

CONSTITUTION
AND
MANUAL

—OF THE—
CHURCH

Temperance Society

OF THE
PROTESTANT EPISCOPAL
Hospital Mission.



PHILADELPHIA :
MORRIS, BOOK, JOB & SOCIETY PRINTER,
2460 Kensington Avenue.

THIS IS TO CERTIFY

THAT

*is a Member of SECTION of the CHURCH
TEMPERANCE SOCIETY of the Protestant Episco-
pal Hospital Mission.*

.....
Secretary.

.....188 .

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CONSTITUTION.

WHEREAS the drinking usages of Society and the excessive use of intoxicating drinks have to a large extent obscured the fact that Temperance is the Law of the Gospel, and imperatively demanded by the Baptismal Vow; and,

WHEREAS it is the duty of the Church, in her normal capacity, to promote the principle of temperance by all proper means in her power, it is hereby resolved to adopt the following Constitution:

ARTICLE I.

Name and Motto.

The Name of this Society shall be—
THE CHURCH TEMPERANCE SOCIETY OF THE

PROTESTANT EPISCOPAL HOSPITAL MISSION.

The Motto : "*Bear ye one another's burdens, and so fulfil the law of Christ.*"

ARTICLE II.

Affiliation.

This Society shall be affiliated with the organization known as *The Church Temperance Society of the Protestant Episcopal Church of the Diocese of Pennsylvania.*

ARTICLE III.

Objects.

The objects of the Society are :

1. The promotion of Temperance.
2. The removal of the causes that lead to Intemperance.
3. The reformation of the intemperate.

Recognizing temperance as the law of the Gospel, and total abstinence as a rule of conduct essential in some, and highly desirable in many other cases ; yet fully and freely according to every man the right to decide, in the exercise of his Christian liberty, whether or not he will adopt said rule, this Society lays down as the basis on which it rests, and from which its work shall be conducted, a union and co-opera-

tion, for the furtherance of temperance, between those who use moderately and those who entirely abstain from alcholic drinks as beverages.

ARTICLE IV.

Membership.

Any person above the age of sixteen may become a member of this Society by enrolling his or her name in one or other of the two sections, known respectively as *A* and *B*. The signatures of those entering Section *A*. are appended to the following declaration, namely :

DECLARATION A.

I recognize my duty to exert myself for the suppression of intemperance, and will do what I can, both by example and precept, to promote the objects of this Society. In furtherance of this, I hereby agree, with the help of God, to abstain wholly from all alcoholic drinks, except under medical order, or for a sacramental purpose. This engagement is to bind only so long as I retain my certificate of membership of the Society.

The signatures of those entering Section *B* are appended to the following declaration, namely :

DECLARATION B.

I recognize my duty to exert myself for the suppression of Intemperance, and will do what

I can. I engage, as a member of this Society, to be watchful of the influence of my example on those in special peril from the temptation to excess, and to discourage, in all ways that commend themselves to my judgment and my conscience, such drinking usages as are at variance with the interests of good morals. This engagement to bind only so long as I retain my certificate of membership of the Society.

These two declarations shall be entered, at different places, in a book kept for the purpose, and there shall be given to each person whose name is attached to one or other of them a certificate of membership, stating to which of the sections the holder belongs.

A member may, at any time, relinquish his connection with the Society, and free him (or herself) from any and all obligation thereto, by returning his or her certificate of membership to the secretary.

Should any member desire, at any time, to be transferred from the section with which they stand connected to the other, the secretary shall permit a new enrolment of such member, and change their certificate of membership accordingly.

ARTICLE V.

Meetings and Entrance Fees.

1. The entrance fee (for Card and Rules) will be fifteen cents; with a monthly subscription of five cents, payable on the regular meeting in every month.

2. Special TEA-MEETINGS may be held, which will be specially attractive.

3. All meetings of this Society shall be opened and closed with prayer, in accordance with the Ritual.

4. The annual meeting of the Society shall be held in the month of January of each year, when the report shall be read and the officers elected.

ARTICLE VI.

Officers.

The officers shall consist of a President, two Vice-Presidents, a Secretary, a Treasurer, and a Committee of Twelve, elected by the members, at the annual meeting.

ARTICLE VII.

Duties.

The duties of the Committee shall be to receive reports of work done, to take counsel and arrange for fresh work, in accordance with the Society's general ob-

ject ; to induce persons to join the Society ; to seek out the intemperate ; to watch over weak members ; and to secure speakers for the meetings of the Society.

The duties of the Secretary shall be such as usually appertain to the office, and also to prepare the names of candidates for admission ; to keep an accurate list of members subscribing to the different Declarations, with their addresses ; and to aid in the circulation of appropriate literature.

ARTICLE VIII.

Meetings.

Meetings shall be held monthly. The business shall be to admit members, to receive reports, to hear lectures or addresses, interspersed with singing. The meetings shall always be opened and closed with religious exercises.

The Committee of Twelve should meet in advance of the public meeting.

It will be found of great advantage to have Bible Classes connected with the Society, into which the members should be drafted as soon as possible after admission. A Temperance Choir should by all means be formed.

ARTICLE IX.

Alterations and Amendments.

This Constitution may be altered, at any formal meeting, by the vote of two-thirds of the members of the Society, or at the Annual Meeting, by a vote of two-thirds of the members present; *provided*, that no suggestion of any change manifestly in conflict with the Constitution of the Church Temperance Society of the Protestant Episcopal Church is to be entertained, or considered in order.

SHORT SERVICE

FOR THE OPENING OF PAROCHIAL TEMPERANCE
MEETINGS.

*After a Hymn has been sung, let all kneel down
and join in the*

GENERAL CONFESSION.

ALMIGHTY and most merciful Father, we have
erred and strayed from Thy ways like lost
sheep. We have followed too much the de-
vices and desires of our own hearts. We have

offended against Thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us. But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou those, O God, who confess their faults. Restore Thou those who are penitent; according to Thy promises declared unto mankind in Christ Jesus, our Lord. And grant, O most merciful Father, for His sake, that we may hereafter live a godly, righteous and sober life, to the glory of Thy holy Name. *Amen.*

Then shall the President say the following prayer:

O Lord, we beseech Thee, absolve thy people from their offences; that through Thy bountiful goodness we may all be delivered from the bonds of those sins which by our frailty we have committed: Grant this, O Heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

Then shall all say the Lord's Prayer :

Our Father, who art in heaven, hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the

kingdom, the power and the glory, for ever and ever. *Amen.*

President O Lord, let our prayer be set forth in Thy sight as the incense.

Answer. And the lifting up of our hands as an evening sacrifice.

P. Show us the light of Thy countenance.

A. And we shall be whole.

P. Prosper Thou the work of our hands upon us.

A. O prosper Thou our handiwork.

President. Let us pray:

Grant to us, Lord, we beseech Thee, the spirit to think and do always such things as be rightful; that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will, through Jesus Christ our Lord. *Amen.*

O merciful God, grant that all carnal affections may die in us, and that all things belonging to the spirit may live and grow in us. *Amen.*

Grant that we may have power and strength to have victory, and to triumph against the devil, the world, and the flesh, and to continue Christ's faithful soldiers and servants until our lives end. *Amen.*

O God, whose blessed son was manifested that He might destroy the works of the devil and make us the children of God, and heirs of everlasting life, look down in mercy upon all

those who are engaged in Thy name in this temperance work. Bless, especially the Society in this mission. Grant that Thy Holy Spirit may be with us to direct and prosper us, to be in us a spirit of wisdom and strength—a spirit of unity and brotherly love. Stir up all hearts to further the work according to their power. And so assist with Thy heavenly grace all our members that they may faithfully keep their resolutions, and in this and all other ways live as Thy children on earth, daily growing in grace, and every good work, until they come to Thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

O Heavenly Father, mercifully grant thy blessing to us who are assembled here to-night, and enable us by the Holy Spirit to think and say only such things as are pleasing to Thee, for Jesus Christ's sake. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Then a short lesson of Holy Scripture may be read, and the business of the meeting may be commenced.

The meeting shall be closed with a hymn, one or more of the Occasional Prayers, and the Blessing :

The Lord bless us, and keep us. The Lord lift up the light of His countenance upon us, and give us peace, now and evermore. *Amen.*

The fact must never be lost sight of that the meetings are to obtain additional members.

The Secretary must therefore always have Pledges and Roll Book ready; and, the Chairman having requested members and those desirous of joining to stay, he will read the Pledges; and each having stated to which section he (or she) will belong, will be arranged accordingly.

Order of Business.

Hymn and Prayer.

Short Lesson of Scripture.

Chairman's Opening Address, in which should be noted any matter of importance in the Mission Diocese or Nation bearing on the question of Temperance Reform.

Instrumental or Vocal Music.

Recitation.

Address (of twenty minutes). Speaker advertised.

Music and Recitation.

Benediction.

SERVICES FOR THE ADMISSION OF
NEW MEMBERS.

After the business of the meeting is concluded, let all leave except the Mem-

bers of the Association, and such as are to be admitted as members.

The candidates for membership standing up, the President shall ask them the following questions :

Q. Do you desire to become a Member of this Association ?

A. I do.

Q. To which Section do you wish to belong ?
(See page 3.)

According to the reply, continue—

Q. Do you intend, by the grace of God,
(I.) Recognizing your duty as a Christian to exert yourself, etc., (Declaration in Section B); or
(II.) As above—and in furtherance of this, etc., to abstain from the use of all intoxicating drinks as beverages (Declaration in Section A.).

