require a little so-called stimulant, for—

“A weary, wretched life is theirs  
Who have no work to do.”

Of course I do not mean by this that all who use drink are lazy or mischievous people: by no means. I believe that however well they may do their work with the use of intoxicating drink they would do it much better without it.

Volumes of evidence to this effect might be collected in our own country, and also from Norway, Sweden, Russia, Denmark, Poland, Germany, Turkey, Greece, Switzerland, Spain, Portugal, and almost every other country in Europe; and if we turn to China, Japan, India, Afghanistan—in fact the whole of Asia, Africa, North and South America, especially Canada, and the North-West Provinces—the testimonies from all parts of the world are the same, that work of all kinds in all nations can and is being done better without the use of intoxicating drinks than with them. Happy is the man or

nation who knows this fact and acts upon it; such a man has a great advantage in the race of life over those who rely upon the intoxicating cup to help them to discharge the duties of life. God grant that my fellow working-men, especially in this drink-cursed United Kingdom, may be speedily brought to understand this question, and enabled to look upon the drink as their worst enemy, and to avoid it as they would avoid a plague or a pestilence.

The drink has done more to impoverish and degrade the masses than everything else beside, and degraded and impoverished will they remain so long as they continue to spend their hard-earned money in the drink to the extent of fifty or sixty millions a year. The matter is in their own hands. If they choose they may thrive, prosper, and rise in the scale of humanity, or they can sink deeper and deeper in the mire of degradation, poverty, and sin. No laws that Parliament could make, no home rule, no Socialistic dreams—no, not even three acres and a cow—can help them till they are a law unto themselves, and learn the A. B. C. of success, namely, how to help themselves.

Many, thank God, have been wiser than their fellows, and have made the best of the opportunities they have had in life; and great is their reward. Many are living surrounded by comforts in their own houses. Myriads more—now impoverished and degraded, owing to their fatal belief in the power of drink to help them—might have been in the same comfortable position. Still many are more to be pitied than blamed, because they are not in possession of correct information to guide them aright; and also, to the shame and disgrace of our common Christianity, the liquor shops are forced upon them seven days a week in such numbers and of such character that it is most difficult for the people to resist their baneful influence. There are many good and true men who, I believe, only need to be correctly informed on this matter who will do as thousands of intelligent and thoughtful men have done during the last few years—who are employed on the great railways of this country—(viz.) give up the drink altogether, and throw the weight of their great influence into the lap of this grand deliverer of the nation—the Temperance Reform; these men have learned the lesson that work can be done better without the use of intoxicating drink than with it, a truth that Milton taught 220 years ago, when he said:—

“O, madness to think use of strongest wines,  
Or strongest drinks, man's chief support in health;  
When God, with these forbidden, made choice to rear,  
His mighty champions, strong above compare,  
Whose drink was only from the limpid brook.”

There can be no doubt that every creature whom God has created, from the monarch on the throne down to the maggot in the cheese, can discharge all the lawful duties of life better without the use of intoxicating drink than with it.

THE ECONOMY OF LIFE AND HEALTH RESULTING  
FROM ABSTINENCE FROM ALCOHOL.

By Dr. C. R. DRYSDALE, Senior Physician to the Metropolitan Free Hospital of London.

THE writer observed that the end of science was to ensure for the toiler the greatest reward for his toil, and the greatest longevity, and his researches have shown him that, whilst the use of animal diet on the one hand was very desirable in order to ensure the efficiency of the worker, the use of any form of alcoholic drink was most detrimental to the working powers and the health of the individual. In other words, the £130,000,000 which are said to be expended by the inhabitants of Great Britain and Ireland on alcoholic fluids are not only wasted, but, far worse, do an immense deal to deteriorate the health and happiness of the nation. He had come to the conclusion slowly, from the evidence of insurance companies, and no amount of general impressions, he thought, were of service in proving such a proposition. The Whittington Life Assurance Company makes no difference in the rate of premium between abstainers and non-abstainers, but the two sections are kept distinct, and the abstainers have a larger bonus every five years than the non-abstainers. The report observes that "the mortality among those who abstain from the use of alcoholic liquors is less than that among ordinary lives". The Sceptre Life Assurance Association, Limited, of London, also charges the same premium to total abstainers as it does to the general public, but in a report issued by that society it is said that "the experience of the past thirty years having proved that the mortality among those who abstain from the use of alcoholic beverages is less than among ordinary lives, and such persons being entitled to the benefits arising therefrom, total abstainers are assured in a separate section, the profits of which are kept entirely apart, and may confidently be expected to average considerably more than those in the general department. For the six years ending December 31st, 1883, the expected claims in the temperance section were 130, and the actual claims 64, or only 46 per cent. of the expectancy; in the general section, the expected claims were 273, and the actual claims 287, or 77 per cent. of the expectancy. The general death-rate in both of these sections is extremely low, as the insured are, as a rule, of the most sober classes in the community." Proposals for assurance on the lives of publicans, or persons engaged in the liquor traffic, are not accepted by the directors on any terms.

