

M. J. Fanning on Hard Times:

THE LIQUOR TRAFFIC, HE THINKS, ALMOST WHOLLY TO BLAME.

Michael J. Fanning, the Michigan prohibition orator who was here a month or so ago, is in the city again. On Saturday night he spoke on prohibition and the labor question to a large gathering at the R. T. of T. Hall, and yesterday afternoon he addressed probably 1,000 people at the Grand Opera House.

In his opening remarks Mr. Williams asked the electors present to vote for whom they pleased for mayor or aldermen, but to vote solid for prohibition. The only solution of the social problem, he believed, was the abolition of the liquor traffic.

Mr. Fanning's subject was "Hard Times; The Cause and Cure." In opening he referred to the singular coincidence that a railway engineer was chairman, a railway conductor had officiated at prayer and an ex-railroad engineer was the speaker of the meeting. He said: "I will not, in the short time at my disposal, try to deal with the whole question of hard times, and I do not know enough if I had the time. I am going to deal with it from my standpoint, and if it commends itself to you I ask you to adopt my conclusions; if not, retain your own."

In Potter County, Pa., there had not been a liquor store in existence for twenty years. For the past five years the jail has been empty, but for the presence of the jailer, the greater part of the time. Topeka, Kansas, he referred to as having a similar state of things. In a prohibition county of Illinois the taxes were, he said, 33 per cent. less than in any other county in the state.

Referring to the labor and temperance question in Scotland, he said: "I have a grudge against the Scotch; my wife is Scotch." He quoted Scotch papers to show that in prohibition counties there were no hard times. In 1,475 prohibition parishes in England, as far back as 1869, the happiest state of things existed. At a recent date a declaration was published in English

newspapers, signed by John Burns, M. P., and about 140 other labor leaders, declaring that the liquor traffic was the cause of the weakness and degradation of the poor. So it was everywhere, he said. Where prohibition was enforced hard times did not trouble the people. In the other places, where liquor shops abound, poverty, degradation and crime also abound.

In Canada, he said, in 1892, the duties collected amounted to \$20,550,581, the liquor bill being \$37,000,000, or for every dollar paid in duties \$1.75 was spent in liquor. In 1893 the total railroad expenses of Canada amounted to \$36,000,000, or over a million dollars less than the drink bill. The expenses of government were \$36,765,000, or less than the amount spent for liquor, while the amount of the interest on the public debt was \$9,763,000, or about quarter of the liquor bill. In the United States the liquor bill for the year amounted to \$1,484,000,000. Mr. Fanning figured that amount out by taking the statistical statement of the amount of liquor consumed, dividing each gallon into 63 drinks and figuring the cost on a basis of 10 cents a drink. He argued that while the money spent in drink is not lost to the country it is lost to commerce, that it is taken from the businesses that help the people and put into one that degrades and impoverishes. The business, he held, hurt commerce by keeping down wages, and he asserted that any man who honestly studied the labor question must become a prohibitionist. The commercial prosperity of a nation, he said, does not depend upon the wealth of its people, but upon the purchasing power of the masses, and the purchasing power of the masses depends upon desire and means to purchase, and these things depend on wages. The liquor traffic keeps down wages by furnishing cheaper grades of wages. The convict labor question had been a great problem in the United States, he said, and the judges and magistrates agreed that 75 per cent. of people in the prisons got there through drink. Take away drink, he argued, and you will leave so few men in prison that their competition with free labor would never be felt. The liquor traffic reduced employers into the ranks, prevented men from rising from the ranks, and prevented old men from retiring. Assuming that two-thirds of the money spent in liquor in the United States was spent by wage earners—men who earned wages either by work of hand or head—the amount would annually superannuate 10,000 old men at \$300 a year each. The liquor traffic, he argued, brings women and children into competition with men. Where the proportion of women and children employed increases wages decrease, and where the proportion of women and children decrease wages increase. Take the young men who through liquor are walking about the streets loafing, and put liquor out of their reach; then put them into the places held by women and children; send the women to their homes to make them bright and cheerful and send the children to school, and wages will go up with a boom. Some, he said, would ask what would be done with the people who are employed in the liquor traffic? If prohibition were introduced, he said, the capital that is employed in the liquor traffic would go into other channels of industry, and in no matter what other channel it was diverted into it would furnish more labor than it does in the liquor business. In proportion to the capital invested the liquor business employs four men for fifteen employed in other branches of manufacture, he said; therefore if the workingmen wanted the wheels of industry to hum more briskly than ever they would vote for prohibition.—Hamilton Times.

Children like Slocum's Emulsion, 35c.

The Sunday School.

Sunday School Committee of the Co-operation of Disciples of Christ in Ontario:—J. A. Aikin, Chairman; George Fowler, J. D. Stephens.

All matter intended for publication in this department should be sent to J. A. Aikin, Orangeville, Ont.

Libraries for Muskoka.

Our good brother, W. M. Crewson, writes from Huntsville that three of our Sunday schools in Muskoka would be greatly helped if some of our larger schools would send up a supply of books and papers for the use of the scholars in these Sunday schools. Now, this is a splendid opportunity for some of our superintendents and teachers to show their generosity and for some of our Christian Endeavor Endeavorers to show their activity by sending a Christmas box of books and papers that would gladden the hearts of the scholars and encourage their teachers.