A. I do.

Q. Will you pray for God's help, that you may continue faithful to your resolution.

A. I will.

Q. If at any time you shall desire to depart from your resolution, and to be free from its obligations, will you first hold communication with us, that, if we cannot persuade you to another mind,

we may grant your withdrawal from the Society?

A. I will.

Q. If, through the weakness of your nature, or any other cause, you shall transgress your resolution, will you communicate the fact as soon as possible to one of the officers, that we may give you our advice and counsel?

A. I Will.

Q. If, in either of the above cases, your withdrawal from the Society should become necessary, will you return your Card and Badge?

A. I will.

The candidates shall then sign their names on the Card of Membership, which shall be countersigned by the President or Vice-President. The President shall then give them their Badge and Ribbon, and a copy of the Manual, and shall say :—

Brethren, forasmuch as M or N have made, in the presence of this Society, the declarations required by our laws, I hereby admit them to be full members of our Society, entitled to its privileges, and subject to its obligations; and I give them this Manual in token of their fellowship with us, and in the hope and expectation that they will carefully study our rules, and, in the sight of all men, carry them out in their lives.

Then may be read a short lesson (Rom. xiv. 13-23, or 1 Cor. ix. 19-27).

After which shall be said or sung :

PSALM CXXI.

I WILL lift up mine eyes unto the hills : from whence cometh my help.

2. My help cometh even from the Lord: Who hath made heaven and earth.

3. He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

4. Behold, He that keepeth Israel: shall neither slumber nor sleep.

5. The Lord Himself is thy keeper: the Lord is thy defence upon thy right hand;

6. So that the sun shall not burn thee by day: neither the moon by night.

7. The Lord shall preserve thee from all evil: yea, it is even He that shall keep thy soul.

8. The Lord shall preserve thy going out, and thy coming in: from this time forth for evermore:

Let us Pray.

Our Father, etc.

Almighty God, who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord.
Amen.

[Any of the Collects or prayers which follow may here be used, if thought desirable.]

Then shall the President conclude with the Blessing :

God, the Father, God the Son, and God the Holy Ghost, give you grace to remain faithful to your resolutions, and preserve you altogether in the bonds of Christian love, henceforth and forevermore, through Jesus Christ our Lord. *Amen.*

A PRAYER TO BE USED BY ONE WHO
HAS FALLEN INTO THE SIN OF
INTEMPERANCE.

O MOST Blessed Lord God, I come before Thee confessing and bewailing the grievous sin of intemperance in which I have allowed myself to become fast-bound. O Lord, my sin is ever before me. Against Thee—Thee only, have I sinned and done this evil in thy sight. Have mercy upon me after Thy great goodness. Give me true repentance, and with it forgiveness of the hateful past. Make me a new creature by Thy Holy Spirit. Help me (this day) to avoid all occasions and places of temptation; and when the evil spirit, by whom I have been led captive, shall return to tempt me, oh, enable me to resist him in the Name and through the indwelling power of Him who came to deliver us—Jesus Christ, Thy only Son, our Lord and Saviour. *Amen.*

A PRAYER FOR MEMBERS OF SECTIONS

A. AND B.

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the Sons of God, and heirs of eternal life, grant that having this hope I may purify myself even as He is pure. As thou hast been pleased to take my body to be the temple of the Holy Ghost, give me grace, O Lord, to keep it in subjection; to avoid all excess, whether in eating or drinking; and to act, this day and ever, on the rule of the Gospel—"whether I eat or drink, or whatsoever I do, to do all to the glory of God." And grant that, having in view the abounding intemperance of this land, I may so use the opportunities given to me that both by my example and active efforts I may take stumbling blocks out of the path of my weaker brethren, and do all in my power to set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

A PRAYER FOR FAITHFULNESS.

O LORD, who, when Thine hour was come, didst go without fear amongst those that sought Thy Life; give us, we pray Thee, when Thou dost call, such boldness to confess Thee before men, and readiness to bear Thy cross, that hereafter Thou mayest confess us before Thy Father which is in Heaven, and give us to inherit an eternal crown, for thine own merit's sake, Lord and Saviour. *Amen.*

INTERCESSIONS.

PRIVATE.ON BEHALF OF THOSE LED CAPTIVE
BY THE DEVIL THROUGH INTEM-
PERANCE.

O Lord, our God, who hast commanded us, in Thy Holy Word, to pray for one another that we may be healed; hear the prayers which we now offer for all who are led captive by the devil through the sin of intemperance (*especially for*——). Enable them, O Lord, to put away the fruitful cause of mischief by which they have been ensnared; that, receiving the seed of Thy Word in a prepared and good soil, they may be brought to true repentance, and may be saved. And to those who, in dependence upon thy promised aid, are resisting the devil, and making an effort for freedom, give, O Lord, all necessary help. Strengthen the weak-hearted, raise up them that fall, and finally beat down Satan under our feet. All this we ask in the name and for the sake of Jesus Christ our Lord. *Amen.*

ON BEHALF OF ONE WHO IS STRIVING
AGAINST SIN.

ALMIGHTY and everlasting God, have compassion upon Thy servant, that he, being delivered from the bonds of Satan, may cleave to Thee with all his heart, and evermore serve

Thee alone with all his strength, and one day be counted worthy to attain to the sight of Thy glory; through Jesus Christ our Lord. *Amen.*

FOR ANY WITH WHOM WE HAVE JOINED
IN SIN.

O MOST merciful God, have mercy upon me, and all those with whom I have at any time joined in sin, or who have sinned through my example (*especially*—). Let not my brother be destroyed through my fault, but grant to us true repentance, and mercy in the Day of Judgment; through Jesus Christ our Lord. *Amen.*

PUBLIC.

GENERAL—FOR THE PARENT SOCIETY.

O GOD, whose Blessed Son was manifested that He might destroy the works of the devil, and make us the children of God and heirs of everlasting life, look down in mercy upon all those who are engaged in Thy name in combating the deadly sin of intemperance. We confess, O Lord, that in the time past of our lives we have sinned against Heaven and before Thee, in the indifference we have shown to the progress of this terrible evil among us. It is because Thy mercies fail not, but are new every morning, that we have not long since been consumed. But, O Lord, we repent of these our misdoings; we pray Thee to give true repentance to ourselves, and all the

people whom Thou hast called by Thy name. And now that we are associating, in Thy name, to meet the evil with special remedies, grant that Thy Holy Spirit may be with us, to direct and prosper us at every stage of our movement. Be to us, O Lord, in this, and all our societies, a Spirit of wisdom in our councils; a Spirit of unity and brotherly love in our several associations; a Spirit of ghostly strength in the enterprises to which we may address ourselves, so that, casting away all self-confidence and depending upon Thy most mighty protection, we may triumph over all the opposing work of the enemy. Grant this, O Heavenly Father, for Jesus Christ's sake, our only Lord and Saviour. *Amen.*

FOR THE PAROCHIAL (OR DISTRICT)
SOCIETY.

O GOD, without whom nothing is strong, nothing is holy, pour down upon the members of this Society, and all other kindred ones, such gifts and graces of the Holy Spirit that we may be enabled to persevere in the work we have taken in hand. Give us the grace of patience under trial, of perseverance under every seeming want of success, of meekness under reproach, of endurance under temptations, whether of the flesh or spirit, and, above all, of singleness of aim and motive, that in all we do we may seek Thy glory and the good of our fellow-men. Shed abroad in our

hearts the love for our perishing brethren, that we may be willing to use our Christian liberty, not for an occasion of the flesh, but by love to serve them, and if possible save their souls. And because the hearts of men are in Thy control, to turn them as it seemeth best unto Thy Godly wisdom, take away from among us, O Lord, all blindness and prejudice, and whatever else may hinder the advance of the cause we have at heart, so that the number of faithful hands and earnest hearts being continually increased, we may be at length permitted to attain to the end at which we aim—a temperance reformation in our beloved land; through Jesus Christ our Lord. *Amen.*

FOR OUR CHILDREN.

O LORD JESUS CHRIST, who, as a boy upon earth, wast subject to thine earthly superiors, have mercy upon all our children, and prepare them for the work to which Thou dost purpose to call them in the world. Let not the waste of present opportunities, nor any sins of youth, destroy the hopes of their future years. Make them humble and loving, teachable and diligent. Deliver them from all irreverence and hardness of heart; from anger and intemperance; from impurity of mind or body; from falsehood and profanity; from dishonesty and sloth, from covetousness and discontent. Give them grace to fight manfully under Thy banner against their besetting sins,

and to dedicate their lives to Thee; and because they will be met at their entrance into life by special temptations to the intemperance so rife among us, give them grace, O Lord, to avoid all the occasions of the sin in themselves, and to take their part with those who are endeavoring to combat it among their countrymen; for Jesus Christ's sake. *Amen.*

HINTS FOR WORKERS.

It is taken for granted that the following steps are taken with the sanction and under the direction of the parochial clergyman :

1. Ascertain as far as you can the names, both male and female, of those who are known to be intemperate.

2. Realize the condition of such persons in the sight of God. They are those who have fallen into the "snare of the devil," through this special temptation, and are "led captive by him at his will;"—those whom the world usually regards as "beyond hope,"—"lost;" whom Jesus Christ, therefore, came to "seek and save," and whom, if you, as His follower, are to save, it must be "in His Name."