The Briton Life Association in 1883 insured total abstainers at a lower premium than non-abstainers, and Dr. B. W. Richardson, in a speech at one of the annual meetings, said that "every day those

who were observing the question, quite free from prejudice or any fanaticism with regard to total abstinence, and standing purely on the ground of observation, natural phenomena, and facts, had fresh proofs that the duration of life was materially increased by total abstinence." In 1883 a new assurance company, the Blue Ribbon Life, Accident, Mutual and Industrial Insurance Company, Limited, was started, with the intention of giving to total abstainers, both immediately and prospectively, the benefits arising from this well-known superior longevity. Dr. Lancaster of Leicester had, on May 4th, 1886, given him (Dr. Drysdale) some account of the working of this society. At its annual meeting in March 1886, the society had paid 5 per cent. to its shareholders, carried forward £3,507, and paid £7,500 in 1885. This satisfactory result had been obtained, although the society charged 15 per cent. less premium to its assured, who were all abstainers, than other societies did. Dr. Lancaster had also sent some short statistics connected with the Leicester tent of Rechabites, which showed that the annual death-rate among the abstainers of that society in Leicester was only 6.9 per 1,000 per annum.

The most important of all the comparative statistics of this kind was to be found in the records of the United Kingdom Temperance and General Provident Institution for Mutual Life Assurance, London Bridge, established in 1840. Mr. Thomas Cash had forwarded the latest statistics of that institution, from which it appeared that from 1866 to 1885, or twenty years, the expected claims in the temperance section had been 3,384, and the actual claims 2,408, whilst in the general section the expected claims were 5,431, and the actual claims 5,284. This gives a difference of about 28 per cent. between the deaths of the total abstainers and the ordinary insurers in that association, which is rather greater than perhaps it would be in all assurance companies. The consequence of this greater death-rate among those who partake of alcohol was that in the sixteen years between 1866 and 1881 the widows and legatees applied for £35,000 more than they were expected to do, whilst in the temperance section they applied for £159,000 less than they were expected to do. This showed the immense savings which the nation at large might make annually if all were abstainers.

There is another assurance company in London, the Victoria Mutual Assurance Society, Limited, which assures the abstainers and general public in separate sections, and in a report of this company in 1880, it is stated that the claims in the temperance section have absorbed 20.3 per cent. of the premiums; but in the general section they have absorbed 33.2 per cent.

In hot climates the use of alcoholic drinks is peculiarly dangerous to longevity. Colonel Sykes, more than thirty years ago, found among the troops of the Madras Army 5 deaths among 450 total abstainers, 100 deaths among 4,318 temperate men, and 42 deaths among 942 intemperate men in 1849, *i.e.*, of 11.1 per cent. among the

abstainers, 23.1 among the temperate, and 44.5 among the intemperate soldiers of his corps.

Mr. Alfred Bowser, of the Whittington Assurance Company, may well exclaim, "I congratulate the teetotallers on obtaining a 50 per cent. bonus as compared with 23 per cent. in the general section". That bonus might be secured by the nation at large by simply abstaining from the use of alcoholic fluids.

Accidents, as everybody well knows, are very frequently due to the carelessness produced by the use of even moderate amounts of alcoholic drinks, and the London, Edinburgh, and Glasgow Insurance Company, Limited, assures abstainers and the general public in separate sections in its accident department. "It being ascertained," says the report, "that the rate of mortality of abstainers is less than that of the general public, the former derive the entire benefit at the periodical division of profits of their superior health and longevity. It is important to observe that persons who are at all intemperate are not assured by the company upon any terms." This company gives a reduction on its premiums of 20 per cent. to abstainers who have been insured for three consecutive years, against  $12\frac{1}{2}$  per cent. given to non-abstainers.

The Yorkshire and Lancashire Accident Assurance Society, Limited, claims to have been the first to insure abstainers at a lower premium for accidents, and to have commenced this in 1881.

The working classes have a number of humble insurance societies or benefit societies, which are working great things in solving the problem of how to prove that total abstinence is more healthful than even the most moderate use of alcohol. There are two societies above all others which deserve mention in this place—the Sons of Temperance and the Independent Order of Rechabites. The Sons of Temperance is stated to be the largest teetotal society, and to have no less than 110,000 adult members, of whom 22,000 are in Great Britain and 72,000 in North America. The record of annual mortality is very low in this society, never exceeding  $7\frac{1}{2}$  per 1,000. Sickness is also very low. In London, in 1885 there were 3,630 members of this Society. There was an average of little over  $5\frac{1}{2}$  days of sickness among the insurers on the sick fund, and  $5\frac{3}{4}$  deaths per 1,000 among the members in the year, which is less than one-half that of non-abstaining benefit societies. From an actuarial comparison of this society with other societies, made in 1881, embracing the five years 1871-75, Mr. Gomme, of Hatton Garden, found that the Sons of Temperance had 7.48 weeks of sickness for each member at risk, as against 26.20 in the Manchester Unity of Oddfellows; 24.68 Manchester Unity rural districts, and 27.66 of the Foresters. Mr. Gomme also found that the percentage per annum of deaths to members at risk was 11.24 for the Sons of Temperance, 20.64 for the Manchester Union of Oddfellows (rural, town, and city districts), 18.01 for that society in

rural districts, and 23 for the Foresters at all ages from 18 up to 70 of those insured in these societies.

In the report of the Thirtieth Annual Session of the National Division, kindly forwarded by Mr. Wightman, May 5, 1885, it is stated that the number of members in the British Islands in 1884 was 20,743, who had a death-rate of only 7.04 per 1,000, and a rate of only  $6\frac{3}{4}$  days' sickness per member, and that the society has 397 sections in Great Britain. It publishes a monthly journal, the *Son of Temperance*.

