



## Temperance Department.

### TEETOTALISM IN THE HOSPITAL.

If we are to believe the fifth annual report of the London Temperance Hospital, epitomized by Mr. Dawson Burns at a crowded meeting held last week in the library of the Farringdon street Memorial Hall, it has been abundantly demonstrated that alcohol is utterly unnecessary in the treatment of disease; or, as the report puts it, that the non-alcoholic principle of treatment is as scientifically sound as it is morally safe. In the in-patients' department, since the institution was opened, four years and a-half ago, the experiment has been tried in the case of 585 patients, while the outdoor patients during the same period have numbered as many as 5,478. Of the in-patients for the year, 70 were males, and 60 females; 85 had been abstainers, and 45 non-abstainers; 99 had resided in the metropolitan districts, and 31 in the country. The medical and surgical cases of a severe and serious type had been quite equal to the average proportion in other hospitals, and such as, according to traditional usage, would have been treated with a liberal supply of alcoholic liquors; and, so far from that being a disadvantage the visiting physicians consider it quite the reverse. In all other respects the report was satisfactory. Up to the 30th of April the total contributions to the Sustentation and Building Fund amounted to £17,387. The domestic and medical arrangements of the hospital had been all that could have been wished, but the want was, as is always the case with such institutions, that of money. As it is, however, the committee, or rather Board, are preparing to build, and look forward with joy to the speedy laying of the foundation-stone of the new premises on the site of ground already secured. It is designed to provide at first sufficient accommodation for 50 in-patients, for a large number of out-patients, and for the medical and hospital staffs. When the design is completed the hospital will provide accommodation for 100 in-patients, and will consist of three blocks with a connecting corridor. It is hoped that the first part of the hospital may be finished before the next anniversary meeting.

Thus much for the report, to hear which I imagine but few of the ladies and gentlemen present had come. Eminent men were down on the list of speakers, and they were the attraction. In the chair was Lord Aberdeen, a statesman who had been the first to seek to get legislative action on the subject of intemperance. One of his earliest acts in the House of Commons was to support the Sale of Beer Bill in the House of Commons—the object of which was to deprive the publican of the right to recover a debt under twenty shillings for beer consumed on the premises; and his latest was to advocate the Intoxicating Liquors Licensing Bill in 1872. Naturally, then, his lordship was pre-disposed to sympathize with the object of the meeting. At the same time, he remarked that he had seen so many changes of opinion on the part of medical men that he was cautious in adopting the latest utterances from such authorities. He admitted, however, the interesting character of the experiment that was being tried, and spoke hopefully as to the future. His lordship was emphatic in his condemnation of the man who persists in moderate drinking when he knows it to be injurious, as committing a sin against himself and against God. Cardinal Manning, who came next, made as usual a marvellous speech. First, he was complimentary, and praised Lord Aberdeen for his action in the House of Commons. Then the Cardinal regretted the absence of Sir W. Lawson, than whom no man had done more, and who had a rare gift of natural and unaffected speech. He was also, he told us, a man of unshrinking courage, and had a power of humor entirely without a sting. Addressing himself to the subject, the Cardinal maintained that medical men owed a debt to society, inasmuch as they had done mischief by recommending alcoholic drink, and the evil thus created had reached some of the most refined ladies in the upper ranks of society. Alcohol, said the Cardinal, quoting Dr. Richardson, was not food, nor did it give strength. It set up a fresh condition of the body, and that was disease. The advantage resulting from the establishment of the Temperance Hospital was that it showed the non-necessity of alcohol as a drug. But, continued the Cardinal, taking a hint from Lord Aberdeen, who had spoken of the need of more coffee public-houses for the working-men, something more was required, and that was pure water and decent dwellings. It was a scandal and a shame that London could not do what Manchester had done at a cost of two

millions—that is, provide a supply of pure water for all its inhabitants. Several medical men spoke in the course of the evening. Dr. Edmonds said how, in typhus fever, he had found the cold ice-cup far safer and more certain than alcohol, the usual remedy in such cases. Another medical man who made a telling speech was Dr. Kerr, who, in addition to his private practice, had a public one, with from 3,000 to 4,000 cases under his care, and had not prescribed a drop of alcohol for three years. The stimulating treatment of disease was quite a modern innovation. He had done without it, and, to put it mildly, he owned he had not killed more than his brother practitioners who had used alcohol. His objections to its use were threefold. 1. If you send a patient to a publican or wine merchant, you never know the strength of the mixture. 2. Alcohol was a deceptive medicine. For instance, you give a cholera patient brandy; it makes him appear better, and disguises his real state; and lastly, he observed, medical prescriptions may, and do sometimes, lead to habitual intemperance. Alcohol, said the Doctor, was the most dangerous enemy they had, and should be kept in the chest beside antimony, aconite, and arsenic. In the course of the evening we had financial appeals from Messrs. Cash and Hughes. Mr. G. Livesey made an old-fashioned temperance speech, with a reference to the pioneers of Preston, an allusion which, at a temperance meeting, always "fetches" them, as Artemus Ward would say. One of the last speakers was Dr. Lee, who intimated they could do better when they had to work on a larger scale.—*London Christian World.*

### AN INTERESTING CASE.

The following is taken from the *Congregationalist*, written by Rev. J. B. Laird, of Andover:

The present phase of temperance reform has occasioned a harmful division among its friends.