3. Therefore lay each case before God,

in prayer; then take your measures for direct personal effort with them.

4. The recruiting ground for your rescue work will be either—(1) *The Temperance Society*.—Should there be one in the parish, with occasional or regular meetings, get those in whom you are interested to attend the meetings. Endeavour to secure them as members, and as the “cutting of” the drink, which has become the occasion of the sin, is indispensable in the case of the intemperate, it must be as “abstaining members.” The power of association will be one of their chief sources of strength till they have come to lean on the higher strength of their Lord; therefore there should be regular opportunities for the meeting of the total abstainers. In whatever way their names are given in, there should be stated meetings for formally admitting them as members. (See page 6.)

(II) *The Bible Class*.—This may either precede the formation of the Temperance Society,—the latter growing out of it; or may be formed as a necessary sequel to it. In either case, it is in this that the true “rescue” work will be carried on. Here

the "pearls of the Gospel" may be diligently "cast." No longer before "swine," but before those from whom, for the time, the "evil spirit" of drink has "gone out." Here the bond-slave of Satan is to be made acquainted with the emancipating power of "the spirit of life in Jesus Christ." He will be thus prepared to take his place in Church, and at Holy Communion, the Bible Class becoming the stepping-stone to the Communicant's Class, which will probably be in the hands of the clergyman. It is only when established as a regular communicant that the temporary reformation of the man or woman may be expected to be permanent.

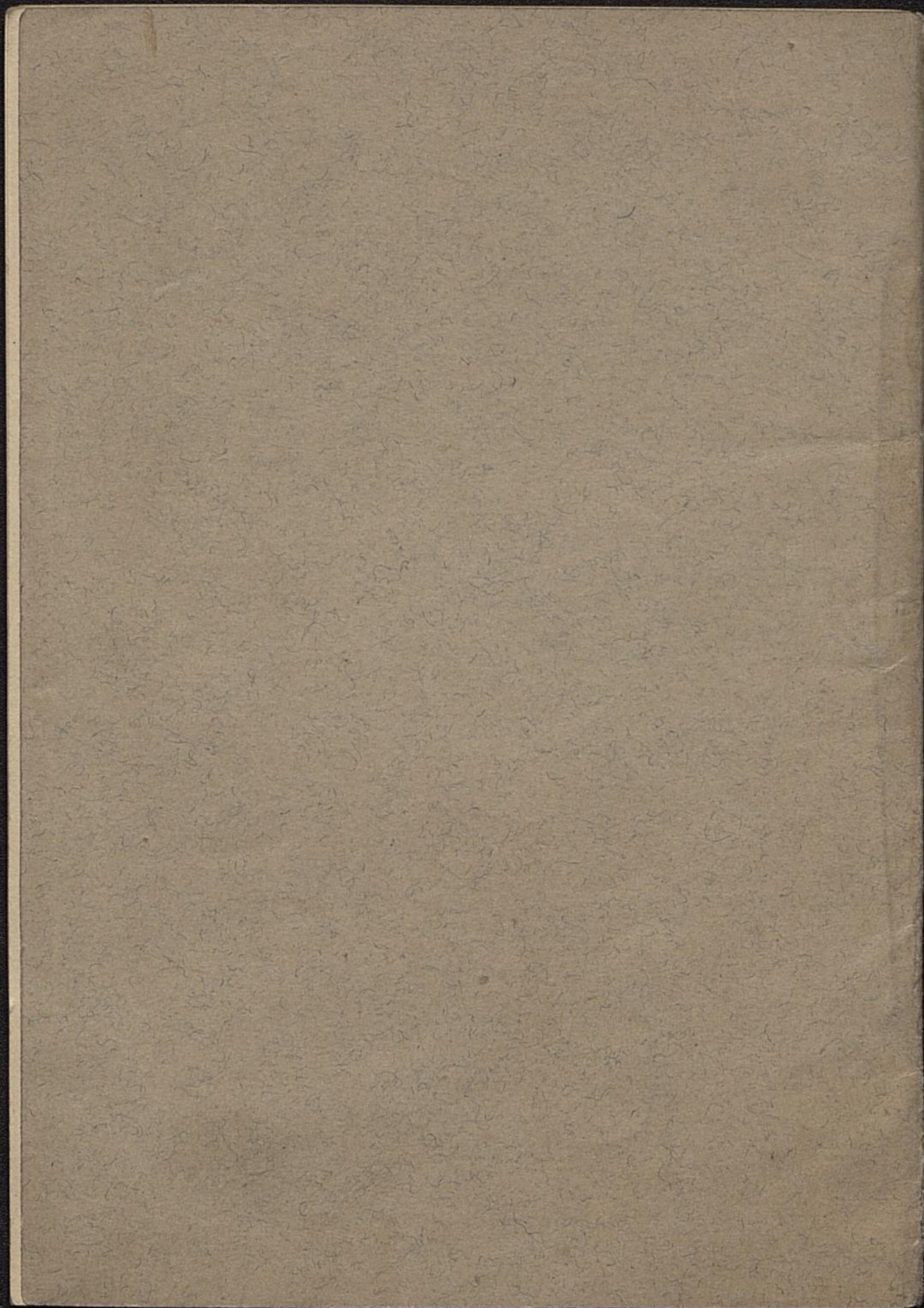
5. Loose no time in preparing a place of meeting for your members, other than the public-house, such as the Working Men's Association Rooms, or "British Workman Public Houses" in towns, the reading-room (in many instances the school-room fitted up for this purpose) and the coffee-house in villages.

6. Endeavour to enlist the members of the working-classes, both male and female, as fellow-workers in the cause. They are

the best of missionaries to their own class, and none are so earnest as those who, by the power of the Gospel, have been rescued themselves. It has been the custom in some places for the workers to go out, two and two, to visit their fellow members, leave tracts, etc., on Sunday afternoon.

7. Do not be discouraged by falls among the members, even though they should be repeated. Restore them "in the spirit of meekness," till the evil spirit has been finally banished. Remember there are some kinds that "go not out but by prayer and fasting."

8. As in this sin, in common with all, prevention is better than cure, do all in your power to assist in the formation and maintenance of juvenile associations, or Bands of Hope, and all the other subsidiary agencies for striking at the root of the causes of intemperance. District visitors and Sunday-school teachers will find a large field of usefulness opening to them if they will help, by means of juvenile associations, in training up the children of the next generation as abstainers from intoxicating drinks, and, therefore, as natural foes to the public-house and its practices.



The Manual
OF THE
CHURCH TEMPERANCE SOCIETY
Of the Protestant Episcopal Church



NEW YORK
47 LAFAYETTE PLACE
1882

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P R E F A C E .

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THE formation of the Church Temperance Society was unanimously agreed upon at a public meeting composed of both Clergy and Laity, held in New York City, March 14th, 1881. A committee of Clergymen and Laymen were appointed *pro tem* to organize the Society, and take necessary steps for its inauguration.

After much careful consideration, and after taking the advice of prominent Churchmen in various parts of the country, the Committee adopted the Constitution contained in this manual.

The Committee on publication was empowered to draw up and publish forms of Constitutions for Diocesan, Convocational, and Parochial Societies. These forms are appended to the Constitution of the General Society, and can be used with such modifications as may be found expedient.

Declarations, or forms of Pledges, have also been drawn up. These may likewise be used at the discretion of the Societies adopting them.

This little manual is now sent forth to give information respecting the objects and methods of the Church Temperance Society, whose officers will be glad to give additional details at any time, and to afford such help and encouragement in the formation of auxiliary Societies as may be in their power.

No doubt is entertained that many more of the Bishops, if not all, will become Vice-Presidents of the Society, when sufficient time has elapsed to allow them to examine our Constitution and plan of organization.

R. H. McKIM,	{	Committee
B. F. DECOSTA,		on
E. P. DUTTON.		Publication.

NEW YORK, May, 1881.

PREFACE TO SECOND EDITION.

—o—

IN order adequately to carry out the work of the Society, it was felt necessary, as a preliminary step, to appoint an Organizing Secretary fully conversant with its basis and objects and able to represent its claims for support to the Members of the Church. An offer was therefore made to Mr. Graham, through whose instrumentality a keen interest had been awakened in this country, and who occupied a prominent position as one of the General Secretaries of the Church of England Temperance Society, to undertake the duties of Special Organizing Secretary.

This position Mr. Graham has accepted, and is now prepared to attend Diocesan or other Conferences and to give practical help in the formation and management of parochial branches.

In consequence of the large number of applications for information on certain points of practical detail, it was considered desirable largely to extend the scope of the Manual and to add hints on such subjects as were thus shown to be most important and pressing.

These are meant simply as hints for guidance, and the Committee would be glad to receive information on any plans adopted in Dioceses or Parishes which are successful in their working.

B. F. DECOSTA, { *Committee*
E. P. DUTTON, { *on Publication.*

R. GRAHAM,
Special Organizing Secretary.

NEW YORK,
November 8th, 1881.

OFFICERS.

President:

The Right Rev. BENJAMIN BOSWORTH SMITH, D.D., LL.D.,
Bishop of Kentucky, and President of the House of Bishops.

Vice-Presidents:

The Right Rev. ALFRED LEE, D.D.,
Bishop of Delaware.

The Right Rev. THOMAS MARCH CLARK, D.D., LL.D.,
Bishop of Rhode Island.

The Right Rev. GREGORY THURSTON BEDELL, D.D.,
Bishop of Ohio.