The Independent Order of Rechabites was established in 1835, and Mr. H. Hunter had kindly forwarded the latest statistics, which show that the total number of members of this society in this country and in the colonies amounted to 100,000. Dr. Thornley, in 1881, mentioned that there were at that time 3,400 Rechabites in Blackburn, Bolton, and Manchester, and that the deaths of their members were in 1876 at the rate of 13.5 per 1,000. In the Bolton district the rate was 11.2. In Blackburn, on the other hand, there were 3,500 Oddfellows, with an annual death-rate of 21.42 per 1,000. Among the Rechabites there were 16 per cent. sick, against 20.53 among the Oddfellows. During 1874 typhoid fever prevailed in Over Darwen, and the Rechabites had only 3 deaths in 164 members, whilst the Over-Darwen Oddfellows had 91 deaths in 620 members, *i.e.*, 18 per 1,000 in the first and 31 per 1,000 in the second. The publicans in Over-Darwen died at the rate of 150 per 1,000. The Rev. Stenton Earldley, vicar of Streatham, mentions that many Foresters are teetotallers, 22 out of 120 members in his town. The annual amount paid to the sick was £97, and of this the share of the 22 abstainers should have been £17, but they only claimed £2 5s. In seven years the abstaining members, supposing them to have no better health than the non-abstaining, should have received £180 as sick pay; but they drew only £56, thus saving £124. Among adult males in England and Wales the mortality per 1,000 between 20 and 25 is 8.83, between 25 and 35 it is 9.57, and between 35 and 45 it is 12.48. In publicans, aged 30, it is 13 per 1,000. The death-rate of Rechabites, according to a writer in the *Sanitary Review*, is in some districts 7.4 per 1,000, and the number of days' sickness 6.16 per member. The Foresters' mean annual mortality is 12.6 per 1,000, and the mean sickness 10.5 days. Had the Rechabites had a similar mortality, instead of 120 members, 205 would have died; and had they had a similar sick-rate, the society would have had 70.733 more days' sickness to pay for.

Mr. Creras, Secretary of the Original Grand Order of the Total Abstinent Sons of the Phoenix, Hoxton, writes, April 21, 1886, to say that the number of members in 1885 was 9,000, and of these there was a mortality, of 69. This gives a mortality, in a London population, of adult males of 7.6 per 1,000, which is very low, for the death-rate of the City population of Foresters is put down at

13.6 per 1,000, and that of the City population of the Manchester Unity of Oddfellows at 14 per 1,000.

These results are explained greatly by the experiments which have from time to time been made as to the endurance of abstainers and moderate drinkers in the face of fatigue work, such as the making of railways, etc. Dr. Parkes of Netley, some years ago, divided a certain company of men into two gangs for fatigue work, for which pay was to be given according to the amount of work done. To one gang he gave beer and other alcoholic drinks, and to the other only tea, coffee, water and non-alcoholic drinks. The work done by the gang which partook of alcohol was greatly less than that done by the abstinent gang, and when the abstinent gang had alcoholic fluids given to it, and the other or alcoholic had the alcohol taken from it, the same result was obtained; *i.e.*, that the use of alcohol at once subtracted from the energy and quantity of work done by the gang. As early as 1813 Dr. Prout found the cause of this to reside in the fact that when he partook of any alcoholic fluid, the quantity of carbonic acid given off in the air breathed out immediately fell, showing that there was a falling off in the work done by the economy. Prout, for instance, exhaled 3.10 per cent. of carbonic acid, and then took half a pint of wine, when, ten minutes afterwards, it fell to 3 per cent., and after ninety minutes, it fell to 2.70 per cent., thus showing a lowered combustion of the tissues, and a lowered amount of energy.

It is impossible, at present, to frame anything like an idea as to what numerically would be the saving in energy and in life in the United Kingdom were alcohol to be suddenly and entirely abandoned by the entire population.

Dr. Burns, calculating on the basis of a saving of 28 per cent. in life, which the United Kingdom Provident and General Assurance Company shows, assumes that out of a population of  $35\frac{1}{2}$  millions in these islands in 1882, instead of 678,486 deaths, there need only have been 488,506 deaths if all had abstained from alcohol, or that 189,980 deaths were attributable to its use. This is, doubtless, an over-statement; but the surplus of deaths must be very extensive indeed, and 40,000 annually are said to be caused directly, in England and Wales, by the use of alcohol.

The knowledge of these facts will inevitably lead to the furtherance of total abstinence from alcoholic drink. Already the various hospitals of London and the provinces are lessening the amount of alcohol used in their establishments, and replacing that so-called stimulant by milk. For instance, the London Hospital used to give in 1882, as a drink for the patients, one pint of porter. For this, according to Mr. G. Sturge, the authorities have substituted two pints of milk, and the same change is observable in the Westminster Hospital, the University College Hospital, and the general hospitals of the provinces.

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## TEMPERANCE AND THRIFT IN RELATION TO THE PROPOSED HOMESTEAD LAW.

By T. BOWDEN GREEN, Esq., Secretary, National Thrift Society.

"Angels who watch the Altar guard the Hearth,  
From a pure HOME, 'tis but a step to HEAVEN."

*Samuel Carter Hall.*

To make homes—the homes of the people—purer, happier, healthier, and more homely, is the beneficent work of Temperance Reformers and Thrift Advocates from one end of the country to the other, and their vigorous and earnest efforts are not without success.

"Temperance" and "Thrift" are words with which we are all familiar, but the "Homestead Law" has probably an unfamiliar sound. As, however, such a law would, I believe, effect a great change for the better, both in the homes of the people and in their habits, I am endeavouring to make known and popularise the idea, as a first step towards the introduction of such a law into this country. I purpose, therefore, briefly explaining the proposed law, and then show what would be its effect on Temperance and Thrift.