There are those who inconsiderately assert that conversion to Christ is the only means by which a drunkard is really reformed; and there is a still more harmful impression made, that any drunkard may, if he carries his case to God, have the appetite taken away at once.

Facts are against the first view. Drunkards do come to be sober men under other motives than love to God and his cause. And yet, while the friends of temperance and religion, too, freely admit this, they may, in the light of recent facts, claim that the safest and surest and most permanent cure of drunkenness is in the experience of love for, and devotion to, Christ and his service.

As to the impression made that any man with the vicious appetite may, by prayer to God, have it suddenly taken away, we may apply to it two principles. First: we may expect that God will deal with temptation to drink, ordinarily, as he does with other temptations of those who become Christians. Second: He will save to the uttermost all who come to him for salvation.

If, as is possibly the case sometimes, a man has fallen so low that he has no power to resist his appetite, so deadened in his sensibilities, so weak, so blinded, that his case is otherwise hopeless, we may still expect that God will save such a man, if he comes to ask it, by taking away his appetite for strong drink.

He may have reasons for suddenly taking away the appetite of others not suken so low; but both promise and experience forbid our expecting any uniformity except that he will save all in some way.

Hoping to make no false impression, I have, after much hesitation, consented to make public a particular case. There united with the South Church in Andover, at our last communion, a man who had been considered a hopeless drunkard for many years. He began to drink when not more than ten years of age, and continued to do so until about nine months ago, and he is now near sixty.

For years past he has seemed to be hopelessly under the power of his appetite, and as wretched and debased as he well could be. His little home, which might have been one of peace and comfort, was a place of desolation and poverty. Not long before his reformation his wife and children forsook the house, and left him to take care of himself.

Taking in a drinking companion and his wife to live with him, he spent the greater part of the time in a state of intoxication. One morning, while at the home of a neighbor, a lady who had prayed often for him and had spoken to him frequently, handed him a Boston paper with one of Moody's sermons on the reformation of drunkards in it. He took the paper to please her, saying nothing would help him, and throwing it aside when he got home without the expectation of looking at it.

After a few days of drunkenness, upon sobering off, he noticed the pin with which the lady had marked the portion she wished him to read, and carelessly began to look over it. He was attracted on until he had read the

whole sermon, and in the course of the day read it several times. The thought came to him that he might possibly be delivered from his uncontrollable desire to drink, and he began to pray, naming only that in his petition. He went to a neighbor who was in the habit of drinking, and they two walked two miles to the village, and asked for the pledge of the Reform Club, in order that they might sign it. For some days he continued to repeat his prayer that the desire might be taken away, with the wavering hope that God would hear him. More than nine months have now passed, and he has not only touched no intoxicating drink, but has never felt any desire for it, and, as he says, he seems far removed from any possibility that he will ever be under the power of it again.

A few days after the beginning of his reformation, he was visited by the acting pastor of the church and one of the members. After a season of prayer, he said that he wished he could overcome his tendency to swear as easily as he did his desire to drink. They suggested that the Lord would help him in that also. At his request, they united in asking this of God. Scarcely realizing that he was delivered, he rode some ten or twelve miles the next day, with a neighbor who knew him to be one of the most profane men in all the region. The neighbor was greatly surprised during the whole day not to hear a single oath; and no one, I think, has heard him utter a word of profaneness since.

It was some time after this that he began to hope God would forgive all the sins of his past life, and accept him as a disciple of his. His family came back to him. His wife seemed to renew her youth, her eyes full of irrepressible joy. He burned his pack of cards and took the Bible, and saying, "This is my pack of cards," set up his family altar and began a life of sober industry. Though more than two miles away, he has hired a wagon and brought his family to meeting, and has attended the Sunday-school ever since he began his new life. An extra prayer-meeting has also been held for months past in his neighborhood, and several others, victims of intemperance, have begun a new life; and the conviction that the Lord has "done" great things for him" has deepened religious feeling in all the region about.

### STRENGTH WASTED.

Dr. B. W. Richardson, in a lecture delivered in Aberdeen on "The Scientific and Social Aspects of the Temperance Question," says:—

