



## Temperance Department.

### TEMPERANCE TEACHING IN SCHOOLS.

Amid the wide-spread agitation on the temperance question, beating with more or less force along the shores of the political, ecclesiastical, and social worlds, the movement carrying temperance teaching into schools is gaining greater volume and showing near and far its gleaming crest. Since the Directors of the Scottish Temperance League addressed a circular to the School Boards of Scotland, in August, 1876, on the importance of teaching the scholars in the National schools the facts of science in regard to alcoholic liquor, other temperance associations have taken up this vital question and approached School Boards with similar views and aims.

One of the most recent instances is found in the report of a conference held in New York, where the "haleyon" of temperance in schools, which first took wing in Great Britain, has shown its "shining plumes" across the Atlantic. The publication of Dr. Richardson's Temperance Lesson Book by Tweedie & Co., London, has afforded the National Temperance Society in New York a happy opportunity of getting up a requisition to the Board of Education of that city, urging the necessity and advantage of giving temperance lessons in schools. In England the committee of the National Temperance League are bringing the question prominently before the School Boards there, and a number of them have adopted Dr. Richardson's Lesson Book.

Some of the school books used in our Scottish schools contain temperance lessons, but as these form but comparatively a small part of the whole, and will only be taught as they come up in the ordinary course of reading, it would be of immense importance to introduce such a book as that of Dr. Richardson, or the Temperance Shorter Catechism by the late Mr. Robert Wilson, by which temperance lessons could be given every day in the year. Members of School Boards connected with the liquor traffic might start objections to such prominent and regular enforcement of temperance lessons, but the injurious and hideous results of indulgence in alcohol justify and demand thorough and systematic instruction on this subject. It is only by clear scientific knowledge of the nature of alcoholic drinks that the temperance cause will prevail, and the enormous consumption of liquor will subside. It is most encouraging that science proclaims alcohol to be hurtful as a beverage, and the position of abstinence is impregnable and inspires the hope of its ultimate triumph. In order to secure this result it is necessary that truth regarding alcohol should be taught, and that not in a mere cursory but in a thorough and persistent manner. Whether the American story be true or not, that the best plan by which to detect a Scotsman is to put to him the first question in the Shorter Catechism, for if the queried be a veritable Scot a correct answer will assuredly be given, it, at least, affords an illustration of the effect of regular and systematic instruction on the youthful mind. And if our British youth are to be brought up with an accurate scientific knowledge of alcoholic liquor, a similar mode of education in the form of question and answer must be adopted. Temperance reformers in the various towns in Scotland should bring this matter before their respective School Boards, and urge upon them the need of introducing such temperance lesson books into the schools. The election of members to the School Boards takes place next year, and persons favorable to temperance teaching should be selected for that important office. But temperance reformers need not wait till then to urge the question of temperance lessons on their School Boards, but should now call attention to it. Temperance friends in Greenock lately presented the teachers in that town with copies of Dr. Richardson's Lesson Book, and most beneficial results may be anticipated from such methods. Teachers are thus made acquainted with the facts and principles on which the practice of abstinence is founded and maintained. Some hitherto opposed may thus be won over to our side. Admirable as temperance lessons in books may be, the impression made on scholars will depend a good deal on the manner in which they are enforced and illustrated by the teacher. Temperance committees and societies might do much in bringing the question before all the teachers in Scotland, and funds could not be expended in a better way. It is good to devise measures by which habitual drunkards may be cured, and to

restrict or prohibit the sale of intoxicating liquor, but it is better to get the young intellect and heart of the nation early and thoroughly indoctrinated with accurate knowledge as to the nature and effects of alcohol. We are not so sanguine as to suppose that the most exact knowledge on this subject will induce all our youth to become abstainers, for the power of fashion and craving for excitement may overcome all other considerations; but if alcohol is to be removed from its present honored place among the hospitalities and pleasures of social life, it will only be when its insidious and destructive character is scientifically exposed and demonstrated. While it is necessary that this knowledge should be imparted to all classes, it is of the utmost importance that it should be given to the young before they are inveigled by the drinking customs, and ere they have acquired a liking for intoxicating liquor. Bands of Hope and the circulation of literature have done much to preserve our youth, but to these must be added temperance lessons in our day schools as indispensable to the general and abiding success of the temperance cause.—*League Journal*.

