

The Temperance Cause.

"THE NECESSITY FOR INCREASED REGULATION OF THE SALE OF ALCOHOLIC DRINKS, ARISING OUT OF THE MORAL, PHYSICAL AND SOCIAL EFFECTS OF INTemperance."

By REV. P. R. PIPON BRAITHWAITE, Vicar of St. Luke's, Jersey.

(Concluded.)

Let me summon some witnesses. Plutarch, 1800 years ago, wrote: "One drunkard begets another"; Aristotle: "Drunken women bring forth children like unto themselves"; whilst Darwin, the great naturalist, says, "It is remarkable that all diseases from drinking are liable to pass from father to son even to the third generation, gradually increasing if the course be continued, till the family be extinct." Here is one great physical evil, though the face and figure of an intemperate make no other argument necessary, and the picture which advertises "Cassell's Popular Educator" might well hold for Intemperance instead of ignorance.

The social effects of drunkenness are, alas, too well known. Follow that man from the glittering gin palace. Witness the squalid misery of that bare foul room, which, but for drink, might have been a happy cottage home; see his children as they hear his unsteady footstep on the stairs, fly from him, terror-stricken, and huddle away out of sight, in the corner, in the street, anywhere! Look at the poor, frightened, shuddering wife. Hark! hear you that cry? If I were to choose one social effect, I perhaps could not speak more to your hearts than by choosing the degrading alteration which is undergone by every title we hold most sacred—father, mother, child, home, family (not, of course, to speak of higher things). What are these when the drink has entered in? Can they be called father or mother who have no heart toward, nor care for their children, who pawn their clothes and bedding, who early accustom them not only to drink like their parents, but to frequent the public-house, to mix with the most degraded type of humanity? Is that to be called son or daughter who starves, neglects and ill-treats parents in old age? Is that a home (a name to Englishmen so dear) where everything is sacrificed to the idol, drink: where there is a constant reign of terror: where blasphemy, quarrelling, fighting, cruelty, and every sin are unchecked: where the drunkard staggers to his bedstead, to rush away next morning for more drink—it that home? I have only attempted to touch one little bit of each of the aspects, but even such sketches cannot but make us think, and, as we think, the question rises unbidden to our lips, Why is all this? How can this monster thus reign in that which is called Christian England, the most civilised country? And the

answer comes. It is because all legislation in past times has gone to foster—nay, even (look at the grocers' licenses) to spread the temptations which assail our people on every side. I will not deign to confute the saying, "You cannot make people sober by Act of Parliament," but I will say, "You can make them drunk" by Act of Parliament," and you have been doing so for years, though, like a pit-fall for a wild beast, you have covered the temptations by the leafy branches, i.e., smooth phrases. You must remove your permission to grocers, decimate your gin palaces, institute total closing on Sundays, and early closing on Saturdays, and morally, physically and socially, you will arise and elevate God's people.

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