

TEMPERANCE COLUMN.

RECLAIMING DRUNKARDS.

The question 'What shall be done to reclaim drunkards?' is everywhere being considered with apparently little prospect of being answered, especially as regards the treatment of drunkards that come under the law and are arrested for intoxication in a public place. In England this subject has commanded attention during the past twenty years, and so long ago as 1872 a select committee reported 'that there is absolute inadequacy to check drunkenness, whether casual or otherwise, in existing laws, rendering it desirable that fresh legislation on the subject should take place, and that the laws should be more simple, uniform and stringent.' Also, 'that small fines and short imprisonment have proved utterly useless.' An article on this vital subject has lately appeared in the 'Mission News of the Archdeaconry,' New York in which suggestions are made in reference to better legislation in the matter. The first defect, it is argued, in our present laws is that with money freedom from imprisonment may be bought as often as the drunkard is brought under the law. Thus the wealthy offender, or any one who can command the money, can buy immunity from imprisonment. If after the first offence the privilege of paying a fine was taken away, and the only punishment was imprisonment, it is suggested that an introduction to good influences might result in such persons being induced to sign a pledge.

The remedy seems to be a system of commulative sentences

For the first offence the usual fine or imprisonment.

For the second offence the option of a fine should be taken away. If a year of sobriety followed the first offence, it should be considered infrequent and treated as a first offence.

For the third offence, if repeated within three months of the second, the penalty should be imprisonment for thirty days.

For the fourth offence, if within three months of the third offence, the punishment should be 60 days, and so on at a gradual increase of 30 days with every added offence within three months of the preceding offence until the term of imprisonment becomes six months, when the offender should be pronounced an habitual drunkard and treated as such.

This compulsory absence would not fail to have a most beneficial effect upon the delinquent, united as it would be with the moral and physical advantages of prison life, not the least among which are regularity of sleep and diet. Moreover, one of the incidental advantages to the community, from a moral and social standpoint for a time at least, is the suppression and removal from the neighborhood of an evil example.—*N. Y. Correspondent So. Churchman.*

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Men are content to be laughed at for their wit, but not for their folly.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

CERTAIN Rules, which Members of the Temperance Society may resolve to adopt; both to strengthen themselves, and to help others forward in habits of Temperance:

1. Never let the subject of drinking be treated as a light or trivial matter: never laugh at a drunken man, or drunkenness; but try to rebuke it in every way, remembering the fearful judgment pronounced by St. Paul; see 1 Cor. vi. 10

2. Do not form a friendship with a drinking man, nor seek his company, unless it be to try and reform him. (1 Cor. v. 11.)

3. Give up drinking, except at mealtimes, and then drink only to allay thirst—all beyond this will do harm.

4. Always refuse to go to a public house for the mere purpose of drinking.

5. Refuse to drink while making a bargain, and also refuse 'to wet the bargain' when concluded.

6. Give up at once the old habit of asking a friend 'to take something to drink,' either in your own house, or on meeting a person elsewhere; and always refuse any such invitation from another.

7. As an Employer of Labour, be firm in refusing to give beer as part of payment for any work.

8. As a labourer, decline to receive beer for Labour done.

9. As a Father, encourage your lads, now earning more than they spend on board and lodging, not to waste it in drink; but to put it into the Post Office Savings' Bank.

10. As a Mother, never let your children have any beer, and so avoid giving them an early taste, which they may never lose.

The very fact of your having adopted these Rules, as a Member of the Temperance Society, will enable you to decline, *without unkindness or offence*, all invitations to drink; and it will, by God's help, enable you to resist many temptations.

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LIBERALITY OF HEATHEN CONVERTS.

We have just now another striking instance of the fact that the gifts of the converts from heathenism for the work of the Lord put to shame the contributions of Christians in better circumstances. The converts on Anseiyum, one of the New Hebrides Islands, volunteered to give the price of this season's crop of coconuts, for the purpose of roofing two churches with corrugated iron. The copra, which is the dried fruit of the coconut, is the chief source from which these islanders obtain their foreign goods, such as clothing, ironware, tea, sugar, rice, etc. These Christians agreed to use for this purpose all their copra for six months, so dispensing with the comforts, not to say the necessities of life. In this way they gave twenty-six tons of copra, valued at \$574. While engaged in this work of self-denial



OUR REPUTATION FOR SUCCESSFUL RESULTS IN STAINED GLASS, WHETHER A SIMPLE COLORED WINDOW OR AN ELABORATE SUBJECT MEMORIAL IS SUCH THAT IT AFFORDS A GUARANTEE TO ANY WHO INTEND ERECTING WINDOWS—

A FEW EXAMPLES:

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BELL MEMORIAL, - - - BELLEVILLE, ONTARIO.
MURRAY MEMORIAL, - - - WASHINGTON, D.C., U.S.

THE PRACTICE OF BESTOWING COMMISSIONS FOR THE SAKE OF CHEAPNESS, RESULTS IN SLIGHTED WORK. THERE ARE MORE IMPORTANT FACTS TO BE CONSIDERED THAN CHEAPNESS IN GLASS; IT IS INTENDED TO EXIST WITH THE BUILDING AND SHOULD BE "A THING OF BEAUTY AND A JOY FOREVER"

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one of the churches was destroyed by a hurricane, and so the people proposed, in addition to what they had already done, to devote the proceeds of the annual arrow root contributions toward this object. Giving like this, were it practiced among Christians generally, would make the Lord's treasury to overflow.

I make it my business to wish as little as I can, except that I were wiser and better.—*Sir Thos. Moore.*

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