### BISHOP FRASER ON INTEMPERANCE AND EXTRAVAGANCE IN DRESS.

The Bishop of Manchester recently held a confirmation service at All Saints' Church, Crawshawbooth. In his address to the candidates His Lordship referred to the drinking habits of the day, and to the extravagance of a portion of the working classes. He said he considered smoking a bad, foolish, extravagant, and selfish habit. It did not do any good to the body, but harm, and it often led to drinking. On the previous day he saw two lads in Manchester, scarcely 14 years of age, who were smoking, and a friend having asked him what he thought of that, he replied, "They are foolish boys, who wish to appear to be men." He (the Bishop) believed that a great deal of the drinking habits, vice, and extravagance which existed was due to the fact that people were afraid of the jeering and laughing of their companions. Many a youth had been led into the paths of vice, and many a man had been made a drunkard, simply because he was laughed at by companions, who ultimately jeered him going into public-houses with them. Almost everywhere at the present day were to be found reading-rooms, mechanics' institutes, and working men's clubs, where young fellows and men could go in the evening, and read the papers, or have a game of chess, and was much more profitable than to follow the vicious habits he had named, or to frequent public-houses. Sometimes men required a glass of beer, but he was quite sure that they did not want one-half the quantity of beer which they drank. He did not say it was a sin to take a glass of spirits and water, but he thought most people would be a great deal better without it. He did say that smoking was a very vicious habit, but he thought a young man was wise who said "No" to the pipe and cigar. However wide they might see open the door of the public-house, or however merry might be the laughter within, it was not the place for Christians; and he considered that those people who frequented bars and free-and-easies and those sort of things three or four nights a week were engaged in a manner which would be fatal both to their interests here and their interests hereafter. Referring to extravagance in dress, His Lordship said before the strike at Blackburn he was preaching a sermon at one of the churches there, when a story was related to him that a working girl, earning 18s to 20s a week in the mill, wishing to be as smart as the finest lady, went and bought a very costly feather. He (the Bishop) was asked to guess what she gave for it, and he in his ignorance as to the value of feathers, and thinking he would say enough, guessed from 7s 6d to 10s. He was told that she had actually given £3, and also that many working girls in Blackburn were equally extravagant, and that one had actually given £9 for a jacket. This was before the strike, and he was afraid they would not have so much money to spend now. It was all very well for a duchess, but it was very foolish in working girls. It was done, no doubt, that they might be admired, but he was afraid that at the present day too little was thought about what the Apostle said was far better than the outward adornments, the plaiting of the hair, or the wearing of ornaments. There were innocent pleasures, and Christians should prefer those.—*League Journal*.

### STANDING TREAT.

No American custom causes more genuine surprise and amusement among travelling foreigners than that which is known in our saloons as "standing treat"—consisting in the entertainment of two or more with refreshments, for which one volunteers to pay. It is a pure Americanism; all over the Republic it is as common as in Europe it is unknown. There is probably no minute of any day in the year when two or three hundred citizens of Chicago

are not guzzling something stronger than water at somebody else's expense.

The casual meeting of two men who have never exchanged a word together is a signal for both instantly to exclaim, "Come, let's have something!" and for both to dive down into the nearest subterranean cavity below the sidewalk. The one who spoke first usually insists upon "paying the shot"—the word "shot" being a metaphorical reference to the deadly character of the contents usually taken into the stomach. If two old friends meet, the regular thing to say first is "Let's drink to old times;" and the resident must invariably "treat" the stranger. If a man be well acquainted, it is considered the princely thing to seize upon all his acquaintances as often as possible; take them to a saloon, and give them a complicated stand up drink at the bar.

If there is anything absurder than this habit, we are unable to put our finger on it. Men do not always "treat" one another to car-tickets because they happen to meet on the same seat. We never saw a man take out his pocket-book on encountering an acquaintance, and say, "Ah, George! Delighted to see you! Do take a few postage stamps! It's my treat!" Do men have a mania for paying each other's board bill? And is drinking together more "social" than eating together or sleeping together?

A traveller may go all over the continent of Europe, of Asia and of Africa, without seeing any man except a Yankee offer to "treat," and the Frenchmen are quite social enough, but when they turn into a café to sip their wine or brandied coffee together, each man pays for his own. When two Germans long separated meet, they will be very likely to embrace, and then to turn into an adjacent beer cellar, sit down and drink lager, and eat pretzels and chat, but when they part again, each man settles his own score independently. So in Italy. The Italians are proverbially merry and generous, but each man pays for his own wine, macaroni and cigars. They never go into each other's pocket-book in the sacred name of friendship. They would as soon think of transferring to each other their washerwomen's bills.

The preposterous fashion of "treating" is responsible for the terrible drunkenness in America. There would be as little need of temperance societies and little work for the Good Templars as there is in Germany, France, and Italy, if this pernicious and insidious habit was abolished. It is, take it all in all, the most ridiculous, the most unreasonable, and the most pestilent custom that ever laid its tyrannical hand on civilized human beings.—*Chicago Post*.

### BEAR YE ONE ANOTHER'S BURDENS.

At the annual Temperance Conference in Glasgow the Rev. Dr. Marshall Lang gave a stirring address on "How to grapple with intemperance," from which we make the following extract:

