



## Temperance Department.

### "THE RED, WHITE AND BLUE."

BY THE REV. RICHARD CORELEY.

Your readers are all familiar with the great temperance movement that has been passing across the Continent for a year or more, but perhaps they have not all been familiar with its varying characteristics in different sections. One of the features of the movement is, the many forms it assumes in different localities, suiting itself to local sentiments and conditions. The Howard Crosby "Legion" in New York is very evidently a part of the great army, and a result of the same great impulse.

Another characteristic is the steady movement westward. You could trace it almost as unerringly as the department at Washington traces the storms across the Continent, giving warning in advance of the "probability" of their coming. Any one familiar with the isothermal lines of public sentiment would have gone ahead of this movement and predicted its coming with at least as good a degree of probability as that which attaches to the storm signals from Washington. There was no concert of action between the different men who led in the work. They seem to have come up each by himself, and by a sort of common impulse each took his own line of progress, without consulting together, and almost without knowing of each other's existence. While Murphy was stirring Western Pennsylvania, and then Ohio, Dr. Reynolds, from another standpoint, and partly on a different basis, was stirring Michigan on about the same parallel. This was nearly a year ago. Both men have since been working east of the Mississippi; but the movement did not stop at that line, but crossed over into Missouri and Iowa last summer, into Kansas and Nebraska in the autumn, and now is touching Colorado. By spring it will be in full force on the Pacific Coast. Murphy has just gone West, but the movement that bears his name is five hundred miles ahead of where he has heretofore been.

Another feature of the movement is that it is largely from the ranks of drinking men themselves. Most of the temperance efforts before this have been the attempts of the friends of temperance to reach the drinking classes, or, more commonly, to reach the traffic in liquors and restrict the sale. They have been looked upon, therefore, by both drinkers and sellers as attacks on them, and have been resisted accordingly. This has been one great disadvantage the reform has labored against; that it appealed so largely to those already convinced, while the great mass who needed reforming were out of range and mostly hostile. But this new movement is like an insurrection in the enemy's ranks. It is from within the lines of inebriation themselves. A physician in Maine had drunk away his fortune, drank away his practice, and drunk away his health. Again and again he had resolved to reform, and again and again he had fallen. He felt that he was a hopeless drunkard, forsaken, almost, of God and man. In this condition he heard of the praying of the women in the crusades. He reasoned, "If God hears them, perhaps he will hear me." He knelt and prayed for strength to overcome. When he arose it seemed as if a new life and a new purpose had come to him which gave him the victory. Without any thought of a wider work he went to his old associates with his story and with his remedy, and thus commenced the "Red Ribbon Movement" of Dr. Reynolds. He appeals at once to drinking men as one from their own ranks. The fact that he can say, "I know how it is myself, boys," is largely the source of his power.

Again, a saloon-keeper is put in jail for being concerned in a drunken brawl. In jail he forms the resolve to reform, "by the help of Almighty God." He begins to work at once among his fellow-prisoners, and persuades them to a like resolve. As soon as he is at liberty he proceeds to a wider work, and the Blue Ribbon Movement of Murphy is the result. A very singular coincidence is, that scores of true men who have joined them came to a similar resolve to that of these leaders, before they ever heard of Reynolds or Murphy.

This suggests another feature, that this movement is greater and mightier than the instrumentalities on which it seems to depend. Everywhere they find prepared ground. Everywhere there are men waiting for them. Everywhere they find men who have either taken the vows of temperance upon them or

also are waiting for their coming in order to do so. Everywhere men come out from the ranks of intemperance at their word as though it were a conspiracy, and their coming was the signal for its development. None have been more astonished than the old temperance workers themselves. They never saw it "after this manner" before. Most of them are constrained to cry out, "It is the Lord's doings," and all of them join the chorus, "It is marvelous in our eyes." Something has been on before preparing the way. The men and the means are not remarkable, but the results are. There have been unseen forces at work preparing the minds of the people.

Another very marked feature is the religious element that everywhere manifests itself. None of these leaders were praying men before, but they all attribute their victory to the help of God, and insist that nothing less can save a drunkard. While, therefore, this movement emphasizes the declaration that it is "unsectarian, unpolitical and non-legal," it also emphasizes the necessity of dependence on God as no other temperance reform has ever done before. Most of the clubs, therefore, though often conducted by men who have not been religious, are opened with religious exercises, and seek the counsel and help of religious men.

The extent of the work may be dimly hinted at by the statement that the "Red Ribbon Clubs" of Michigan alone number nearly a hundred thousand members, some two-thirds of whom were formerly drinking men. The "Women's Christian Temperance Unions" comprise almost an equal number of ladies, who co-operate with the "Red Ribbon Clubs" in all their work. These "clubs" and "unions" are maintained in almost every town and village in the State. They maintain reading rooms, courses of lectures, and often libraries, and meetings for prayer, and "Gospel Temperance Meetings" are carried on in their name. They have thus far kept clear of all political complications, and every attempt to draw them into any political alliance has failed.