In some of our colonies this law is in force for the purpose of preventing grants of land by individuals from being taken away from them by creditors, it being the desire of the "powers that be" that these grants of land or "homesteads" should remain in the hands of the individuals to whom they have been granted, and descend at death to the son or some other member of the family. Thus the homestead is not allowed to go into the hands of creditors. In this country the Homestead Law would not refer to the land, but it would be a law to protect the homes of the people, and to prevent *them* from being sold or broken up for the benefit of individual creditors, who, having given credit on the strength of their being able to invoke the law on their behalf, seek to obtain by the "selling-up" process the amount they allege to be due to them. I need scarcely say that much and cruel wrong and injustice is often inflicted—and inflicted in the name of justice—by the present harsh and credit-fostering system. A home once swept away is with great difficulty replaced, and frequently it is never got together again.

By such a process paupers are made wholesale, a rude shock is given to the feeling of independence, if it is not indeed completely destroyed; thrift and prudence are discouraged, whilst intemperance and improvidence are promoted by such a system; and all for the sake of giving legal support to the credit system, and to enable a man to give any amount of credit to anyone (who is not in the eyes of the law either an "infant" or "non compos mentis"), and then to bring about the ruin of that person, in order to obtain—at the public cost—any amount they have chosen to give credit for.

The President of the Commercial Section of this Congress, (Mr. Samuel Morley), who is also the esteemed President of the National Thrift Society, which I have the honour to represent, has for many years been strenuously endeavouring to enforce the necessity of improved homes for the industrial classes, if we would win them over to the paths of temperance and thrift. The establishment of such improved homes in every district throughout the country would, I venture to assert, be very greatly facilitated by the introduction of such a law as I am now recommending, and if we would encourage them we must do our utmost to secure them from being rudely broken up, after they have been once formed by dint of economy, perseverance, and probably a very considerable amount of toil and self-sacrifice; both Temperance and Thrift are far more likely to flourish in such homes than in the dismal, crowded, and unhealthy abodes, which are now so prevalent.

The proposed law would protect to a certain amount, probably £20, the necessary furniture, books, tools, wearing apparel, bedding, and ordinary goods and chattels of a householder or lodger, preserving them for the benefit of his wife and family. The Homestead Law would not, therefore, permit of anyone filling his house with valuables, and then defying his creditors, but it would preserve to him what is necessary for ordinary daily life.

By the existing law of seizure and distraint, very great hardship is wrought upon the wife and innocent, helpless, children of the unfortunate man, who either through being out of work or from other circumstances finds himself in difficulties, and whose furniture, clothing, and household effects are relentlessly seized and sold in many cases at less than half their value. The community at large have to suffer for this, for it is they who generally have to bear the expense, in one form or another, of supporting the family thus turned out of house and home. The Homestead Law, then, would practically regard the wife and family of a man in the light of secured creditors, having the first claim to what is requisite for a home, provided they have once been legally acquired by gift or purchase.

Furniture, etc., *unpaid for*, should legally belong to the original owner, and the present "hire system" need not be interfered with. The proper and comfortable housing of the working-classes is at the foundation of all progress and social reform amongst those classes, and therefore every facility should be given to working-men, artisans, clerks, and others, to establish and maintain a home of their own, and one which they can indeed regard as their "castle", the sanctity of which shall not be invaded by importunate creditors.

Previous to 1850 the *cash* system usually prevailed; "ready money" was used, and but little debt was incurred. Why was this? There were then no *County Courts* for the recovery of debts, and the Borough Courts, besides being tedious and expensive in their operation, seldom had jurisdiction over more than £2. When sellers could not recover money due to them without great difficulty,

they naturally refused to give much credit unless they knew and could trust their customer. But, unfortunately, this was put an end to in 1845, when the County Court system was established, and debt recovery made easy, and therefore debt itself made far more frequent. The tallyman plied his trade, and drove—and still drives—a thriving one. The shopkeepers, small and large, gave credit too willingly, and people easily got into debt and into difficulty; thus pauperism and destitution increased. The state of the law facilitated all this, for the County Court was speedily turned by the creditor into a convenient debt-collecting machine. In the Lancaster County Court, men have been known to enter 500 cases at one time, and one individual was known to have had £100,000 worth of debt in court at once.

Large numbers of broken-up homes were, of course, the result of this state of things, and people naturally reasoned, "What is the use of making a home decent and comfortable, and adding to it from time to time, if a landlord or a creditor is legally entitled to come in and sweep it all away?" The barest room sufficed to live and sleep in; the happy home was a luxury too risky to be adopted. "Better", it was argued, "spend the money on ourselves as soon as it is received, than on our homes which may be taken away from us", and thus enormous sums found, and still find their way, into the pockets of the publicans and the brewers, instead of going to the household and towards making the home more habitable and home-like.

With regard to Thrift, it will probably be readily acknowledged that "no *legislative* hindrance ought to be put in the way of an industrious workman or assistant using his savings to get into business on his own account", but the State support of the laws upon which "credit" rests does place this hindrance before the man of small means, for his rival with large means can obtain credit to almost any extent, and thus drive him and others with small means off the field.

There is another inequality I would here allude to which seems to savour of class legislation. Prior to 1869 there was a bankruptcy law for traders and an insolvency law for non-traders; and when a man became either bankrupt or insolvent, he was entitled to retain £20 worth of his furniture, the valuation of which was usually much in his favour. One man was therefore, to this extent, protected under the bankruptcy law, whilst a smaller man, not worth being made a bankrupt of, was at the mercy of any individual creditor, and liable to be turned into the street. I am not complaining of the protection given to the one who was insolvent, but I do complain of the non-protection of the lesser man, who was probably equally honest and may have been far more deserving of consideration. In 1869 the insolvency laws were abolished, whilst the new bankruptcy law which then came into operation *omitted* the clause respecting the £20. About three years ago it was, however,

reinserted, and there is, therefore, the more reason why a Homestead Law, preserving the *poor* man's home to at least the same extent (£20) should be introduced.