We can do much towards securing better cooked food, and better provisions for the chief meals of masses of the people. I dislike to see our men sitting outside in some corner eating their dinner. Could there not be dining-halls, with attention paid to neatness, to elegance, to the formation of a gentler tone of manner, connected with our great works and workshops? We can do much towards giving purer and wholesomer recreation—counteractives as we call them. Surely we all hail, in this connection, the British Workmen's Public-houses. I should like to see in these the revival of the parlor "pour parties" clubs, unions, find such in the liquor houses. We can do much toward helping up a higher taste; proving, e.g., that holidays can be enjoyed without drink. I have often spoken of chartering steamers at fair times, in which no drink should be sold, and no one allowed to enter who took drink with him, or had taken drink into him. Well, and without expanding, unquestionably all that bespeaks a wrong, or faulty social and moral condition, is an aid to a furtherance of temperance; and if we would grapple with intemperance, we must set ourselves resolutely to deal with such wrong or faultiness. \* \* \* How many are about the point which the cartoon in *Pinch* represented England some time ago as occupying. Near the edge; and the tempter seeking to allure over it! How many more in danger through companionship and otherwise. Here comes in the blessing of the society, or the League. Better still, here would, might, come in the help of a more fully evoked public opinion on the part of those associated in labor. Why should there not be, in every large establishment, workshop, manufactory, warehouse, a temperance society? a union of men and women, standing by one another, first for their own sakes, and then for the sake of all around them. Such internal organization would go far to grapple with the evils of intemperance. We need—and they would be as so many rills feeding it—a raised up, intensified feeling as to the social disgrace and evil of intemperance.

I am not referring only to the working-classes, so-called. I refer to all establishments. High time that masters and heads of firms looked the matter more distinctly in the face. Drinking is spreading among employes. Look at the luncheon rooms and clubs. High time that men drew more together, with the view of grappling with a monster whose proportions are so colossal. After all, we must look mainly to the young—to the generation to come. All hail to our Bands of Hope! Might not the instruction of the week-day school be, far more than it is, an auxiliary, teaching the evils and dangers, from even a scientific point of view, of alcohol. And yet, once more, all that we can do will be but a slight healing of the hurt, unless the power of God to Salvation is present to heal. It is through the Gospel of His grace that the seat of the evil is grasped. Cure sin and you cure sorrow. A new heart and a right spirit is the only cure—the one thoroughly reliable preventive. Temperance work must be ever in and of Gospel work, else there will be no permanent grappling with intemperance. Let Glasgow flourish by the preaching of the Word. A sentence or two as to the indolence and negligence of the Church; ay, these are to be grappled with. The Christian Church is not thoroughly alive and awake. Her voice is not so clear and trumpet-toned as it should be; nor, alas! are her hands so clean as they ought to be. The enemy to be fought is not wholly outside, it is inside the Church, and must be fought there. If we had a thoroughly in earnest, thoroughly at work Church—if we had a church that had drunk in the spirit of sacrifice—that had really set itself to the help of the Lord against the mighty—why, we might say that the battle was won. It is the uncertain sound of the standard-bearer, the halting action of the office-bearers, and the indulgent habits of a large proportion of the membership, which, more than aught else, paralyzes activity and hinders success. Thank God, there are signs of a better day. The Church of England, through 13,000 of her clergy, has spoken out. Her archbishops and bishops and dignitaries have headed a great movement. We are moving slowly, but moving. The attention of the multitudes is called; the conscience is becoming burdened. What is the duty? Is the question canvassed. It is felt that the enemy has come in like a flood, and men ask, how shall we lift up the standard of the Master against him in the strength of the blessed Spirit? Much, much remains ere the land can be conquered, ere the problem be solved—How to grapple with the intemperance of the city.

### RISE AUTHORITY.

Rev. Dr. Reid, in a speech delivered before a meeting of the Scottish Temperance League in Edinburgh, on the 7th ult., says:

"It is a remarkable fact that the practice adopted by a few illiterate men for their personal preservation is now vindicated by the highest medical authority. Sir Wm. Gull, Sir Henry Thompson, and Dr. Richardson, the three most eminent English physicians, testify that not only is even moderate drinking most prejudicial to health, but that alcoholic liquors have been used with reckless frequency in medical prescriptions. Take the following as examples of their opinions, bearing upon an aspect of the question specially applicable to those whom I address. Sir Henry Thompson says:—'Of all the people I know who cannot stand alcohol, it is the brain-workers; and you know it is the brain-workers that are increasing in number, and that people who do not use their brains are going down, and that is a look-out for the future.' Sir Wm. Gull, before the Select Committee of the House of Lords on Intemperance, July, 1877, when asked, 'Would you say that a moderately temperate person might be benefited by a slight use of wine or alcohol?' replied, 'I should hold the opposite as regards the intellect; all alcohol, and all things of an alcoholic nature, injure the nerve tissues pro tempore, if not altogether; you may quicken the operations, but you do no improve them. Therefore the constant use of alcohol, even in a moderate measure, may injure the nerve tissues, and be deleterious to the health.' Dr. B. W. Richardson says—'I sum it all up: an agent that gives no strength, and, at the same time, reduces the tone of the blood-vessels and heart, that reduces the nervous power, and that builds up no tissue, can be of no use to me or any other animal as a substance for food.'

LET THERE BE an entire abstinence from intoxicating drinks throughout the country during the period of a single generation, and a mob would be as impossible as combustion with out oxygen.—*Horace Mann*.

TO MAKE AND SELL intoxicating liquors as a beverage is declared a Masonic offence by the Grand Lodge of Michigan, necessitating suspension or expulsion if persisted in after due admonition. Every sign of this sort is a good one, showing that public opinion is becoming more and more pronounced against the liquor traffic.