What is true of Michigan is true, or is becoming true, of other Western States. Dr. Reynolds is now passing over Illinois, and Murphy, I believe, has gone to the Pacific coast, and others in similar ways are working in the States lying between the Mississippi and the Rocky Mountains. In extent it fully equals the most powerful movement of the past, while in the inroads it has made on the ranks of intemperance no movement since the Washingtonian reform can compare with it. The "red ribbon" of Dr. Reynolds, the "blue ribbon" of Murphy, and the "white ribbon" which the ladies everywhere choose as their badge, form a combination of strength never before realized. The "Red, White and Blue" is the symbol of victory.—*Christian Union.*

### WATER DRINKING.

(From Sir William Gull's Testimony before a committee of the House of Lords.)

In recommending the free use of water, I suppose you mean good water?

I think society is in a most ignorant way about water. Many people go on to this very day talking about drinking what they call spring water. A friend of mine, while walking with me on the moors in Scotland, exclaimed, "Here is a charming spring." I asked him whether he could tell me what spring water was; he said, "Anybody knows what spring water is, it comes out of the hills." But I said, "How did it get there? It flows down the hills and picks up all the abominations of the moors; then after filtering through so many feet of earth, it is spring water." By this time we ought to have prepared the water for drinking by artificial processes.

Do you think it would be a safe thing for a man to drink an unlimited quantity of London water?

I confess that I do take an unlimited quantity; I am content to take it as my neighbors have it, only that I have it re-filtered.

Chairman: Would it not be better to boil it?

It would be. We digest the insects. Archbishop of York: In fact, spring water is a very composite substance, is it not?

Yes, it is.

It contains a great deal of carbonic acid which would involve lime, which it might be free lime?

Yes. And lime might be injurious in rheumatic cases?

The question of water supply to a community is a very great question; I think we ought to have separated the water which we take with our food, from the water we use for washing and other domestic purposes.

There are cases in which distillation would be desirable, I presume?

Most desirable.

Lord Penrhyn: Would it be practicable, in London, to have two separate supplies?

I do not think it would be practicable alto-

gether at present, but the thing would begin in one class and spread slowly to another.

We need not say anything about London water, which notoriously is not pure, but in the case of impure water generally, would your objections to the use of alcohol apply if there were a small admixture of alcohol in that water; would that have the effect of taking away the dangerous properties of the water?

I do not think it would; no doubt alcohol is antiseptic, but I confess that I should be very cautious how I used alcohol as an antiseptic in my drink; but if I thought the water so bad that it needed that admixture, I should abstain from drinking it.

I am taking the mass of people in London as the water is now?

I do not think they want alcohol added; I drink such water every day, and I want nothing added; of course I drink it filtered.

Earl of Onslow: You spoke just now of a person in the upper classes whom you found it very difficult to get to take any alcohol; was that in consequence of the person having taken any pledge to the contrary?

No, not at all; I should like to say that that is quite common; it is a mistake to suppose that cases of abstinence in the upper classes are not very common; I have seen more instances of abstemiousness among the upper classes than in the middle classes, and that is the more striking, seeing the abundance which is within their reach.

Do you think that that arises from their belief as to the value of alcohol, or the example which they are setting to others?

I think it arises from both. There is a very common experiment which is shown with reference to the effects of alcohol by dropping some upon a piece of raw liver; is that any criterion of what takes place in the human body?

No, it is no criterion as to what takes place; there is much better experience from the daily numerous deaths from liver disease in drunkards. I can mention what I once saw myself in the case of one of Barclay & Perkins' draymen. The case is recorded. The man was admitted into Guy's Hospital with heart disease; I just now said that heart disease may come through drink; he was a very stout man; he died at about a quarter past ten at night, at about this season of the year, and the next day he was so distended with gas in all directions that he was quite a curious sight. Wishing to know what this gas meant, we punctured the skin in many parts, and tested it. It was carburetted hydrogen, and I remember, lighting on his body 15 or 16 gaslights at once. They continued burning until the gas had burnt away.

That has happened in several instances, has it not?

Yes, it has. Archbishop of York: Was that alcohol unaltered?

That was, no doubt, the carbon and carburetted hydrogen from those carbon compounds which he had been drinking.

He had been drinking, I presume, up to the last moment?

I could not say, but I have no doubt he had a large amount of unconsumed stuff in him.—*From Blue Book.*

### A MANIA FOR DRINK.

What one drink may do even to a total abstainer is fearfully illustrated in the following incident, told by the *Kansas City, Mo., Times*:

A singular instance of the power of alcoholic drink was brought publicly to notice yesterday. A young gentleman, a journalist, a capitalist, and a Christian, is the victim of a suddenly-acquired mania which is quite remarkable. He went to visit his former home last summer in Cincinnati. On his way home to Kansas City, he became sick, and in the absence of a doctor went to the steamboat bar and asked for and was given a glass of whiskey. The drink coming upon a system unaccustomed to it created an intoxication, which has been perpetual ever since. It gave the young man such a mania for strong drink that nothing could restrain him in his excesses.

