

green fellow that has no fangs, and which is as harmless as lemonade, up to the 'cotton mouth,' whose venom is as deadly as any ever found in the vilest gin. We will again suppose the man prospers in business; his snakes multiply rapidly; they fill his house and overflow into the street; they get into the other business houses and into the homes of many people; they sting to death a prominent citizen, who was a useful member of society and a husband and father; a mother finds her brave boy dead with the venom of one, and other victims are found in many homes, the number increasing as the many snakes multiply. At last the complaint is so urgent that the legislature of the State comes to the relief of the community, and suppresses the snake-man, by declaring snake culture unlawful. He and his friends at once become 'personal liberty' apostles. They denounce the law as being violative of the Bill of Rights, unconstitutional, unrepugnant, undemocratic, dangerous to the liberty of the people, tyrannical, offensive, sumptuary. But this cry neither prevented the enactment of the law nor retarded its enforcement, for we may suppose the citizens were everywhere on hand to aid the officers of the law until they killed the last snake that could be found in the community.

"Is there less of personal liberty involved in the snake business than in the whisky business? Would it be doing violence to actual facts to substitute for the snake-man the saloon-keeper? Where is the difference in the two cases?"

### THE HEAVIEST CLOG ON PROGRESS.

Many people who pride themselves on their practicality are wont to sneer at the opponents of the liquor traffic as mere "sentimentalists." No doubt there is much sentiment in that opposition, but it is sentiment based on the hardest of facts. The truth is that if all the other evils that afflict society are put together they will not equal in weight and sincere effects the one enormous and universal mischief of intemperance. Mr. Matthew Arnold holds that Philistinism, as he calls it, is rampant in England and the United States; but the truly humiliating fact as regard to these English-speaking people is their profuse expenditures upon intoxicants, and the place which the business of selling and making intoxicants occupies in their national life. Americans spend \$300,000,000 a year in this way, and Englishmen even more in proportion. Yet all legislative bodies in both countries, and all journals, and hundreds of societies and associations, are constantly engaged in discussing remedies for evils not only of minor importance, but many if not most of them the direct or indirect results of this frightful waste of capital upon degrading and demoralizing agents.

Here in New York, as the speakers at Cooper Institute the other evening one and all admitted, we have actually arrived at a local government based upon the worst and most pernicious emanations of the liquor interest. We have come to be ruled in accordance with the views of men who derive all their power from their success in rum-selling, and whose following largely consists of those whose intelligence is habitually clouded by the same poison. And because the passion for rum is so strong among a large proportion of the masses, every effort to shake off this corrupt and shameful despotism has hitherto failed, and drunkenness and dishonesty go hand in hand, and laugh to scorn every reform movement.

Of what use is it to talk about poverty, destitution, squalor, misery, here and there, when it is notorious that tens of thousands are so enslaved by a vicious appetite as to be incapable of helping themselves, indifferent to the nature of their surroundings, dead to every progressive aspiration. How can we reasonably complain of any minor evils while this gigantic one continues to hamper the nation's advance at every step; while this vast drain continues to carry off a capital, one year's application of which would solve every social problem that perplexes us? If this is not a practical question, then there is no such thing as practicality. It is the one overshadowing evil whose existence of necessity prevents the success of reform efforts in all other directions. It is said that the condition of the working classes is unsatisfactory, that they do not prosper as they might; the answer must be that they can never utilize their opportunities until they are freed from the curse of rum. If it is said that our politics are corrupt, trivial,

mean, it must be assumed that our politics are too deeply entangled with the liquor traffic to be other than what they are. If sanitary questions are concerned, rum still stands in the way of improvement. If religious progress is discussed the fact remains that the saloons empty the churches. If education is considered, it is notorious that the same degrading agency seduces thousands of our youth.

Wherever we turn, in short, we encounter this subtle and sinister agency. It is a blight which lies heavy upon our civilization, and which will have to be cleared away before that civilization can become an object of just pride and satisfaction. And the question at issue really is whether this great evil shall be dealt with summarily, or shall be approached by slow degrees. All sensible men are agreed as to the necessity for getting rid of it, but opinions differ as to the best method. Meantime, it proceeds without the least misgiving or compunction, never checking itself, giving full play to all its myriad influences, and opposing to reform a solid and brazen front. Its safety thus far has consisted in the want of harmony among its opponents. This has given it time to establish itself and grow strong. But sooner or later it will be necessary for the intelligent and progressive elements of society to drop all lesser enterprises and combine in one determined assault upon that vice which is to-day the heaviest clog upon progress, and the deepest disgrace of the nineteenth century. —*New York Tribune.*

### TEMPERANCE IN THE SUNDAY SCHOOL.

[We regret that by an oversight this article appeared in last week's paper with the concluding lines omitted.]

The Sunday-school teacher must, in his teaching, give attention to household truths, and also to the question of the day. While there are brewers of ale there should also be in the Sunday-school teachers, brewers of truth in reference to temperance. Temperance should be taught in the Sunday-school *theologically*. We should begin with the young child and teach him the lessons of the Divine law in respect to temperance. It teaches against intemperance as much as against any other crime. "Thou shalt not kill," applies with equal force to the murder that is committed by the vendors of alcoholic poison and to any other form of murder. It is an absurd proposition that law is useless unless there is a public sentiment to enforce it. The law given by God, not on elastic tables of rubber, but on tables of stone, was in advance of public sentiment, as Moses found at the foot of the mount. But God did not change the law. Public sentiment must come up to the standard of the law now, as then.

Temperance should be taught *symbolically*. The heaven is an emblem of corruption and death. Children may be taught something of the process by which fermentation produces corruption and death, and that they who drink fermented liquors drink death. In a *physiological* way also temperance may be taught. Christ came to redeem the soul. He also came to redeem the body, the temple of the Holy Ghost. We should lead the children through the temple, let them look out of its windows, and become acquainted with its marvelous structure. To the structure food brings life, health, energy, purity. Alcohol brings corruption and death. It robs it of its beauty. It makes havoc with the structure. It disfigures and destroys the temple.

Temperance should also be taught *morally*. Teachers must impress the young minds with the power of habit, and show them the importance of resisting the first temptation and crushing out the evils in its incipient stages, warning them against taking the first glass—the first downward step. We must bring the application of the gospel to bear upon the hearts of our scholars. The teacher may use history, poetry and art in his work, but should never forget the power of the Gospel to regenerate the heart through the influence of the Holy Ghost, and to keep the soul from sin. —*Rev. A. J. Gordon.*

ST. THOMAS.—At a meeting of the Royal Templars of Temperance on the third inst. the question of submitting the Scott Act in this city and county came up for discussion. The members spoke freely on the matter, and it was unanimously decided to ask the Executive Committee of the Elgin branch of the Ontario Alliance to call a convention to be held in the city of St. Thomas on Friday, 25th of April, to decide the matter.