Again, a rich man can settle property upon his wife which his creditors cannot touch. It is secured property. Why, therefore, should not the poor man who has no property which he can settle on his wife, be able to safeguard for her and for his children the goods and chattels which, in many cases, her own hands and hard-earned savings have helped to provide? Legislation of this kind savours too much of one law for the rich and another for the poor; it creates discontent and unhappiness; it tends to make the poor still poorer; and it paves the way to pauperism and destitution. The establishment of a homestead law and the abolition of the legal recovery of small debts would do much to remedy these inequalities and grievances. The trader can usually be left to look after himself and his interests, and as the giving of petty credit is a temptation to get into debt, and therefore directly antagonistic to thrift and temperance, the collection of debts at the expense of the community should be discontinued. Purchasing under the credit system is exceedingly delusive. Credit seems to obfuscate to some extent the intelligence of the purchaser. Defects are overlooked or passed by with indulgence, whilst attractions and advantages are exaggerated because the seller of the article is going to do the buyer of it the *favour* (?) of allowing it him on credit. The article in question may not be greatly needed; it may be very dear at the price, but never mind, cash has not to be paid down for it; future payment does not trouble the purchaser, and so the criticising faculties are allowed to remain dormant, and, in course of time, by some means or other, the seller gets his money.

Thus it is that the credit system acts in terrible opposition to thrift; and improvidence, as we are well aware, is usually accompanied by intemperance, and by a *fall* in the social scale. On the other hand, the home being secure and *cash* payments being the rule, a *rise* takes place in the social scale. Parents take a pleasure and a pride in their homes, and they will be induced to spend their wages and their time in making the home happy and comfortable, rather than losing both time and wages in the public-house or the gin-palace. A feeling of comfort and independence will be secured, trade will be promoted, and the indolent, intemperate, improvident workman will become more and more rare.

The adoption of the Homestead Law would therefore give a distinct and immediate incentive to the practices of Thrift and Temperance; there would be far greater inducement to make and maintain and improve a home if, when once made, it was not liable to be broken up; and as a very considerable portion of drinking, especially amongst the industrial classes, is caused by their having no comfortable abode of their own to resort to, an improvement in this respect would be at once apparent, whilst the fact of having—however

humble—a home of their own, and the knowledge that it is not likely to be lost through subsequent difficulties, would be great factors in directing expenditure thither rather than to the beer tavern. That useful and philanthropic social reformer, Mr. Samuel Smith, M.P., in a pamphlet entitled “National Progress and Poverty”, shows how the public-house and the slum act and react on each other; and in that excellent narrative of domestic health and economy, “The Guild of Good Life”, Dr. B. W. Richardson shows how a happy home, health, and total abstinence act and react on one another.

This country urgently requires, and should persistently *demand*, far stronger temperance legislation: and as a Homestead Law for the preservation of the homes of the people is calculated not only to increase the happiness and comfort of the people, but would also very greatly assist the causes of sobriety and industry, prudence and economy, forethought and self-reliance, I would impress upon all Temperance Reformers and Thrift Advocates the desirability of popularising and pushing forward such a law. They would thus add another weapon to their armoury for the purpose of further vanquishing that enemy of whom it has truly been said that it confronts us at every step, and alike baffles and confounds the philosopher and the statesman, the moralist and the man of business, the philanthropist, the man of science, and the physician.

Rev. G. M. MURPHY, in opening the discussion, suggested that the Congress should send a message to Mr. Samuel Carter Hall, who was that day 86 years old. He always associated with him Sir Edward Baynes, two men who had never hid the temperance light under a bushel. He would move “That this meeting of the Croydon Temperance Congress, on the natal day of Mr. Samuel Carter Hall, desires to convey to that gentleman its best wishes for his future happiness in every way. The Congress remembers with gratitude that amongst the very earliest of temperance writers and practical total abstainers were numbered his late revered wife and himself. They therefore desire by this resolution to mark their sense of the indebtedness of the temperance reform to their venerable brother and friend, and to wish him many happy returns of the day.”

Lieut.-Col. WHALE seconded the proposal, which was carried.

Dr. ALFRED CARPENTER: I shall be glad to send that resolution to Mr. Hall. I shall not meet the Executive Council until next week, so that I cannot do it with authority. It is more than twenty years since I came in contact with Mr. Samuel Carter Hall. We had some conversation on the subject of temperance, and some things which he mentioned to me convinced me that it was time for me to become a total abstainer. I should like to propose a vote of thanks to the readers of the papers. I was certain, before the arrangements for this Congress were commenced, that there were many facts which would convince the working-classes of the value of total

abstinence, but now we have such a phalanx of truth, that I hope we shall din it into the ears of people until they *cannot* refuse to hear. I think we ought to have no difficulty in pressing this matter upon our neighbours and bringing them to our view. I hope the time is not far distant when we shall have inebriate homes for the working classes. The proposed Homestead Law would help very much to promote thrift and get the working classes into a better condition. We are told that 29 per cent. of the inhabitants of Glasgow live in one room! Talk about a *home*! Is it possible to have a *home* in such a place, where the decencies of life cannot be observed? It is utterly impossible, and in consequence, such a terrible "home" reacts by sending the men out of it to the public-house.

