

## Selected Articles.

## IS NOT A GLASS OF BEER GOOD FOR A WORKING-MAN?

In answer to this question, I say, NO! *A working Man is much better without Beer altogether.*

I ask, what good does the Working Man receive from his glass of ale? Does it quench his thirst? Water, or milk-and-water, will do so much better. Does it increase his strength? It does not possess the properties for this. Barley is the only thing used in making Beer which can give strength; and after the malting, brewing, and fermentation is completed, *a gallon of Beer does not contain more than one pennyworth of barley.* The hops tend to make you *stupid and dull*, as Beer-drinkers generally are. Your glass does not contain a farthing's worth of barley, and a mouthful of bread contains as much nutritious food. Let half the same sum you give for the beer, be laid out in milk, bread, or beef, and you will see at the week's end what a difference it will make in your strength. In fact, it is *solids*, and not *liquids*, upon which a Working Man is to labor. Does it appear to invigorate? It has this effect upon some for a short time; but this is *stimulation*, not *strength*. It is like applying the bellows to the fire instead of supplying it with proper fuel. The vigour thus gained will soon subside, and will be followed by a corresponding depression. Working Men know well what is meant by the "liquor dying in them." Who would not prefer a regular supply of strength to a push of it twice a day, for an hour or so, and to feeling languid all the rest? The human system being thus driven on by *pushes*, rapidly wears out, while the deluded victim imagines he is gaining strength every day.

But, further, if we judge of the "glass of beer" by its *tendency*, we shall see that *it does a great deal of harm*. It creates an unnatural thirst, induces an excessive perspiration, and thus exhausts strength. It is also very often taken as a substitute for food, and thus, like tobacco, it cheats the system of its regular supply of nutritious meat. Upon young drinkers the glass produces *intoxication*, and others are often in such a state of body, that a pint makes them unwell. But the great objection to this "glass of beer" is, that in thousands of instances it leads to a *second* glass, and a *third* glass and to downright drunkenness. The real value of any practice is to be decided by its *general tendency*. It can be shown that, owing to the nature of the liquor, the *use* involves the *abuse*, it is clear, that the first pint, though apparently harmless in itself, is the first step to drunkenness. The evil is in the *intoxicating nature* of the liquor: adopt any kind of liquid which is *not intoxicating*, and there is no danger. Excellent as milk is in itself, if the *general tendency* of its use was to produce a tenth part of the poverty, disease and immorality, that beer does, I would abandon it, whether in gallons, quarts, or pints. The fault, it is said, is not in the liquor, but in those who abuse it. Here is the great mistake. If this were the case, why do not they *abuse milk* as well as *beer*? The fact is, the *fault is in the liquor* being charged with *spirit*, and until that be *changed*, we shall continue to be a drunken country.

But admitting that some take their "glass," and never become drunkards, *how does this practice operate upon others?* By your example you encourage the apprentices and your shopmates to drink, and while, by *great caution*, you may remain generally sober, you are *assisting* to make *others* into drunkards. These sober glass-drinkers, especially those who take it at home, are often the means of leading their children and friends to *like the liquor*, and thus to become drunkards. The glass at work leads to the liking of a glass at dinner, and a glass in the evening, and the domestic glass is the first book from which the children learn to love "good ale," and at length to become drunkards.

Working men! I would entreat you to examine this matter for yourselves. We have been accustomed to praise this malt liquor so long, that we are apt to take it for granted that it is really a nutritious liquor, and that it will help the laborer to perform his work. And yet this opinion, I am prepared to show, is one of the greatest delusions that was ever propagated. Just think, there is no article used in making beer but barley, that *can* give strength, and when we come to examine the liquor, we find that there is only ten ounces of this grain in a whole gallon of the best beer, and which is not worth quite a penny. If you understood the operations of brewing, you would easily perceive how this is brought about. In brewing very

strong beer, six pounds of barley is used in its rough state, worth nearly a penny per pound—say fivepence for this quantity. This barley goes through *four processes*, namely, *malting, mashing, fermenting and fining*, and all for the purpose of producing as much *spirit* as possible, which is exactly the same as whisky; and when a man drinks this he gets momentary stimulation, which he is apt to mistake for strength. But in making the beer thus spirituous, *more than four parts of the five of the six pounds of barley are lost as food*: and it is found that instead of six pounds, there is but ten ounces of barley in a gallon of the strongest beer. Malt liquor is simply hop water, coloured, flavoured, and whiskyed. A quart for instance, weighing forty ounces, contains thirty-four ounces of water, three and a half of whisky, and two and a half ounces of barley! It is quite time you opened your eyes to this national delusion, and banished the beer jug from the table, never to taste it on an account.—*J. Livesey.*

## Temperance News.

## CHURCH TEMPERANCE WORK.

A temperance society has been started by Canon Moran in connection with Trinity Church, Barrie.

The Rev. O. G. Dobbs has started a branch of the Church of England Temperance Society at Wyebridge with thirty members.

A temperance society in connection with the Church of England at Belleville was formed a short time ago and now has about 300 members.

A special Blue Ribbon meeting was held in the church at the corner of York and Richmond streets, Toronto, on last Friday night. An excellent choir, led by Mr. Carswell, was present. After singing and prayer an earnest address was delivered by Mr. F. S. Spence, after which an unusually large number of signatures to the pledge were taken.

A branch of the C. E. T. S. was recently organized in St. Paul's Church, Lindsay. Mr. N. W. Hoyles, of Toronto, kindly explained the basis of the Society, and earnestly and eloquently called upon all members of the Church to give their cordial support to the glorious work in which so many of the noblest members of the Church of England throughout the Empire have joined. At the close of his address, which was listened to with marked attention and interest, seventy-three members enrolled themselves, forty-nine by signing the "total abstinence" declaration and twenty-four by signing the general one. Before adjourning the following officers were elected:

The Rev. S. Weston Jones, President; Adam Hudspeth, Q. C., Vice-President; Walter Darling, Secretary; Miss Lottie Browne, Treasurer.

Committee—J. H. Knight, P. S. Martin, W. J. Hallett, J. Gladman, H. J. Keighley, Mrs. de Grassi, Mrs. Hudspeth, Mrs. C. R. Dunsford.

As soon as arrangements can be made for a room to meet in, fortnightly meetings will be held. It is generally thought that this branch will be a strong advocate of Temperance, for a large number of those who joined evidently mean business, and by no means intend that the Society shall end with being an ornamental one.—*Evangelical Churchman.*

A very enthusiastic meeting was held in All Saints' School-house, Whitby, on Friday evening, the 9th of November under the presidency of the Rev. A. J. Fidler, the Incumbent, for the purpose of organizing a branch of the C. E. T. S. in that parish. The School-house was well filled and a great amount of interest was manifested in the work for which the congregation had assembled. The Rev. Mr. Burt, of Brooklin, made a short but very effective speech on the subject of the work to be done and its great need, after which Dr. Snelling addressed the meeting in a speech which lasted over an hour. His remarks were essentially practical, dealing with the subject of organization, explaining the objects of the movement, the features of the association, the work to be done, and, in conclusion, he said, "I leave this great subject for your earnest and prayerful consideration. There is a great evil to be overcome, and our Church, through these associations, points to the means of overcoming it. I speak to each man and woman's conscience, and I am sure that you will not be long engaged in the work, before good will overtake some man—some life, aye, and many lives—some soul that you may save. If you do not join the Association as a moral duty I commend you to do so as a Christian *privilege*, as a part of