

Temperance Column.

THE ARCHBISHOP OF YORK.

In the course of his address at the last Annual Meeting of the York Diocesan Temperance Society, is reported by the Church of England Temperance Chronicle to have said:

They heard a good deal about the troubles of the working men, and it was no idle murmur which told them that the industry of this country is in considerable jeopardy from foreign competition, and the trades unions might be very well supposed to be watching every symptom and feature of the case, which enabled them to see whether or not the British working man should be able to hold his own. Early in the controversy about Intemperance he remembered an American, whose judgment was entitled to respect, say "that there was nothing like the English mechanic, but fortunately for the Americans he was good enough to temper his own superior skill by being almost incapable on the Monday, and partly incapacitated even on the Tuesday by reason of the drink he had taken on Saturday and Sunday." Trades unions had a right to insist upon rates of wages so far as they could get them, but he (His Grace) believed that a great many of the trades' disputes arose not from legitimate discussion as to fair wages, but from demands which were not always reasonable, and which were made for the sake of indulgence, and which were made, in short, because those who urged them wanted to spend a great deal upon themselves, and have labour upon as easy terms as possible. He did justice most heartily to the industry and skill of the English working man. He thought hard things were said of him which he did not in the least deserve. But he also thought that people were now beginning to see that the German workman and American workmen were creeping upon our flanks, and they were likely to hold their own in the race with us, and possibly to outstrip us by-and-by. The English workman needed to use every advantage he could get, and nothing would more pave the way to his prosperity than a rigid observance of the rules of Temperance. It was the very a, b, c, of social morality at this minute. It stood to reason that a large part of the £120,000,000 spent on drink was spent by the most numerous class, and the proportionate share was greater from the working classes, who has smaller incomes, than from the richer people. It stood to reason that to give up that indulgence, and so to save money, was practically the same thing as to secure so much more wages, for it was the same thing whether the diminished the outgoings or increased the incomings. Moreover the skill, industry, and seriousness of the sober, responsible man was infinitely greater and attended with more success than the more slovenly labour of the man who only worked a certain number of days that he might be idle on other days. These were times of real

distress,—they were times when distress was felt all over the country. Nay! he admitted some diminution in the drink bill was owing to the diminution of purchasing power in the classes that fain would drink. But if it was a time of distress, there was more need that they should act wisely under the distress. But true wisdom is this—that we should by all means in our power, not by compulsion, not by legislation, for that is impossible, but by moral means in our power, endeavour to induce all classes to forsake this foolish and ruinous expenditure, and to endeavour by following the laws of God in respect to Temperance to make the best of themselves for all earthly social work, and also to make the best of themselves with reference to their higher and spiritual prospects. On these grounds he gave to that Society his heartiest sympathy and support, and he earnestly hoped that, speaking through the Press, he might by his remarks that day be able to induce more of the clergy to encourage some direct Temperance agency in the midst of their parishes. (Applause.)

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