Surgeon-Major PRINGLE seconded Dr. Carpenter's proposition, and the afternoon proceedings closed.

## CONCLUDING MEETING.

JOSEPH LEICESTER, Esq., M.P., presided, and in opening the proceedings said:—Ladies and Gentlemen, I must say I feel myself highly honoured in being requested to take the chair to-night at this very important meeting. When I first became a teetotaller, the movement was very unpopular. It was very difficult indeed to get a meeting at all. I have seen its full development on every hand; I have seen it scorned by the church, ridiculed by medical men, and I think no men have been more lampooned and dragged through the mud and mire of the filthiest persecution than the temperance reformers of modern days. I am thankful to-night that, through the battle and the breeze, I have lived and taken my share, so far as my power would admit of, in lifting the temperance movement to the highest platform of social science and reform. Men of science have come down now and laid their treasures of learning at the feet of teetotalism. We have now a Dr. Richardson—(applause)—and others who have been made temperance men by the logic of human evidence. They said "We should die if we became teetotallers", but we did not. The medical men said we were blasphemers and infidels, but we were not. We lifted up the truth so far as we could, and our lives prove that the men who abstain altogether from alcohol live longer than those who drink. The doctors might carp at the fact, they might jeer at it, but they could not *get over it*. This principle had custom, habit, and appetite against it, but it *must* be true, or else it would never have survived. I feel thankful to have been able to prove by my life that it is possible to work in front of the furnace without beer; although men said it could not be done. Such a fact no theory can upset. For years I stood in front of the furnace, gaining the highest honours of my trade as a glass-maker, without the use of strong drink. Cobden, as Mr. Glad-

stone says, the most sagacious statesman who ever sat in the House of Commons, lamented that the wealth of England was misapplied—was turned in the direction that brought misery, sorrow, and wretchedness and crime, instead of peace and plenty and happiness. That problem of its proper application has to be solved to-day by the men of the hour. Talk about morals! Men to moralize while they *drink*!—and then expect God will work a miracle to perform a cure. If a man says morals will cure the world's evils, I want to know if he drinks. If a man is cursed with ignorance, he has the result of ignorance; if a man tells me that education will cure drunkenness, I want to know if he gets drunk on ignorance, because if ignorance makes a man drink, then knowledge is the cure, and knowledge only. I remember the late Mr. Roebuck putting the question to me whether I did not think better houses would make people sober. Yes; when golden slippers will cure bad legs. (Laughter.) Where are the gaols that are crowded with *gluttons*. Where is the woman who would say, "He is a very good husband were it not for the mutton-chops? (Laughter.) Every mouthful I take makes me want a mouthful less; that is the law of the food I take. It tends to satisfy hunger, and not to create it. If there was any kind of beef that sent sorrow from one end of the land to the other, my duty as a patriot and as a Christian would be to substitute some other kind of meat. I am sometimes amazed at the manner in which the wealth of England has grown in the last few years. When we have a few years of prosperity, we have also starving poor. Barking Road is one seething mass of poverty. There is a public-house there which was recently bought for £7,000 in this time of depression! I have no hope of England so long as you keep 200,000 drunkards. The wealth of the country is a very important subject to think about. Ours is the richest country in all the world. Just think! We pay nine millions a week in wages in England! How grand would be the result if that money was laid out as it *ought* to be. The trade next week is determined by the manner in which the money is spent. I know the general impression is that we teetotallers are weak-minded; we do not go where the temptation is. People say our morality is improved by going where temptation is. If they would only pay for the crime their theory engenders, taxation would make them teetotallers. "If we go where temptation is, resistance ennobles our moral nature," say some. I deny that. Are we so short of all misery, and so short of suffering, are we so short of evils, that we must *manufacture* them to increase our morals? My idea is this; it is a grand doctrine, 2,000 years old—"Lead us not into temptation." I do not know where I should have been now if I had taken in hand that doctrine of resisting temptation and drinking all the time! I know that for sixty-one years I have never touched strong drink, and I am *safe*, and I am astonished at Christian men

holding aloof from this movement. I think we ought to do something else besides pray. Oliver Cromwell said, "Pray to God and keep your powder dry", because wet powder won't go off. If there was a miasma pit there, would you pray to God to remove it, or would you not rather stop up the pit? What is the result of drink? Measure all our miseries, and this great curse dwarfs them all. My idea is to *remove the cause* of the mischief, that the effect may stop. I was asked once before a Select Committee whether I did not think bands in the parks on Sundays would be a very good thing to draw people from the public-house? If public-houses are bad, why set them up and then try to draw people away from them? I have been to France where they have this panacea, but they have *not* cured the evil. They cannot dance people into happiness or fiddle them into sobriety. If people are to be moral and happy, you must surround them with the right conditions. Does any gentleman think he will die if he takes the pledge? If that is so, I think I may die a comfortable death. You may eat ducks, or geese, or gander, fish or fowl, and you do not want a gauge to tell you when you have had enough, but you want a stomachometer to tell you if you have had enough drink. You are making the machine go quicker than it ought by taking alcohol; and it is a physical law that that which goes quickest will stop soonest. (Applause.)

Mr. ARNOLD PYE-SMITH moved a vote of thanks to Mr. Arthur Grinstead, the Hon. Secretary of the Congress.

Mr. CHARLES MORLAND, J.P., seconded, and said he thoroughly endorsed all the remarks of Mr. Pye-Smith.

Mr. GRINSTEAD briefly replied, expressing his obligation to the members of the Executive Council for their valuable help to him.