I dare say there are many books in our Sunday school libraries that have been read by nearly all the scholars, others that are well worn but could be improved by the use of some cotton and mucilage in willing hands, so that a presentable gift might be made to these Sunday schools that are not so well supplied as are some of ours. A good bundle of papers, some for both the young and the old, might be sent along. Will not some of our workers take this matter up and see what they can do for these dear brethren and sisters up north. I will be pleased to send the addresses to any who will send a box, prepaid, whether it be large or small.

New Sunday Schools.

Eighteen hundred and ninety-three has seen two new Sunday schools organized in connection with our work in Ontario. One at Harwich, last spring, of which very encouraging reports have been already made in the CANADIAN EVANGELIST, and another at Glencoe recently with five classes and thirty-five scholars. A good beginning, indeed. Bro. Alex. McMillan is superintendent, which means that the new Sunday school will be a live one. They take the Y. P. Standard, Pure Words and Buds of Hope. School meets at 2.45 p.m., just before church service. All success to these new Sunday schools.

J. A. AIKIN.

The Need of Care in the Selection of Sunday School Teachers.

I want this time to say a few words to the church at large and to the Sunday school superintendent in particular as to the importance of a careful selection of teachers for the work of the Sunday school. I class the church with the superintendent because I believe that both ought to be not only interested in this matter, but that together all appointments to the teaching staff ought to be made, for the work is, first of all, the work of the church and certainly of sufficient importance to call for the greatest care.

Now, unfortunately, in many cases both church and superintendent are satisfied if a teacher is found for every class, and are ready to receive with thankfulness all who offer their services, and sometimes the superintendent himself knows next to nothing of what is taught, and of course the church knows even less. Is it any wonder, then, that there are occasional complaints as to the character of that which is taught, or that nothing is well taught. Such a loose method can only bring forth evil fruit and ought not to be tolerated in any church or

school where we desire to have only good work done.

In our public schools the parents are far from willing to have their children taught by unendorsed teachers. In secular business men question before making choice of a foreman or book-keeper. An engineer undergoes a searching examination before he gets control of an engine, and this commends itself to all thoughtful persons. The last few days the papers have given us the record of disastrous wrecks on the road of a well known American railway, the reason given is put in one sentence—"unqualified engineers." So in the Sunday schools there are incompetent teachers and evil results following.

Teachers whose minds were poorly stored with scripture knowledge; teachers with a dim perception of the plan of salvation; teachers whose blunders are apparent to the class they teach; teachers too indolent to prepare a lesson and too careless to see the evil results which must follow such slipshod work.

It is no unusual thing to see a whole class sitting idly before a teacher who, in fifteen minutes has emptied himself of all he knows of that lesson and is waiting anxiously for the superintendent's bell to ring to bring to a close the most tedious hour in the week, who for the life of him does not know what to do with himself or the class. He has not exhausted the lesson, but he has exhausted both himself and the class. Illustrations might be multiplied and this made into a long article did I only call up and record what I have seen in various Sunday schools.

Now, such things ought not to be. The children are too precious; the knowledge of divine truth too important. Incompetent teachers must not be entrusted with so great a work. We do not want the worldly minded or dead professor or the frivolous youth entrusted with the solemn work of making the earliest religious impressions on the minds of our children.

As a remedy, let the candidates for the position of teachers be carefully examined by someone appointed by the church (say the superintendent) as to their faith in Christ Jesus and His Word, their knowledge of the Bible and the salvation of souls. Let their life and character be approved and their appointment have the direct sanction of the church. Indeed, I see no reason why the setting apart of a teacher for the Sunday school should not be made as important and solemn an event as the setting apart of a minister of the Word or a missionary for the foreign field. We want men and women of power and piety, of knowledge and consecration for this work. Let us raise the standard and call our best into this field.

J. LEDIARD.

Quotations for our Negro Work.

According to the Christian Educator for October, 1893, the M. E. church has in the last 28 years, for the establishment and maintenance of schools, for the support of ministers, for the erection of churches, for the aid of young men studying for the ministry, for literature, given \$6,200,000 as its part toward the education and evangelization of the Negroes in the South. Yet their secretaries say, "At no time in the history of our educational work in the South, was there greater need than now for earnest efforts on the part of presiding elders and pastors, in raising money for this cause." Also, "the schools have opened for the scholastic year of 1893-4 with increased attendance over any previous year. The 'hard times cannot quench the thirst for knowledge among the poor colored and white people in the South.'"

From the same paper we glean the following:—"The Roman Catholics are making a tremendous effort to capture the Negroes of the South. They have at present 115 schools, with 8,200 scholars. They report 80,000 colored communicants in the Diocese of New Orleans." Seventy Catholic sisters have consecrated themselves before God's altar for the sin laden and ignorant of Christ in ebony.

What Protestantism does not do for the Negro, the Roman Catholic church will. The Negro is Protestant by instinct; but he is so much in need of help that he will receive it from any friendly hand. Should the Roman Catholic church come to control the vote of the Negro in the South as it does the foreign vote in the North, our American Pope can dictate who shall be President of the United States.

Who would not be glad to think that he would be included in the following petition:—

"A young Negro boy lay very ill with a fever. He was a Christian, and thought he was soon to leave the earth, but he was not afraid. His sister sat by his side. 'Wot yer gwine ter do, Denny, when yer gets to heben?' she asked. 'De first ting I does,' he replied, 'is ter find Massa Jesus, and say ter him, Massa Jesus, if yer got any blessin's what yer do'n know whar to gib 'em, jes shower 'em down on dem people in de North wot sent us de teachers ter tell us de way ter get ter heben.' Who can believe that Jesus would refuse that request?"

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