"Even the moderate drinker with his two ounces a day wastes a strength capable of lifting seven tons for one foot; and when this is multiplied then the work of the heart becomes so embarrassing that the wonder is that it goes on so long as it does. The physiological action of alcohol—even on persons no one would call drinkers—is to produce irregular temperature, want of power, extreme irregularities in the supply of the blood, and therefore in the nutrition of the blood. That was the conclusion he had come to from his own research in regard to the first stage, and he would go no further than that, because no person can wisely take stimulants to carry beyond that stage. He had come to the conclusion that in a little time this first stage leads to a complete change in the structure of the blood vessels, that the vessels at the extreme surface become much weaker than ordinary, that digestion is interfered with very materially, temperature of the body is never steadily maintained during the twenty-four hours, that there is a constant sense of exhaustion on the part of persons subjected to its influence, irregularities of nervous action, something unusual in the head, and something showing that the nervous organism is not in perfect order. He then spoke of the craving which drink begets for itself. It seems to create an alcoholic organism, and indeed with perfect candor it may be said that there are thousands and thousands of people who have got into this organism, and who live in that condition. He would have each of them ask this question—Is it wise that I, as an individual man, should in the slightest degree subject myself to this daily physiological process of raising the circulation of my blood for no purpose at all, and letting it go down again, and run the risk of exciting an appetite such as I see others around me possess? To such a question the answer of a thinking man would be that there is no object in it—that the whole process is entirely objectless and dangerous, dangerous to themselves and dangerous as an example to others. It was said that if we take away these pleasures and these excitements, we take away so much from social life and entertainment and happiness; but it did no such thing. Ideal hospitality was a strong feeling in the human breast, and perhaps one of the most beautiful of human expressions when exercised in a rational way, but our hospitality had by mere custom merged into the presentation of that which was injurious. It was a painful anomaly in our houses that an article so detri-

mental in its effects on the human body as alcohol should be given as the token of hospitable and friendly feeling."

### NONE SO BLIND AS THOSE WHO WON'T SEE.

Dr. Marshall Lang, of Glasgow, says of the temperance cause:

I think the first movement in this great cause is just the opening of a man's eyes. There is what is called in the book of the Hebrew prophet a hearing without understanding, and seeing without perceiving, because of a certain fattiness of heart, which prevents a man realizing the truth that is all around him. It is frequently so with regard to this sore and sad object of intemperance.—I will illustrate this remark by a case. I was in a house the other day of a friend of mine in the country, waiting the summons to dinner. One of the party came in and told us that he had witnessed a very terrible little domestic tragedy. It was this: he had seen a mother rush from a cottage that was near at hand pursued by a son with an open knife. She had found shelter in a neighboring house, and with difficulty the young man had been seized and put under restraint. It was owing to that one dread Nemesis of intemperance, what we call delirium tremens. Well, we heard the story, and in the middle of all the details the dinner bell sounded and we went downstairs, and the de-canter was handed round, although, I add, the wine was very sparingly taken. But still it was taken. Now, it did not seem to occur to many of those kind-hearted excellent people who were there that there was a shadow against that table. It did not seem to occur to them, what if this young man, of whom we had heard that he had been a Sabbath-school teacher, and had given promise of great usefulness, had learned at his father's table or other tables, through the influence of the social customs of the land, the use of that which had proved his ruin? What if other youths, through the same social customs, were being led on in the same dread course, and if, too, unawares, through the indulgence of Christian people, however moderate, there was an acceleration of such catastrophes? I am not accusing them, but I felt that day as Charles Kingsley felt when, having dismissed a worthless tramp and returned to his breakfast table, he got sight of the retreating form in its rags and misery. He put down his knife and fork and said that he could not breakfast, because that dismal spectacle had taken away his appetite. I felt on that occasion as if there was a scummer, to use a Scotch word, in my mind to that mocker wine. I felt, God forbid that I should mix my pleasure or indulgence with that which is the sorrow and ruin of my brethren.

One of the most important recent contributions to the literature of the temperance question, in its scientific aspect, is a paper by Dr. Willard Parker, upon "The Hereditary Influence of Alcohol," published, as revised by the distinguished author, by the National Temperance Society. In this paper it is affirmed that the hereditary influence of alcohol is not confined to the propagation of drunkards; that it produces insanity, idiocy, epilepsy, and other affections of the brain and nervous system, not only in the transgressor himself but in his children. Dr. Howe is mentioned as attributing one-half the cases of idiocy in the State of Massachusetts to intemperance, and he is sustained in his opinion by the most reliable authorities. One family is instanced with seven idiot children, both of whose parents were drunkards. It is claimed that one-half of the idiots of England are of drunken parentage, and that the same is true of Sweden, and probably of most European countries; that in St. Petersburg most of the idiots come from drunken parents. We see it elsewhere stated that whereas prior to 1843 the United States did not have a single idiot asylum, there are now eleven, with fifteen hundred inmates. This is an awful indictment against alcohol, one which alone should suffice to cause it to be put under the ban of law, and to be ostracized by society everywhere.—*National Temperance Advocate.*

"I AM PREPARED to say to young men, especially, that wherever this taking of drink comes to be an appetite, where it is taken because the drink is pleasant, there is danger, and after forty years (for I have been fifty years in this house) close and deeply interested observation of the life of young men, I am prepared strongly to urge upon them the adoption of a course to which, twenty-five years ago, I committed myself, and respecting which I have never felt a single atom of regret. On the contrary, I find myself to-day at an advanced period of life in good bodily health—able to do as good a day's work as any I have the pleasure of seeing here to-night—and I have done this upon good honest water."—S. Morley, M.P., Speech in London, January 14.