Rev. Dr. DAWSON BURNS: Mr. Chairman, I have to move the following resolution:—"That, in the opinion of this meeting, Total Abstinence, being in harmony with Scripture teaching and conducive to health, thrift, and the prosperity of the nation, is earnestly commended to the adoption of all classes." We meet to-night to speak a few words on the whole question, which has been discussed during the week. I only wish that the chairman's speech, or something like it, could be delivered in the House of Commons. It would do the members good, from the Speaker downwards. Indeed, this is the melancholy part of the business in our movement: that the temperance cause did not get hold of the men years ago, who were destined to mould to a large extent the thought and action of the country. If the truth of our cause could have been received fifty years ago by the men who were destined to affect so largely, during the next fifty years, the destinies of the country, what an unspeakable evil would have been prevented, and what unspeakable good would have been accomplished. When we think that from the beginning of 1830 we have had men advocating this cause, we know that if at that time the temperance cause had been accepted, the condition of the country would have been—who can doubt it—un-

*speakably* better than it is now. It *might* have been so; and while we do not want to make charges against any particular individuals, we simply affirm the fundamental moral principle that for what has *not* been done *somebody* must be accountable. We don't want the country to be accountable for the neglect of its duty; we want the people to be put right by the laws of God, so that by obeying these laws they may be happy. If we sow drinking habits and erect drinking houses, we shall reap, we *have* reaped, and shall go on reaping, drunkenness. We are seeking to eradicate this seed, and to plant in its place a seed which shall be for the glory of God and the highest good of all men. Our resolution affirms that we should commend our principles to *all*. So far as ours has been a movement at all, it has moved in the *right* direction; if there has been any failure, the failure has been with those who did not join it. We must also take into account the *evil* that has been *averted*, as well as the *good* that has been done. Now, then, I say we ought to remember the *evil prevented*. Why, one may be, indeed, overwhelmed by the very thought of what the condition of England would have been if there had been no temperance organisations to hold back the drinking temptations of our country. In 1830 the idea was to give the people cheap beer, and they would forsake the spirits. Sydney Smith, who became a teetotaller in his latter days, wrote in 1836 to a friend advocating free trade in beer-houses. A year after he wrote to a friend, "The Beer Bill is passed, and the southern people are in a beastly state." We are suffering to-night from the results of that Act, and indeed *have* suffered all along the period since. And that happened the very year that the temperance movement began in this country. We have been fighting this evil of strong drink, which would have been omnipotent if the only omnipotence in this universe did not belong to God. Now we are beginning again, we are *always* beginning again. The youngest men I know in our movement are those who are the oldest. I do not hesitate to say that men like Mr. Raper and Mr. Taylor, who have been years in this cause, are the youngest to-night in hope and heart in reference to this cause. We are preaching the oldest of all Gospels, which began at the beginning, and the Gospel which was sung when Christ was born, because Christ is the highest revelation of that Gospel, for the salvation of the world. Strong drink is discord, is enmity, is strife, is demoralisation, is barbarism, is savagery, and is devilism. Temperance either reverses or prevents it, therefore it is "Peace on earth, goodwill towards men"—the revelation of God's good will. If we want to be on God's side in this matter, and advance the great plans and purpose of God, let us support the Temperance Cause with our political influence, and our social influence. (Applause).

MR. WILLIAM CASH: I second the resolution, but it is not for that purpose that I desire you to listen to me for a few minutes. It is that I may ask you to give a very hearty vote of thanks to Dr.

Alfred Carpenter, to whom we are so largely indebted for this admirable series of meetings. Twenty years ago he was not prepared to take the place he has taken in this cause during the past week, but what he has done this week he has done for the benefit of the people. I am sure he has the reward in his own heart.

Mr. ARTHUR GRINSTEAD seconded the vote, remarking that as he had been very closely associated with Dr. Carpenter during the preparations for the Congress, he felt how suitably it fell to him to second the resolution. The vote of thanks to Dr. Carpenter was heartily agreed to.

Dr. CARPENTER: I am very sorry to rise for the purpose of complaining of my fellow teetotallers in thus springing a mine upon me, for which I did not at all calculate. I can only say that when I take up a cause, I take it up because I think it is right and just and true. I am not going to study whether I please my friends or not; I do not intend to injure anybody, nor injure any trade whatever in this matter; but I *do* want to save the people from the consequences of the drink traffic, and to get them to save their lives. I want to impress upon the minds of the people that they cannot undertake the trade of publicans or beer-sellers, without cutting off twenty years of their existence on earth. Is it right for men to virtually commit suicide in that manner? Let no one go into that business, and then we shall not want much alteration in the law. In putting that before the licensed victuallers, I hope I shall not be considered their enemy. I know very well I cannot take up the cause of humanity without incurring the displeasure of somebody. But when I take up a cause, and it is a *right* one, I mean, like our friends, to follow it up, whatever the consequences may be.