There was nothing about his intoxication offensive to those who visited him. On the contrary, his brilliant mind and inexhaustible fund of conversation seemed to be renewed. He knew that he was surrendering himself to drink and its fascinating effects, but paid no attention to the remonstrances of his friends. There was nothing violent in his excesses. He was calm, mild, and genial; but he insisted on drinking when he desired to drink, and he kept on drinking. He had a wife to whom he was devoted; he idolized her and made every provision for her comfort. He was a member of a church and in good standing; a good lawyer, and the chosen leader of the Young Men's Republican Club. He owns a large amount of real estate, and was on the highway to wealth and prosperity. He had never taken a drop of intoxicating liquor in his life before this drink taken on the Ohio steamboat. Yesterday he was taken East by

his father and brother, whose restraint will be placed upon his actions, in the hope that the brilliant and cultivated mind may be saved from this strange and fatal infatuation.

### TEMPERANCE PROGRESS.

The following facts are stated by the *Troy Times* as showing the practical working of the Murphy movement along the line of the Erie Railway, where it seems the interest still continues unabated:

"One of the first converts of Francis Murphy in the southern tier was William H. Maxwell, of the *Elmira Advertiser*. Since his reformation he has lectured almost every night, and has reclaimed over eight thousand drinking men in this region. It was through his efforts that not a drunken man was seen in Hornellsville at the time of this Erie strike. His lectures are the wittiest, most eloquent and effective of any of the Murphy speakers in this part of the State.

"I made \$10,000 by rum-selling in five years," said a well-known resident of Schuyler County, a reformed liquor-seller, at a Maxwell meeting a few nights ago. "During the past five months I have returned that and \$5,000 besides, to the families of men I knew were wronged by the place I kept. In helping forward the Murphy cause I will use all I have if necessary."

"I have been counsel in twelve murder cases," said ex-Congressman Horace Bemus, of Hornellsville, at a meeting on Thursday night. "In every case rum was at the bottom of the crime. I bought supper for a man tonight who was worth \$50,000 eight years ago. His wife was a judge's daughter. She is in a pauper asylum for the insane to-day. Every dollar of the \$50,000 went for rum."

**BREAK HIM OF IT.**—In our homes we are liable to overvalue noisy measures, and overlook more powerful influences which work silently. Some years ago, when I was Principal of the New Jersey Conference Seminary, a gentleman came to place his son in the institution. When he had made his arrangements, and was about to depart, and had got as far as the door, he stopped to make a final remark. Said he, "You will find John truthful, obedient, and affectionate. He is a good boy in general, but (here he assumed a stern look, and spoke in a stern voice) he has one very bad habit. He has learned to smoke, and (more sternly) I want you to break him of it" (looking fiercely at John, to make the tremendous declaration more impressive and overwhelming)—"I want you to break him of it, if you have to break his neck!" And then, taking off his hat, he drew a cigar from the lining, put it in his mouth, and said, "John, go and get me a match." Of course I could only let "expressive silence" signify my sense of the important duty I was expected to undertake; but I inwardly determined that if John's neck was to be broken for following his father's example, the father himself must do the deed. I will not affirm that cases of gross inconsistency like this are numerous; but who will say that they are few? Too often parental precept goes in one direction, and parental example in another. A man of forty years, who prides himself on his strength of character and his intelligence, calls upon his sons of ten or fifteen years to show a degree of wisdom which he himself has not attained, and a degree of self-mastery to which he fails to prove himself equal. He gives a noisy command and adds a noisy threat, and then, by his own conduct, utterly undoes his own attempted good work. The silent power is the greater.—*J. J. Crane, D. D., in S. S. Times.*

**WHAT THE WORKINGMAN WANTS.**—The effort which is being made to root out the rum-shops will be only a partial one if it does not furnish as a substitute some unobjectionable places of resort and refreshment. The necessity is met in London and Liverpool by "cocoa houses," or "coffee taverns," which in those cities are largely patronized, even though coming into direct competition with the "public houses." In London a company has been organized, under the auspices of which numbers of coffee taverns are now in successful operation. At a recent opening of one at the Seven Dials, which everyone knows to be one of the slums of the metropolis, Tom Hughes explained to the crowd of customers the purpose of the enterprise. It undertakes to furnish to all light, comfort, warmth, food and reading matter, at little cost. Coffee and cocoa are sold at a half-penny a cup, and tea at a penny and two-pence. We are glad to see that the matter is not wholly neglected here in New York. It is proposed to establish on the east side of the city a place of resort very nearly patterned after the London example, and to be known as the "Workingmen's Club." Lectures and concerts enter into the scheme proposed. An institution of this kind, if properly managed, will be of great utility and meet a vital need.—*N. Y. Temperance Advocate.*