The Right Rev. HENRY CHAMPLIN LAY, D.D., LL.D.,
Bishop of Easton.

The Right Rev. THOMAS HUBBARD VAIL, D.D., LL.D.,
Bishop of Kansas.

The Right Rev. CHARLES FRANKLIN ROBERTSON, D.D.,
Bishop of Missouri.

The Right Rev. ABRAM NEWKIRK LITTLEJOHN, D.D., LL.D.,
Bishop of Long Island.

The Right Rev. WILLIAM CROSWELL DOANE, D.D., LL.D.,
Bishop of Albany.

The Right Rev. WILLIAM PINKNEY, D.D., LL.D.,
Bishop of Maryland.

The Right Rev. WILLIAM HOBART HARE, S.T.D.,
Bishop of Niobrara.

The Right Rev. BENJAMIN HENRY PADDOCK, D.D.,
Bishop of Massachusetts.

The Right Rev. ALEXANDER CHS. GARRETT, D.D., LL.D.,
Bishop of Northern Texas.

The Right Rev. WILLIAM STEVENS PERRY, D.D., LL.D.,
Bishop of Iowa.

The Right Rev. ROBERT HARPER CLARKSON, D.D., LL.D., •
Bishop of Nebraska.

- The Right Rev. JOHN ADAMS PADDOCK, D.D.,
Bishop of Washington Mission.
- The Right Rev. JOSEPH CRUIKSHANK TALBOT, D.D., LL.D.,
Bishop of Indiana.
- The Right Rev. WILLIAM BACON STEVENS, D.D., LL.D.,
Bishop of Pennsylvania.
- The Right Rev. FREDERIC DAN HUNTINGTON, S.T.D.,
Bishop of Central New York.
- The Right Rev. GEORGE WILLIAM PETERKIN, D.D.,
Bishop of West Virginia.
- The Right Rev. WILLIAM WOODRUFF NILES, D.D.,
Bishop of New Hampshire.
- The Right Rev. MARK ANTONY DE WOLFE HOWE, D.D., LL.D.,
Bishop of Central Pennsylvania.
- The Right Rev. GEORGE DE NORMANDIE GILLESPIE, D.D.,
Bishop of Western Michigan.
- The Right Rev. ALEXANDER BURGESS, S.T.D.,
Bishop of Quincy.
- The Right Rev. WILLIAM MERCER GREEN, D.D., LL.D.,
Bishop of Mississippi.
- The Right Rev. THOMAS AUGUSTUS JAGGAR, D.D.,
Bishop of Southern Ohio.
- The Right Rev. CHARLES TODD QUINTARD, S.T.D., LL.D.,
Bishop of Tennessee.
- The Right Rev. HENRY BENJAMIN WHIPPLE, D.D.,
Bishop of Minnesota.
- The Right Rev. DANIEL SYLVESTER TUTTLE, S.T.D.,
Bishop of Utah.
- The Right Rev. JOHN H. DUCACHET WINGFIELD, D.D.,
Bishop of Northern California.
- The Right Rev. THEODORE BENEDICT LYMAN, D.D.,
Bishop of North Carolina.
- The Right Rev. JOHN WILLIAMS, D.D., LL.D.,
Bishop of Connecticut.
- The Right Rev. GEORGE KELLY DUNLOP, S.T.D.,
Bishop of Arizona.

EXECUTIVE COMMITTEE.

DIX, MORGAN, D.D.,	New York City.
DAVENPORT, J. R., D.D.,	" " "
DE COSTA, B. F., D.D.,	" " "
GEER, GEORGE JARVIS, D.D.,	" " "
HUNTINGTON, W. R., S.T.D.,	Worcester, Mass.
LANGFORD, W. S.,	Elizabeth, N. J.
MCKIM, RANDOLPH H., D.D.,	New York.
MATLACK, R. C., D.D.,	Philadelphia.
NEWTON, R. HEBER, D.D.	New York City.
POTTER, HENRY C., D.D.,	" " "
RYLANCE, J. H., D.D.,	" " "
SMITH, JOHN COTTON, D.D.,	" " "
SCHENCK, NOAH HUNT, D.D.,	Brooklyn.
WATKINS, W. F., DD.,	New York City.
WILLIAMS, W. W., D.D.,	Baltimore.
WILDES, GEORGE D., D.D.,	Riverdale, New York City.

ASHURST, JOHN, M.D.,	Philadelphia.
ALFORD, C. F.,	New York City.
BICKNELL, J. I.,	Riverdale, " " "
CUTTING, R. FULTON,	" " "
CADWALLADER, CHARLES, M.D.,	Philadelphia.
DUTTON, E. P.,	New York City.
GIBBS, Major THEODORE K.,	" " "
MORRIS, HENRY L.,	" " "
MONTGOMERY, THOMAS H.,	Philadelphia.
SMITH, ANDREW H., M.D.,	New York City.
SHATTUCK, GEORGE C., M.D.,	Boston.
WILLIAMS, P. C., M.D.,	Baltimore.

Chairman of Executive.

The Rev. H. C. POTTER, D.D.

Vice-Chairman of Executive.

The Rev. J. R. DAVENPORT, S.T.D.

Secretary,
The Rev. B. F. DE COSTA, D.D.

Assistant Secretary,
The Rev. L. M. DORMAN.

Treasurer,
Mr. R. FULTON CUTTING, 37 Wall Street, New York.

Special Organizing Secretary,
Mr. R. GRAHAM, 47 Lafayette Place, New York.

COMMITTEE ON WAYS AND MEANS.

ANDREW H. SMITH, M.D., Chairman,
E. P. DUTTON,
R. FULTON CUTTING,
Major THEODORE K. GIBBS.

COMMITTEE ON PUBLICATION.

The Rev. B. F. DE COSTA, D.D., Chairman,
E. P. DUTTON.

COMMITTEE ON ORGANIZATION.

The Rev. R. H. MCKIM, D.D., Chairman,
The Rev. HENRY C. POTTER, D.D.,
The Rev. J. R. DAVENPORT, D.D.,
The Rev. G. J. Geer, D.D.,
The Rev. B. F. DE COSTA, D.D.,
ANDREW H. SMITH, M.D.,
Mr. R. FULTON CUTTING,
Mr. E. P. DUTTON,
Mr. H. L. MORRIS.

CONSTITUTION.

WHEREAS the drinking usages of Society and the excessive use of intoxicating drinks have to a large extent obscured the fact that Temperance is the Law of the Gospel, and imperatively demanded by the Baptismal Vow: and,

WHEREAS it is the duty of the Church, in her normal capacity, to promote the principle of Temperance by all proper means in her power, it is hereby resolved to adopt the following Constitution:

NAME.

This Society shall be called "THE CHURCH TEMPERANCE SOCIETY."

OBJECTS.

Its objects are:

- I. The Promotion of Temperance.
- II. The Removal of the causes which lead to Intemperance.
- III. The Reformation of the Intemperate.

BASIS.

Recognizing TEMPERANCE as the Law of the Gospel, and TOTAL ABSTINENCE as a rule of expediency in certain cases, and fully and freely according to every man the right to decide in the exercise of his Christian liberty, whether or not he will adopt said rule, this Society lays down as the BASIS on which it rests and from which its work shall be conducted, a *Union and Co-operation on equal terms* for the promotion of Temperance between those who use moderately, and those who entirely abstain from intoxicating drinks as beverages.

MEANS.

Supreme above all others, we recognize the Grace of God in and through our Lord Jesus Christ, as the means by which the reform of the intemperate is to be sought. Subject to, and in dependence on this, we would prosecute our undertaking; and we distinctly place all methods of work and all expedients of Reform in a position of subordination to the authority of Christ and His Church.

We therefore recommend to the members of this Society daily prayer for the Divine Blessing upon our labors.

As secondary means, we adopt:

I. Total abstinence from all intoxicating beverages.

To be urged on the Intemperate:

(a.) *As a measure of physical necessity*, science and experience uniting in the testimony that the drink-craving is kept alive by any indulgence, however small, in that which has been the cause of it.

(b.) *As the first step to true repentance*.

(c.) *As an instrument of reformation*, reliance being placed solely upon the power and grace of Almighty God sought in the use of all the appointed means of grace.

To be recommended to the Temperate:

(a.) Whenever placed in special peril.

(b.) Whenever prudence or medical advice shall require it as a measure of preservation; and also,

(c.) Whenever any, by thus abridging his liberty, may be able to help his weaker brother, or to remove a stumbling block out of his way.

(d.) To the young as a safeguard against temptation.

II. Systematic Teaching on the physical, social and moral evils of Intemperance, by means of Sermons, Lectures, and the Press.

(II)

III. The Formation of Diocesan and Parochial Societies on the general plan of this Society and in affiliation with it.

IV. Counter attractions. The Promotion of Coffee Houses, Workingmen's Benefit Societies and Associations, Reading-Rooms, with Social Gathering for amusement as well as instruction.

OFFICERS.

The presiding Bishop of the Protestant Episcopal Church in the United States shall be *ex-officio* President of the Society. If he is not able to serve, the office shall be filled by the next in order of seniority who may be willing to serve.

The Vice-Presidents shall be those of the Bishops who are willing in this way to express sympathy with the objects of the Society, and those laymen who shall be elected at the Annual Meeting of the Society.

There shall also be a Secretary and a Treasurer, to be elected by the Executive Committee.

