

Temperance Column.

THE BISHOP OF MANCHESTER ON THE C.E.T.S.

Dr. Moorehouse presided at the Annual Meeting of the C.E.T.S. held in Manchester lately, and in his address as Chairman, said (we quote from the Church of England Temperance Chronicle of England):—

A friend of his once told him that he was in favor of temperance, but not of temperance societies. As a reason, the friend said that persons banded themselves together into organizations to oppose special vices, and that they were apt to think that that vice was more extensive than it really was, and for the sake of producing an effect upon public opinion they ransacked the whole history of literature, they picked up rash utterances of public men, they distorted statistics, and without having the smallest intention to deceive they would put forward partial truths, which had all the effect of misrepresentation. And further, he said the tendency of such special organization was to produce fanatics. Persons, originally of narrow mind were led to look at all the evils of society as proceeding from a single vice; if there be ignorance or crime or national extravagance it was all attributed to intemperance. There was one sin, intemperance, and one remedy for it—signing the pledge. Now, said the friend, that was not true, and sooner or later that would be discovered, and when it was discovered it would be a bad day for the fanatics and for the misled. This was a terrible indictment against the C.E.T.S., and he (the Bishop) was bound to say as an honest man that it pointed to certain dangers. But then he (his Lordship) held that it did not at all follow that it was not necessary to found the C.E.T.S., or that having founded it, they should succumb to the danger which this friend of his pointed out. Very good cause could be shown for the establishment of the C.E.T.S. Nobody would deny that intemperance was the besetting sin of Northern races, and had been the besetting sin of our race from the earlier historic time. There were two strongly moving causes for English intemperance: the first was a cold climate, and at the same time the failure to supply to large numbers of the population such generous food and sufficient clothing and lodging as would enable them to generate that animal heat which could enable them to overcome cold. Another cause was the congenital and hereditary tendency to drinking habits derived from our forefathers. The former in his (the Bishop's) mind, was the most powerful cause, and he based his judgment upon the surprising and singular experience of our race in Australia. It was a fact that the native-born, and especially the native-born grandsons of English parents, had little tendency to drunkenness in Australia. He thought that when once the in-

fluence of the idea that it was rather a jolly and a festive thing to get tipsy had been dispelled, and it was being rapidly broken down, that there would be little danger of intemperance in Australia. That country would have its own vices, but intemperance would not be one of them. The cause of this, he believed, was that the Australians had a warm climate, a generous dietary, and abundance of outdoor amusements. In England we had still all the inconvenience to which he had adverted amongst men who had very few of the higher tastes. They had low intelligence and little self-control, and it still remained a temptation well-nigh irresistible to abate their temporary feeling of discomfort and create a feeling of mental exaltation, a feeling of superiority to the surrounding circumstances by drinking what afforded them temporary pleasure, and which did them permanent harm—too much intoxicating drink.

If all that were true he had given a good reason for the founding of the Church of England Temperance Society. He had only to say that he heartily approved of its two wings, one of temperance, the other of total abstinence. Although he was not a total abstainer, at the same time he desired strongly to say that he did not think that habitual drunkenness could be cured, except by total abstinence. But he wished them to mark the difference between signing the pledge and total abstinence, for there was no experience more common and more painful in this society than that of the multitudes who took the pledge and straightway broke it. If men took the pledge they must not make such a step without careful and deliberate forethought, nor must they think that they could keep it without earnest and faithful prayer to God, to give them grace to do so. It was because he (the Bishop) believed that this Society based its whole temperance work upon the foundation of the Christian religion, that he was so strenuous a supporter of it—and it was only by basing their work upon a religious foundation that they could avoid that vicious one-sidedness to which his friend had drawn attention. They could not make a perfect reformation of a man's character by simply inducing him to abstain from one vice. The cruel savage, the sensual, faithless Arab was not a good man, though he might be a teetotaler. He was one of those of whom the poet said:—

“They compound for sins they are inclined to By damning those they have no mind to.”

No, they must remember that if the principle of selfishness be the dominating influence in any man's character, so surely would the cutting off of its expression in one direction lead only to its intensifying in another. If they were to reform a man and to improve his character they must replace the love of self by the love of Christ. He (the Bishop) would say that it was well for working men, when they created clubs and places of amuse-

ment, to do it upon a basis of total abstinence. He would give it the heartiest co-operation in his power. —he would remember it in his prayers to God, that He might make its success even greater and more pronounced in the future than it had been in the past.

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