



What 'Less Beer' Means.

Mr. Alfred H. Miles, the well-known author, writes to the 'Daily Chronicle'—'Less Beer and More Boots' is the title of a pathetic poster which is in circulation just now. Will you allow me a little space to point out how wide the application of the thought is? Every case given can be proved to the full. Less beer means more food for the hungry, more clothes for the naked, more shelter for the homeless, more health for the sick, more rest for the weary, more work for the unemployed, more peace at home, more quiet in the streets, more cleanliness in habit, more decency in behavior, more change and recreation, more comfort and happiness, more Faith, Hope and Love. But with less beer how many other evils would lessen! Less beer means less drunkenness, less profanity, less brutality, less quarrelling, less strife, less accidents, less 'halt and maimed and blind,' less pain, less widowhood and orphanage, less 'battle, murder, and sudden death,' less crime, less immorality, less profligacy, less betting, less lunacy, less suicide, less dirt, less squalor, less destitution, less laziness, less loafing, less borrowing and sorrowing, less pawnbroking, less distraint, less bankruptcy, less moral, social, and commercial ruin; in short, less beer, less hell. But returning to the constructive side of the less and more, less beer means more thought, more reading, more wisdom, more education, more culture and refinement, more enterprise and industry, more success and prosperity, more freedom and life, higher standards and loftier ideals; in short, less beer, more Heaven!

One Trade Excepted.

Cardinal Manning once said: 'I wish well to all trades, but with a reserve. I hope the baker may bake and sell more bread. I hope the clothier may sell more yards of cloth and make more coats. I hope every farmer may sell more wheat. But I cannot say in my heart and conscience that I hope the brewer may brew more beer, or the distillers distil more spirits, or the publicans sell more of both. The prosperity I wish to this trade is that it should cease.'

Caesar and His Teetotal Enemies.

Caesar, according to Froude, was one of the most abstemious of men. He seldom if ever touched wine himself, and so much interested was he in the Temperance question that it was his habit to note the effects of abstinence on the races he came in contact with. And, as it happened, one of the very stiffest jobs he ever had in his life was with a tribe of teetotalers called the Nervii. Their neighbors who were not teetotalers, and whose courage was probably to some extent of that sort which, in these days, is called Dutch, and which we know to be somewhat cranescent, had succumbed to Caesar. 'But,' says Froude, 'the strongest member of the confederacy was still unsubdued. The hardy, brave, and water-drinking Nervii would send no envoys; they would listen to no terms of peace.' So Caesar had to prosecute the war against them. And what sort of fighters did they make? Did the fact that their grandfathers and grandmothers, their fathers and their mothers, their uncles and their aunts, had been abstainers reveal itself in exceptional feebleness, physical or mental? Caesar did not think so. This is how he describes the manner in which they attacked him: 'In a moment all along the river 60,000 of them rushed out of their forest, sent the cavalry flying, and came on so impetuously that they seemed to be in the wood, in the river, and up the opposite bank at the same moment.' 'Never in all his campaigns,' adds Froude, 'was Caesar in greater danger.'

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