The Executive Committee or a sub-committee, thereof may appoint, annually, one or more Secretaries to represent the Society in Dioceses or Convocational Districts and episcopal jurisdictions where no Diocesan Society may be formed. These officers shall be known as Local Secretaries. They shall be empowered to hold public meetings within the district committed to their charge, and shall interest themselves to procure the delivery of Sermons and Lectures in aid of the Society's work, and shall act in harmony with the Executive Committee, reporting thereto at least semi-annually. The Bishop of the Diocese shall have the right to nominate such officers, whose authority shall cease whenever Convocational or Diocesan Societies may be formed.

COUNCIL.

The management of the Society shall be directed by a COUNCIL, consisting of the President and Vice-Presidents, the Executive Committee, and one Clerical and one Lay representative from each Diocesan Branch.

The Council shall meet annually before the Annual Meeting of the Society, and also at such other times as may be found necessary.

EXECUTIVE COMMITTEE.

This Committee shall be elected by the Society at its Annual Meeting, and shall consist of clergymen and laymen in equal numbers. It shall meet monthly. It shall present to the Council, annually a Report of the work of the Society; together with a Balance sheet of the Receipts and Expenditures.

MEMBERSHIP.

A declaration of sympathy with the objects of the Society and the payment of two dollars per annum shall entitle any person to membership. And the same declaration and the payment of one hundred dollars shall entitle to life membership. Persons contributing not less than five hundred dollars shall be patrons of the Society.

FORMS OF ORGANIZATION FOR DIOCESAN SOCIETIES.

[N.B.—The Executive Committee, in putting forth the following outlines of organization, wish it understood that they are only intended to furnish suggestions to those desirous of forming Societies in affiliation with the Parent Society. It is their desire that the fullest liberty of organization shall be left to the several Branches, provided the general principles of “THE CHURCH TEMPERANCE SOCIETY,” as expressed in the foregoing Constitution, be maintained.]

THE DIOCESAN SOCIETY.

RULES AND REGULATIONS OF THE.....
.....DIOCESAN BRANCH.

1. The Society shall be called THE DIOCESAN BRANCH OF THE CHURCH TEMPERANCE SOCIETY.

2. OBJECTS:

I. GENERAL.

[The same as those of the Parent Society; see page 9.]

II. PARTICULAR:

(1.) THE FORMATION OF A TEMPERANCE SOCIETY in every Parish in the Diocese where the Rector is favorable, and also in Convocational Districts; each Parish Society, or Convocational Society, to have the power of framing its own Rules—provided the general principles of the Parent Society be maintained.

(2.) THE PROCURING OF SERMONS, to be preached (if it is possible, simultaneously, on one Sunday in the year), on the Sin of Intemperance and the duty of the Church to meet it with special effort.

(3.) THE HOLDING OF MEETINGS in large towns and in Convocational Districts, when Addresses or Lectures may be given, on the Social, Physical, and Economical bearings of Intemperance.

(4.) THE ASCERTAINING OF NAMES of persons, clerical or lay, within the Diocese, who may be willing to give their services for the preaching of Sermons, or the delivery of Lectures or Addresses at Meetings.

(5.) THE ESTABLISHMENT OF COFFEE-HOUSES, Workingmen's Societies, Reading-rooms, and other counter-attractions to the bar-room and the liquor saloon.

6. The Right Reverend, the Bishop of.....
....., shall be President of the Society.

7. The Vice-Presidents shall consist of Clergymen and Laymen in equal numbers, to be elected annually by the Society.

8. There shall be an Executive Committee, elected annually by the Society.

9. There shall be a DIOCESAN COUNCIL, composed of the President, the Vice-Presidents, the members of the Executive Committee, and one clerical and one lay representative from each Convocational Branch or other Association of Parochial Societies, duly affiliated. The Council shall meet annually or bi-ennially, as may be thought best, to transact the business of the Society and to receive the report of the Executive Committee. There shall also be an Annual Public Meeting, at which the Bishop shall be requested to preside, at the season of the Annual Convention of the Diocese, to be preceded by the Meeting of the Council above mentioned.

10. Members of the Diocesan Societies are those who declare their willingness to promote its objects and also subscribe not less than one dollar per annum to its funds.

11. In order to ensure unanimity and cohesion throughout

the Church, and to strengthen the hands of the central executive, it is of importance that any Diocese undertaking its own work and the financial responsibility attached thereto, should pay an affiliation fee proportionate to its means.

PRACTICAL WORKING.

It is desirable that an early opportunity be given for consultation between the Central Executive and Diocesan Branches, and we therefore quote the letter issued by the Bishop of Pennsylvania, to forward that object.

DIocese OF PENNSYLVANIA,
EPISCOPAL ROOMS, NO. 1102 WALNUT ST.,
Philadelphia, October 24, 1881.

REV. AND DEAR SIR:—You are specially invited to meet MR. ROBERT GRAHAM, late of England, and the Executive Committee of the Pennsylvania Branch of the Church Temperance Society at these rooms on Monday, October 31st, at 7.30 P. M.

You are also requested to invite from your parish one layman whom you think will take an active interest in this subject.

Earnestly entreating you to make an effort to be present so that we may properly inaugurate the Temperance Movement in connection with our Diocesan Branch,

I remain,

Yours truly,

W. BACON STEVENS.

DIOCESAN ANNUAL MEETING.

As a means of arousing public opinion, and carrying on the rescue work of the society, it is desirable to hold an annual mission extending over eight days in each Diocese.

That a circular be sent to each Clergyman, asking:

1. Whether he will obtain the sanction of any large firms in his parish to allow an address to be given to their workmen at

intervals for meals; such address to deal only with the economic and personal aspect, and avoiding its political and religious phases.

2. Whether he will preach a Temperance Sermon in his Church on the Sunday following these addresses—with an offertory or grant towards expenses.

3. Whether he will circulate in his Church or congregation announcement of the public meeting to be held on the day following the Sermon.

The effect of such a series of meetings is cumulative, ensures publicity, causes the formation of Parochial Branches, reaches the masses; and if eminent preachers and speakers are obtained, form a powerful lever for influencing public opinion.

THE PAROCHIAL SOCIETY.

RULES.—

This Society shall be called the _____ Branch of "THE CHURCH TEMPERANCE SOCIETY," and shall be affiliated with the Parent or Diocesan Society.

Its OBJECTS shall be—

[Here introduce objects mentioned on p. 9 of this Manual.]

The BASIS of organization and the MEANS to be employed shall be similar to those of the GENERAL SOCIETY.

MEMBERS shall be any persons of the age of 15 and upwards, who are duly admitted upon subscribing one or other of the following declarations:—

[Here print Pledges A, B, C, D, E, F and G, or any of them the Society may choose to adopt.]

OFFICERS.—The officers shall consist of a President (the Rector of the Parish), a Vice-President, a Secretary, a Treasurer, and a committee of 12, elected by the members at the Annual Meeting. Females are eligible to appointment on the Committee of Twelve.

DUTIES.—The duties of the *Committee* shall be to receive reports of work done; to take counsel and arrange for fresh work in accordance with the Society's general objects; to induce persons to join the Society; to seek out the intemperate; to watch over weak members; and to secure speakers for the Meetings of the Society.

The duties of the Secretary shall be such as usually appertain to the office, and also to prepare the names of members for admission; to keep an accurate list of members subscribing to

the different Declarations, with their addresses; and to aid in the circulation of appropriate literature.

MEETINGS shall be held monthly. The Business shall be to admit Members, to receive Reports, to hear Lectures or Addresses, interspersed with singing. The meetings shall always be opened and closed with religious exercises.

The Committee of Twelve should meet in advance of the Public Meeting.

It will be found of great advantage to have Bible Classes connected with the Society, into which the members should be drafted as soon as possible after admission. A Temperance Choir should by all means be formed.

QUARTERLY and ANNUAL MEETINGS with Recitations, Addresses and Music are very desirable.

CESSATION OF MEMBERSHIP.—Members may withdraw at any time by giving notice to the Secretary and returning their cards of membership.

JUVENILE BRANCHES OR BANDS OF HOPE may be formed from the Sunday Schools, *the consent of the parents being first obtained*. These should be on the Total Abstinence principle only, as there can be no question about the wisdom of encouraging total abstinence among children. By means of Recitations and Singing by the children, fortnightly or monthly, the meetings may be made pleasant and attractive.

PAROCHIAL SOCIETY—FORMATION OF. BEFORE THE MEETING.

As it is important to enlist the active sympathy and co-operation of the congregation, on the Sunday previous to the meeting, it is desirable that the extent of the evil and the duty of active exertion for its abatement be enforced. The leaflets of the society being distributed and the means being taken to secure the help of such as have leisure and capability.

AT THE MEETING COMMENCE WITH A
SHORT SERVICE

FOR THE OPENING OF PAROCHIAL TEMPERANCE
MEETINGS.

After a Hymn has been sung, let all kneel down and join in the

GENERAL CONFESSION.

ALMIGHTY and most merciful Father; We have erred, and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou them, O God, which confess their faults. Restore Thou them that are penitent; According to Thy promises declared unto mankind in Christ Jesus, our Lord. And grant, O most merciful Father, for His sake, That we may hereafter live a godly, righteous, and sober life, To the glory of Thy holy Name. Amen.

Then shall the President say the following prayer:—

O Lord, we beseech Thee, absolve Thy people from their offences; That through Thy bountiful goodness we may all be delivered from the bonds of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

Then shall all say the Lord's Prayer:—

Our Father, who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven.

Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. For Thine is the kingdom, The power, and the glory, Forever and ever. Amen.

President. O Lord, let our prayer be set forth in Thy sight as the incense.

Answer. And the lifting up of our hands as an evening sacrifice.

P. Shew us the light of Thy countenance.

A. And we shall be whole.

P. Prosper Thou the work of our hands upon us.

A. O prosper Thou our handiwork.

President. Let us pray:

Grant to us, Lord, we beseech Thee, the spirit to think and do always such things as be rightful; that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will, through Jesus Christ our Lord. Amen.

O merciful God, grant that all carnal affections may die in us, and that all things belonging to the Spirit may live and grow in us. Amen.

Grant that we may have power and strength to have victory, and to triumph against the devil, the world, and the flesh, and to continue Christ's faithful soldiers and servants until our lives end. Amen.

O God, whose blessed Son was manifested that He might destroy the works of the devil and make us the children of God, and heirs of everlasting life, look down in mercy upon all those who are engaged in Thy name in this Temperance work. Bless, especially, the Society in this Parish. Grant that Thy Holy Spirit may be with us to direct and prosper us, to be in us a Spirit of wisdom and strength, a Spirit of unity and brotherly love. Stir up all hearts to further the work according to their power. And so assist with Thy heavenly grace all our members that they may faithfully keep their resolutions, and in this and all other ways live as Thy children on earth, daily growing in grace, and every good work, until they come to Thy everlasting kingdom, through Christ our Lord. *Amen.*

O heavenly Father, mercifully grant Thy blessing to us who are assembled here to-night, and enable us by the Holy Spirit to think and say only such things as are pleasing to Thee, for Jesus Christ's sake. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Then a short Lesson of Holy Scripture may be read, and the business of the meeting commence.

The meeting shall be closed with a hymn, one or more of the Occasional Prayers, and the Blessing:—

The Lord bless us, and keep us: The Lord lift up the light of His countenance upon us, and give us peace, now and evermore. *Amen.*

N.B:—It is not intended to preclude the use of extempore prayer; this must be left to the discretion of the presiding Clergyman.

ARRANGEMENTS.

Hymn and Prayer.

Short Lesson of Scripture.

*Chairman's opening address, in which should be noted any
matter of importance in the Parish, Diocese, or
Nation bearing on the question of
Temperance Reform.*

Instrumental or Vocal Music.

Recitation.

Address—20 minutes. Speaker Advertised.

Music and Recitation.

Benediction.

The fact must never be lost sight of that the meetings are to obtain additional members.

The Secretary must therefore always have pledges and roll book ready, and the Chairman having requested members and those desirous of joining, to stay, he will read the pledges; and each having stated to which section he will belong, will be arranged accordingly.

SERVICES FOR THE ADMISSION OF NEW MEMBERS.

After the business of the meeting is concluded, let all leave except the Members of the Association and such as are to be admitted Members.

The Candidates for Membership standing up, the President shall ask them the following questions:—

Q. Do you desire to become a Member of this Association?

A. I do.

Q. To which Section do you wish to belong?

(See page 26.)

According to the reply continue—

Q. Do you intend by the Grace of God,

(1.)—*Recognizing your duty as a Christian*, to exert yourself, etc. (Declaration in Section 1); or

(2.)—As above—and *in furtherance of this, etc.*, to abstain from the use of all intoxicating drinks as beverages (Declaration in Section 2).

A. I do.

Q. Will you pray for God's help, that you may continue faithful to your resolution?

A. I will.

Q. If at any time you shall desire to depart from your resolution, and to be free from its obligations, will you first hold communication with us, that, if we cannot persuade you to another mind, we may grant your withdrawal from the Society?

A. I will.

Q. If, through the weakness of your nature, or any other cause, you shall transgress your resolution, will you communicate the fact as soon as possible to one of the Officers, that we may give you our counsel and advice?

A. I will.

Q. If, in either of the above cases, your withdrawal from the Society should become necessary, will you return your Card and Badge?

A. I will.

The Candidates shall then sign their names on the Card of Membership, which shall be countersigned by the President or Vice-President. The President shall then give them their Badge and Ribbon, and a copy of the smaller Manual, and shall say:—

“Brethren, forasmuch as M. or N. have made, in your presence, the declarations required by our laws, I hereby admit them to be full Members of our Society, entitled to its privileges, and subject to its obligations; and I give them this Badge and Manual in token of their fellowship with us, and in the hope and expectation that they will carefully study our rules, and, in the sight of all men, carry them out in their lives.”

Then shall be read a short lesson (Rom. xiv. 13–23, or 1 Cor. ix. 19–27).

After which shall be said or sung:—

PSALM CXXI.

1. I will lift up mine eyes unto the hills: from whence cometh my help.

2. My help cometh even from the Lord: Who hath made heaven and earth.

3. He will not suffer thy foot to be moved: and He that keepeth thee will not sleep.

4. Behold, He that keepeth Israel: shall neither slumber nor sleep.

5. The Lord Himself is thy keeper: the Lord is thy defence upon thy right hand;

6. So that the sun shall not burn thee by day: neither the moon by night.

7. The Lord shall preserve thee from all evil: yea, it is even He that shall keep thy soul.

8. The Lord shall preserve thy going out, and thy coming in: from this time forth for evermore.

Let us pray.

Our Father, etc.

Almighty God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

[Any of the Collects or Prayers which follow, may here be used if thought desirable.]

Then shall the President conclude with the Blessing:—

God the Father, God the Son, and God the Holy Ghost, give you grace to remain faithful to your resolutions, and preserve you altogether in the bonds of Christian love, henceforth and for evermore, through Jesus Christ our Lord. *Amen.*

FORMS OF PLEDGES.

The following forms of Pledges are recommended for use by Parochial Societies and not by the General Society:

TEMPERANCE SOCIETY OF

_____ CHURCH

DECLARATION A.

I recognize my duty to exert myself for the suppression of intemperance, and will do my utmost in the name of the Lord Jesus, both by example and precept, to promote the objects of this Society; and in furtherance of this, I hereby agree, with the help of God, which I will seek by prayer, to abstain from all intoxicating drinks, except under medical order or for religious purposes. This pledge of total abstinence is to bind only so long as I retain my card of membership in this society.

B.

I recognize my duty to exert myself for the suppression of intemperance, and will do my utmost in the name of the Lord Jesus, both by example and precept, to promote the objects of this Society; and in furtherance of this, I hereby agree, with the help of God, to abstain from all intoxicating drinks in public houses or bar-rooms. This pledge is to bind only so long as I retain my card of membership in this Society.

C.

I recognize my duty to exert myself for the suppression of intemperance, and will do my utmost in the name of the Lord Jesus, both by example and precept, to promote the objects of this Society.

D.

I recognize my duty to do all that in me lies, with the help of God, to abate the evil of intemperance, and I hereby promise to abstain wholly from the use of intoxicating liquors, except under a physician's advice, or for a sacramental purpose. This promise is to bind only so long as I retain my card of membership in this Society.

(27)

E.

I recognize my duty to do all that in me lies, with the help of God, to abate the evil of intemperance, and I hereby promise that I will abstain wholly from the practice of drinking intoxicating liquors at public bars, or anywhere when I am alone. This promise is to bind only so long as I retain my card of membership in this Society.

F.

I recognize my duty to do all that in me lies, with the help of God, to abate the evil of intemperance, and I hereby promise neither to "treat" nor to be "treated," whether in public or in private, and never to indulge in solitary drinking. This promise is to bind only so long as I retain my card of membership in this Society.

[REVERSE SIDE OF PLEDGES.]

THIS IS TO CERTIFY THAT

has become a member of this Society.

(Signed,)

President.

Date, _____ 188

NO. ON ROLL LIST _____

"HOLD FAST THAT WHICH IS GOOD."

PRAYER.

O God, my Heavenly Father, give me, Thy servant, grace to withstand the temptations of the world, the flesh, and the devil, and with a pure heart and mind to follow Thee, the only God, through Jesus Christ our Lord. *Amen.*

JUVENILE SOCIETY.

No child shall be admitted to membership until he or she has brought the following paper signed by its father or mother, or both:—

PARENTS' CONSENT PAPER.

We fully consent to our children,

_____aged_____years

_____“_____“

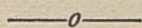
_____“_____“

being enrolled in the Juvenile Branch of the St._____
Church Temperance Society; and we hereby undertake to assist them
in keeping their promise of abstinence from all intoxicating liquors
as beverages.

(Signature of Parents or Guardians.)

*Date*_____18_____

R U L E S .



1. That young people of both sexes, from the age of eight years, may become members.

2. Young people may attend the meetings free, but all should become *paying members*. The Entrance-fee for Card and Rules will be fifteen cents and a subscription of five cents per month, due on the first meeting in every month.

3. Special tea-meetings will be held, when all paying members will be admitted free. These meetings will be specially attractive.

4. All meetings of the Society shall be opened and closed with prayer.

5. The annual meeting of the Society shall be held each year, when a full statement of accounts shall be presented.

6. The affairs of the Society shall be managed by a Committee of six persons (half of whom shall be females), including Secretary, Treasurer, Superintendent, Visitors, Librarian, and Collector. The Rector of the parish shall in all cases be elected President.

7. Class leaders are appointed by the Committee in the proportion of one class leader to every ten children. Their duties are to assist in keeping order, to collect subscriptions, to report misconduct, to visit absentees in their homes, and to recover Cards from members leaving the Society.

