

history of very many of those revivalists and their converts, who have dragged religion into the gutter.

CLERGYMEN'S SORE THROAT.

THE *Lancet* has some valuable remarks and advice on this common and most distressing disease. Our contemporary says,—"It may be interesting to compare the circumstances under which the members of each of the professions exercise their respective vocations. The first point which naturally suggests itself is the prevailing atmospheric conditions in the two cases, and if it be conceded that a cold, damp, badly-ventilated church might be an efficient cause of the malady in the one case, it cannot be contended that the stuffy and impure air of a court of justice would be likely to confer immunity in the other. Probably the reverse would obtain, for it is by no means uncommon for a person spending the evening in an unventilated theatre to become quite hoarse towards the conclusion of the play. Such causes, then, may be dismissed as being the prime cause of the disease in question. Doubtless they predispose to and aggravate the inflammation, but its origin and maintenance can scarcely be attributed to them alone. The internal arrangements of the church and court of justice next arrest attention. Among the Greeks and Romans, whose amphitheatres were open to the sky, it was of paramount necessity that every assistance should be afforded to the orator or to the actor in the way of acoustics. Consequently the audience were placed above, or at least on a level with, the person who addressed them. Thus he could speak, *ore rotundo*, with his head erect. So, nowadays, in forensic practice, the judge and jury are seated on a plane considerably above the counsel, who speak from the floor of the court. Theatres, and lecture rooms are in the main, for the same reason, arranged on this plan. In a church the position of the audience and speaker is exactly reversed, and whether reading or preaching, the officiating clergyman is always above the heads of the majority of his congregation. A few years since, before many of the modern restorations of churches had been effected, the position of the two was even worse; for then the clerk was on a level with the congregation, below the reading desk, and the desk was below the pulpit; so that the preacher, occupied, during the period when the most strain was thrown on the voice, a position which almost necessitated a forward and downward inclination of his head.

How far, then, is such an arrangement effective as a cause or aggravation of the condition known as clergymen's sore throat? In order to ascertain what happens when the clergyman or the barrister is addressing his audience, it is only necessary that anyone should read aloud from a book any passage in a clear and distinct tone, holding his head erect, as the barrister does, with his chin perhaps slightly elevated. In this position the tone of his voice is clear and penetrating; moreover,

phonation under such circumstances is performed with a minimum of exertion to the reader. Now let him continue his reading, and, so far as possible, neither increasing nor diminishing his efforts at distinct articulation; in other words, let him make no attempt to raise his voice, but at the same time let him, as he reads, allow his head to fall gradually forwards, as the clergyman does, so that his chin shall nearly rest on his sternum. The change in the voice will at once strike the ear of the listener, who will straightway appreciate the muffled and indistinct tones which accompany the forward inclination of the reader's head; while the impossibility of maintaining clearness in articulation, without compensatory raising of his voice, is equally manifest to the reader. He becomes sensible of a want of tension of his fauces, uvula, and soft palate, and experiences a sensation of partial closure of the normal faucial orifice. If with his head prone on his chest, he would attain the same power of voice as before, when his head was erect, he must increase his muscular efforts, and even so muffling of each word is to a great extent unavoidable. If however muffled words were the only outcome of reading or speaking with the head thus thrown forwards and downwards, the result might not be an important one. But the serious effect of it is that the friction of the air passing through the relaxed faucial aperture is very greatly increased, and this increase of friction tells especially on the fauces and the pharynx, against which the soft palate and pillars of the fauces are pressed. Thus, hyperæmia is established in the parts which are effected by this excessive friction; and temporary hyperæmia, if frequently encouraged, speedily becomes chronic congestion. Now, the clergyman, placed as he is above the heads of his congregation, is almost compelled, unless he be an extempore preacher, to perform the greater portion of the service with his head inclined forwards and downwards. Doubtless, many of the clergy know the prayers, &c., by heart, but even so most of them from force of habit usually assume a position of the head as if reading from their book. In the case of leading men at the bar, elocutionary efforts are often both severe and prolonged, and immunity from throat affection cannot in their case be claimed on the ground of the lightness of their labours in this direction. The attitude of the barrister, with his head erect when speaking in court, is widely different from that of the officiating clergyman. It is not difficult, therefore, to see in this fact alone a possible explanation of his immunity from this particular affection of the throat. Further, it is equally probable that the failure to maintain the head erect in the performance of the services of the Church furnishes the explanation of that chronic inflammation of the pharynx, fauces, and palate to which the clergy are so especially liable.

—Kindness in looks and words and ways is true politeness, and anyone can have it if they only try to treat other people as they like to be treated themselves.

TEMPERANCE.

NEVER was life so full of rival claims and conflicting duties as in these days of ready interchange of thought, facility for united action, and benevolent activity. In the nature of things philanthropic eclecticism, to a certain extent, must exist; and many excellent social movements can receive little more than tacit approval, certainly not active support. Work increases, but the hours of the day increase neither in number nor length; and no conceivable exercise of self-devotedness will enable the large majority of mankind to throw themselves heartily into all fields of usefulness. Nor upon reflection need we regret this enforced restriction to special spheres, and the division and sub-division of benevolent labor. Interest in work which we cannot ourselves personally undertake, as well as toleration for schemes not wholly approving themselves at present to our minds, are dispositions highly valuable to acquire, and may be equally as necessary for the glory of God as splendid achievements and showy moralities. An ideal order of things would be one in which all the members would toil in their own departments, respect each other, and regard none as superfluous, being animated by one and the same spirit. Though this branching off into special spheres is right enough, still there exist some enterprises in which all must co-operate; either because they are primary in their nature (the logic and mathematics, so to speak, of the rest), or on account of special circumstances giving them an unmistakable prominence.

The temperance movement, especially in view of the position it has occupied during the last quarter of a century, seems to belong to this group of universal duties. There never was a time since Noah unguardedly imbibed too freely of the juice of the grape, when men did not need to exercise self-restraint, and to enforce abstinence or moderation. But, until modern times, the order of events, perhaps, did not render possible, justify, or demand concerted action, either to suppress drunkenness or advance the cause of temperance. In the last few years, however, the necessity for taking active steps has forced itself forward. On every side the cumulative evidence is irresistible upon two points: first, the alarming evils, direct and indirect, resulting from intemperance, and secondly, the existence of machinery adapted, if only more vigorously used, for bringing about a successful reform. As to the necessity of improving social drinking customs little need be urged, for the advocates of temperance have incontestably proved this point; still there is one phase of the question, which, if not entirely new, at least presents itself with peculiar significance in these days of slackness of work. At the very source and seat of thrift is the temperance question. Take the amount spent annually upon drink—if that sum, or half of it, could be saved, then this would be a more prosperous year for the country than has ever yet been known. Self-help is the one help emphatically needed for the wage-earning classes. Besides, beyond even the material