Mr. JOSEPH MALINS: The resolution which I am asked to support epitomizes the programme of the past week: that temperance promotes thrift, is in harmony with scripture teaching, in harmony with religion, and advances the prosperity of the nation. I have not been at the Congress all the week, but I have looked with much interest at the programme. I find that Dr. Ridge gives the why and why not of abstinence. That carries us a long way back, and seems to show that it is the duty of those who drink to show the reason *why* they drink. Therefore, when a man asks me why I abstain, I feel I have a better reason to ask why he drinks. It is the common answer, "Why, it is the *rule* to drink; people always have drank." I bring him up at once to the fact that people have *not* always drank strong drink. Adam's ale was the fashion centuries before Bass's beer was dreamed of. In practising total abstinence, therefore, we are not adopting a principle invented fifty years ago, but are simply reverting to a more natural method of living. When God made man upright he made him a teetotaller. Man has sought out many inventions, and the worst of these is strong drink. It has not been difficult to do without the drink; all the difficulty has come when there has been an effort made to

*bring in* strong drink. We abstain from strong drink because it is worthless. Sir Astley Cooper said, many years ago, "I never suffer any ardent spirits in my house, because I believe them to *be* ardent spirits." No wine can contain more nutriment than is contained in the juice of the grape. We abstain, then, because the drink is *worthless*. Why not take the drink?—because to take it is to put you in deadly peril. Heroes, prophets, priests, and kings have fallen by its power. Neither genius, learning, position, nor strength, is proof against the deadly influence of the intoxicating cup. *We* send *our* children into the world iron-clad against the drink. It is a demon to devour them. To be devoured, go inside the "Red Lion." "Gospel Temperance": what for? To cast out the devil—"drink." How is he to be cast out—by prayer alone? During many ages Christians have prayed to God to cast out all kinds of evils, but they forget the words, "This goeth not out, except by prayer and *fasting*." Prayer and *fasting*. Fasting—abstinence. Link them *together*, and the devil *will* be cast out. What some people call or think faith is *presumption*, and the Christian who pours down his throat a glass of beer, and expects God to work a miracle to prevent the consequences of his act, does not exercise faith, but shows presumption almost amounting to blasphemy. When the alcohol is once in the stomach, in five minutes it begins to fly to the brain; it never makes the enquiry whether the man is a Christian or an infidel. Work can be done in all climes without strong drink. Every duty that man needs to perform to his fellows, to his country, to his God, can be better done *without* the drink. It is a scientific fact that the temperature of the body comes down, and does *not* rise, after taking ardent spirits, so that it can be done without in *cold* climates. Is strong drink to go ravaging about unrestrained? You say, "Of course not." Who is to come to the help of the Lord against the mighty?" Why, the Lord's people, of course. Some of them have come only recently, but we are glad they *have* come. The man who is to fight this battle of temperance must have two things: clean hands as well as a pure heart. They must not have a bottle in one hand and a glass in the other. We want those who sing

"Rescue the perishing, care for the dying,"

to do something towards it. Temperance is a moral agency; it is not the gospel, but it is a stepping-stone to it. With regard to the Health Section, there are, in those temperance and provident institutions, hundreds of people who, according to *ordinary* calculations, ought to have been dead long ago, and they would have been dead long ago if they had been *moderate* drinkers! There is a Rechabite tent near Birmingham which pays a doctor so much a year to attend the members. At the end of the year the doctor returned the payment. He said: "I have not the conscience to take it; not one of you has been ill." With reference to the Commercial Section, I shall be glad

when the Chancellor of the Exchequer is able to take the same high idea as the heathen Chinese Emperor did, who said he would not derive profit from the demoralisation of the people. The revenue from strong drink costs more to get than it produces, and then you cannot mend the mischief! We save 20 millions a year now as compared with 1878 in our expenditure on strong drink. God has told us how to remove the evil, and has shown us *how* to do it. The drink customs stand head and shoulders above all the other curses of the country. Many females have been drawn from total abstinence by the heedless medical prescription of alcohol. In many cases it would have been better to let them die. Many defections from our ranks among females arise from the deadly peril of drink being put into their hands. It behoves us to set an example which our children may follow, and I do not know what future sorrow there would have been for our children but for the temperance movement. Let us shun the drink, and lay hold of every feature of temperance effort; let us pray for temperance, and *work* for temperance as well. Let us also *pay* for temperance. We must exert ourselves in our family circles, in our churches, in Parliament, and in every circle in life, so that in future our legislators will indeed "make it hard to do wrong and easy to do right". Then, honoured among the nations we shall stand; and England sober will be England free. (Applause.)

Mr. J. H. RAPER proposed a vote of thanks to the Chairman for presiding, and also to Dr. Dawson Burns and Mr. Malins for their addresses. Mr. Raper said: You are the only plucky Temperance Society which has dared to hold such a Congress in the South of London. The workers have learned much which will be of advantage in the future. Having been present at five meetings, and heard twenty excellent speeches, I felt I ought to thank the workers here for promoting the Congress. I have watched the whole proceedings with much interest. The idea of having all the various departments of the reformation dealt with in all these sittings is very important, and the outcome is that there is entire harmony with every part of it. What is morally wrong cannot be physically right; what is morally wrong cannot be economically right; and what is morally wrong cannot be socially right. This is God's cause; we do not go to battle at our own cost. There is no doubt about taking water as a beverage; there is a very grave doubt in taking intoxicating liquors, doubt under the *best* circumstances. If you choose the side on which there is *no doubt*, you will be on the side that is *morally right*.

Rev. W. E. CROMBIE seconded the vote, and said great help had been rendered to the cause of Temperance by the Congress. They must have been brought to stronger and deeper convictions as to the righteousness of the cause.

“ Right the end shall win ;  
To doubt would be disloyalty,  
To falter would be sin.”

The CHAIRMAN, in reply, said: I am very thankful that so many clergymen have taken part in these meetings; the whole Christian Church will mould the destiny of England, and therefore her responsibility is all the greater. The church is now speaking on the side of temperance, on the side of law, and on the side of order.

The proceedings were then closed with prayer, by the Rev. W. E. Crombie, beseeching God to command his blessings upon the endeavours and utterances of His servants during the Congress.

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*Specially reported by T. H. STOCKWELL, 14, Paternoster Row, E.C.*

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# TEMPERANCE MEETINGS

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