Church Temperance Society.

Member's Attendance and Pay Card.

Name.....

No.

Members are required to show this Card on entering the room, so that the number can be seen, and then to pay to the Collector the Contribution, which will be acknowledged below. Should this Card be lost, Five Cents will be charged for a new one.

Mth.	1st Wk.	2nd Wk.	3rd Wk.	4th Wk.	5th Wk.	Mth.	1st Wk.	2nd Wk.	3rd Wk.	4th Wk.	5th Wk.
Jan.						July					
Feb.						Aug.					
Mar.						Sep.					
Apl.						Oct.					
May						Nov.					
Jun.						Dec.					

HINTS FOR WORKERS.

It is taken for granted that the following steps are taken with the sanction and under the direction of the Parochial Clergyman:

1. Ascertain as far as you can, the names, both male and female, of those who are known to be Intemperate.

2. Realize the condition of such persons in the sight of God. They are those who have fallen into "the snare of the devil," through this special temptation, and are "led captive by him at his will"; those whom the world usually regards as "beyond hope"—"lost"; whom Jesus Christ, therefore, came to "seek and save"; and whom, if you as His follower are to save, it must be "in His Name."

3. Therefore lay each case before God in prayer; then take your measures for direct, personal effort with them.

4. The recruiting ground for your rescue work will be either
 (1) *The Temperance Society*.—Should there be one in the parish, with occasional or regular meetings, get those in whom you are interested to attend the meetings. Endeavor to secure them as members, and as the "cutting off" of the drink, which has become the occasion of the sin, is indispensable in the case of the Intemperate, it must be as "abstaining members." The power of association will be one of their chief sources of strength till they have come to lean on the higher strength of their Lord; therefore there should be regular opportunities for the meeting of the Total Abstiners. In whatever way their names are given in there should be stated meetings for formally admitting them as members. (See page 23.)

(2) *The Bible Class*.—This may either precede the formation of the Temperance Society, the latter growing out of it;

or may be formed as a necessary sequel to it. In either case it is in this that the true "rescue" work will be carried on. Here the "pearls of the Gospel" may be diligently "cast," no longer before "swine," but before those from whom for the time "the evil spirit" of drink has "gone out." Here the bond-slave of Satan is to be made acquainted with the emancipating power of "the spirit of life in Christ Jesus." He will be thus prepared to take his place in Church and at Holy Communion, the Bible Class becoming the stepping-stone to the Communicant's Class, which will probably be in the hands of the Clergyman. It is only when established as a regular Communicant that the temporary reformation of the man or woman may be expected to be permanent.

5. Lose no time in preparing some place of meeting for your members other than the public-house, such as the Working Men's Association Rooms or "British Workman Public Houses" in towns, the Reading-room (in many instances the School-room fitted up for this purpose) and the Coffee-house in villages.

6. Endeavor to enlist the members of the working-classes, both male and female, as fellow-workers in the cause. They are the best of missionaries to their own class, and none are so earnest as those who, by the power of the Gospel, have been rescued themselves. It has been the custom in some places for the workers to go out, two and two, to visit their fellow-members, leave tracts, etc., on Sunday afternoon.

7. Do not be discouraged by falls among the members, even though they should be repeated. Restore them "in the spirit of meekness," till the evil spirit has been finally banished; and remember, there are some kinds which "go not out but by prayer and fasting."

8. As in this sin, in common with all, prevention is better than cure, do all in your power to assist in the formation and

maintenance of Juvenile Associations, or Bands of Hope, and all the other subsidiary agencies for striking at the root of the causes of Intemperance. District visitors and Sunday-school teachers will find a large field of usefulness opening to them, if they will help, by means of Juvenile Associations, in training up the children of the next generation as abstainers from intoxicating drinks, and, therefore, as natural foes to the public house and its practices.

Prayers for Private Use.

A PRAYER TO BE USED BY ONE WHO HAS FALLEN INTO THE SIN OF INTEMPERANCE.

O most blessed Lord God, I come before Thee confessing and bewailing the grievous sin of intemperance in which I have allowed myself to become fast-bound. O Lord, my sin is ever before me. Against Thee—Thee only, have I sinned, and done this evil in Thy sight. Have mercy upon me after Thy great goodness. Give me true repentance, and with it forgiveness of the hateful past. Make me a new creature by Thy Holy Spirit. Help me (this day) to avoid all occasions and places of temptation; and when the evil spirit, by whom I have been led captive, shall return to tempt me, oh, enable me to resist him in the Name and through the indwelling power of Him who came to deliver us—Jesus Christ, Thy only Son, our Lord and Saviour. *Amen.*

A PRAYER FOR MEMBERS OF SECTIONS 1 AND 2.

O God, whose blessed Son was manifested that He might destroy the works of the devil, and make us the sons of God, and heirs of eternal life, grant that having this hope I may purify myself even as He is pure. As Thou hast been pleased to take my body to be the Temple of the Holy Ghost, give me grace, O Lord, to keep it in subjection; to avoid all excess whether in eating or drinking; and to act, this day and ever, on the rule of the Gospel—"whether I eat or drink, or whatsoever I do, to do all to the glory of God." And grant that, having in view the

abounding intemperance of this land, I may so use the opportunities given to me that both by my example and active efforts, I may take stumbling blocks out of the path of my weaker brethren, and do all in my power to set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

A PRAYER FOR FAITHFULNESS.

O Lord, who, when Thine hour was come, didst go without fear among those that sought Thy life; give us, we pray Thee, when Thou dost call, such boldness to confess Thee before men, and readiness to bear Thy cross, that hereafter Thou mayest confess us before Thy Father which is in heaven, and give us to inherit an eternal crown, for Thine own merit's sake, Lord and Saviour. *Amen.*

Intercessions.

PRIVATE.

ON BEHALF OF THOSE LED CAPTIVE BY THE DEVIL THROUGH INTEMPERANCE.

O Lord our God, who hast commanded us in Thy Holy Word to pray one for another that we may be healed; hear the prayers which we now offer for all who are led captive by the devil through the sin of intemperance (*especially for —*). Enable them, O Lord, to put away the fruitful cause of mischief by which they have been ensnared, that receiving the seed of Thy Word in a prepared and good soil, they may be brought to true repentance and may be saved. And to those who, in depend-

ence on Thy promised aid, are resisting the devil and making an effort for freedom, give, O Lord, all necessary help. Strengthen the weak-hearted, raise up them that fall, and finally beat down Satan under our feet. All this we ask in the name and for the sake of Jesus Christ our Lord. *Amen.*

ON BEHALF OF ONE WHO IS STRIVING AGAINST SIN.

Almighty and everlasting God, have compassion upon Thy servant, that he, being delivered from the bonds of Satan, may cleave to Thee with all his heart, and evermore serve Thee alone with all his strength, and one day be counted worthy to attain to the sight of Thy glory; through Jesus Christ our Lord. *Amen.*

FOR ANY WITH WHOM WE HAVE JOINED IN SIN.

O most merciful God, have mercy upon me, and all those with whom I have at any time joined in sin, or who have sinned through my example (*especially* —). Let not my brother be destroyed through my fault, but grant to us true repentance, and mercy in the Day of Judgment; through Jesus Christ our Lord. *Amen.*

PUBLIC.

GENERAL—FOR THE PARENT SOCIETY.

O God, whose blessed Son was manifested that He might destroy the works of the devil, and make us the children of God and heirs of everlasting life, look down in mercy upon all those who are engaged in Thy name in combating the deadly sin of

intemperance. We confess, O Lord, that in the time past of our lives we have sinned against Heaven and before Thee, in the indifference we have shown to the progress of this terrible evil among us. It is because Thy mercies fail not, but are new every morning, that we have not long since been consumed. But, O Lord, we repent of these our misdoings; we pray Thee to give true repentance to ourselves, and all the people whom Thou hast called by Thy name. And now that we are associating, in Thy name, to meet the evil with special remedies, grant that Thy Holy Spirit may be with us to direct and prosper us at every stage of our movement. Be to us, O Lord, in this, and all our Societies, a Spirit of wisdom in our councils; a Spirit of unity and brotherly love in our several Associations; a Spirit of ghostly strength in the enterprises to which we may address ourselves; so that casting away all self-confidence, and depending upon Thy most mighty protection, we may triumph over all the opposing work of the enemy. Grant this, O heavenly Father, for Jesus Christ's sake, our only Lord and Saviour. *Amen.*

FOR THE PAROCHIAL (OR DISTRICT) SOCIETY.

O God, without whom nothing is strong, nothing is holy, pour down upon the members of this Society, and all other kindred ones, such gifts and graces of the Holy Spirit that we may be enabled to persevere in the work we have taken in hand. Give us the grace of patience under trial, of perseverance under every seeming want of success, of meekness under reproach, of endurance under temptations, whether of the flesh or spirit, and above all, of singleness of aim and motive, that in all we do we may seek Thy glory and the good of our fellow-men. Shed abroad in our hearts the love for our perishing brethren, that

we may be willing to use our Christian liberty, not for an occasion of the flesh, but by love to serve them, and if possible save their souls. And because the hearts of men are in Thy control, to turn them as it seemeth best unto Thy Godly wisdom, take away from among us, O Lord, all blindness and prejudice, and whatever else may hinder the advance of the cause we have at heart, so that the number of faithful hands and earnest hearts being continually increased, we may be at length permitted to attain to the end at which we aim—a Temperance Reformation in our beloved land; through Jesus Christ our Lord. *Amen.*

FOR OUR CHILDREN.

O Lord Jesus Christ, who, as a Boy upon earth, wast subject to Thine earthly superiors, have mercy upon all our children, and prepare them for the work to which Thou dost purpose to call them in the world. Let not the waste of present opportunities, nor any sins of youth, destroy the hopes of their future years. Make them humble and loving, teachable and diligent. Deliver them from all irreverence and hardness of heart; from anger and intemperance; from impurity of mind or body; from falsehood and profanity; from dishonesty and sloth; from covetousness and discontent. Give them grace to fight manfully under Thy Banner against their besetting sins, and to dedicate their lives to Thee; and because they will be met at their entrance into life by special temptations to the intemperance so rife among us, give them grace, O Lord, to avoid all the occasions of the sin in themselves, and to take their part with those who are endeavoring to combat it among their countrymen; for Jesus Christ's sake. *Amen.*

✠

Constitution

OF THE

Protestant Episcopal

Church Temperance Society

OF THE

Diocese of Pennsylvania.

✠

PHILADELPHIA :
HAYWARD PRINTING HOUSE,
518-20 LOCUST STREET.

✠

THE DIOCESAN TEMPERANCE SOCIETY.

WHEREAS, the drinking usages of Society, and the excessive use of intoxicating drinks, have to a large extent obscured the fact that Temperance is the Law of the Gospel, and imperatively demanded by the Baptismal vow ; and,

WHEREAS, It is the duty of the Church to promote the principle of Temperance by all proper means in her power ; and,

WHEREAS, To this end there has been lately established an organization entitled—"THE CHURCH TEMPERANCE SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH ;" it is hereby,

Resolved, To form a Diocesan Branch of the Church Temperance Society, and to adopt the following as its Constitution.

I. NAME.

I. The Society shall be called THE PENNSYLVANIA DIOCESAN BRANCH OF "THE CHURCH TEMPERANCE SOCIETY."

II. OBJECTS.

1. The Promotion of Temperance.
2. The removal of the causes of Intemperance.
3. The Reformation of the Intemperate.

III. BASIS.

Recognizing TEMPERANCE as the Law of the Gospel, and TOTAL ABSTINENCE as a rule of expediency in certain cases, and fully and freely according to every man the right to decide, in the exercise of his Christian liberty, whether or not he will adopt said rule, this Society lays down as the BASIS on which it rests, and from which its work shall be conducted, a *Union and Co-operation on equal terms* between those who use with moderation, and those who entirely abstain from intoxicating drinks as beverages.

IV. MEANS.

Primarily, before all others, we recognize the Grace of God in and through our Lord Jesus Christ, as a means by which the reform of the intemperate is to be sought. Subject to God's Grace, and in dependence on it, we would prosecute our undertaking; and we distinctly place all methods of work and all expedients of reform in a position of subordination to the authority of Christ and His Church.

We therefore recommend to the members of this Society *daily prayer* for the Divine Blessing upon our labors.

As Secondary means, there is proposed:

1. THE FORMATION OF A PAROCHIAL TEMPERANCE SOCIETY in every Parish in the Diocese. Each Parochial Society to have the power of framing its own Rules, provided the general principles of the Parent Society be adhered to.

2. THE PREACHING OF SERMONS on the Sin of Intemperance, and the duty of the Church to meet it with special efforts: if possible, such sermons to be preached in every Church annually, and on the same Sunday of the year.

3. THE HOLDING OF MEETINGS in town and country, when Addresses or Lectures may be given, on the Local, Physical and Economical bearings of Intemperance.

4. THE PROCURING OF PERSONS, clerical and lay, who may be willing to give their services in the delivery of Lectures or Addresses at Meetings.

5. THE ESTABLISHMENT OF SOCIAL CLUBS, Coffee-Houses, Reading-rooms, and similar places of resort.

V. Members of this Society shall be those who declare their willingness to promote its objects, and also subscribe not less than one dollar per annum to its funds.

VI. The Right Reverend, the Bishop of the Diocese, shall be President of the Society, *ex-officio*.

VII. The Vice-Presidents shall consist of Clergymen and Laymen, in equal numbers, to be elected annually by the Society.

VIII. There shall be an Executive Committee, elected annually by the Society, consisting of eight clergymen and eight laymen, together with the Bishop, who shall be *ex-officio* chairman. The Executive Committee shall choose its own Secretary, and a Treasurer, who shall be the Treasurer of the Society.

IX. There shall be a DIOCESAN COUNCIL, composed of the President, Vice-Presidents, members of the Executive Committee, and one clerical and one lay representative from each Parochial Organization. The Council shall meet annually to transact the business of the Society, and to receive the report of the Executive Committee. There shall also be an Annual Public Meeting, at which the Bishop shall be requested to preside, to be preceded by the meeting of the Council above mentioned.

X. Inasmuch as each Diocesan Branch is entitled to representation on the Council of the General Society, and has a common interest in its work, this Branch agrees to pay an annual affiliation fee of not less than *twenty-five dollars to the General Society*.

FORMS OF PLEDGES.

The following forms of Pledges are adopted by this Branch, and recommended for use by the Parochial Societies:

TEMPERANCE SOCIETY OF

..... CHURCH.

DECLARATION A.

"I recognize my duty to exert myself for the suppression of Intemperance, and both by example and precept to promote the objects of this Society; and in furtherance of this, I hereby agree, with the help of God, which I will seek by prayer, to abstain from all intoxicating drink, except under medical order or at the Holy Communion. This pledge of total abstinence is to bind only so long as I retain my card of membership in this Society."

B.

I recognize my duty to exert myself for the suppression of Intemperance, and both by example and precept, to promote the objects of this Society; and in furtherance of this, I hereby agree, with the help of God, which I will seek by prayer, to abstain from all intoxicating drinks on public occasions, and in public places and bar-rooms.

C.

I recognize my duty to exert myself for the suppression of Intemperance, and both by example and precept, to promote the objects of this Society.

[REVERSE SIDE OF PLEDGES.]

THIS IS TO CERTIFY THAT

.....
 (Signed.) has become a member of this Society.

.....
President.

.....
Sec'y.

Date, 188

No. on Roll List,

“HOLD FAST THAT WHICH IS GOOD.”

 PRAYER.

O GOD, our Heavenly Father, give me, Thy servant, grace to withstand the temptations of the world, the flesh and the devil, and with a pure heart and mind to follow Thee, the only God, through Jesus Christ our Lord. *Amen*

 PRAYER.

O LORD, who for our sake didst fast forty days and forty nights, Give me grace to use such abstinence, that my flesh being subdued to the Spirit, I may ever obey thy godly motions in righteousness, and true holiness, to thy honor and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

PRESIDENT:

Rt. Rev. Wm. Bacon Stevens, D. D., L. L. D.

SECRETARY:

REV. ROBT. C. MATLACK, D. D.
1224 Chestnut St.

TREASURER:

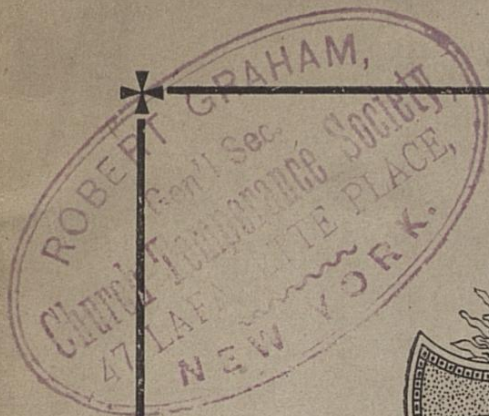
MR. WM. P. CRESSON.
224 S. Broad St.

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JUVENILE BRANCHES.

Being the substance of an address delivered at the First
Annual Convention of the C. T. S., at Chickering Hall,
New York, on Tuesday, October 31st, 1882.

BY THE
Rev. EDWARD OSBORNE, S. S. J. E.,
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JUVENILE BRANCHES.

In speaking upon this subject, it will be necessary that I should first enter at some length into the general subject of Temperance Work among children, and of the need of such work in our own church. I must do this, because while we are all agreed as to the need of a society like that which brings us here to-day, and as to the duty of Churchmen to support it, we are not all agreed as to the need of bringing the subject of Temperance before the *children* of our church, and the expediency of enlisting or organizing them to take part in the work we are doing. Before I finish I hope to be able to show both that there is need of, and that it is our duty to enter upon this work.

I.

The Church has a duty to children as well as to adults. The words of the Master are, "Feed my Lambs," as well as, "Shepherd my Sheep." We all recognize this duty and endeavor to fulfil it in some degree by the work of Sunday Schools and instruction in the Church Catechism. But how shall we fulfil this duty if we take no means to protect and save our children from the fearful dangers and sorrows of the sin of Intemperance.

A FEW RECENT FACTS

will help us to see this danger.

In the first report put out by the 'Citizens' Law and Order League of Massachusetts, which was alluded to in one of the former papers at this conference, it was stated that nearly all dealers in intoxicating liquors in the City of Boston, sell to minors to drink on the premises, and also to very little children to carry home. In one saloon visited by officers of the society, twenty boys under fifteen were found drinking, and in another, thirty boys between sixteen and eighteen. Of thirty-six cases of infringement of law prosecuted within a few weeks, twenty-one were for selling drink to minors. What future can be expected of these boys, and what must the effect be upon the little children who habitually meet the sights and sounds of the liquor saloons, when they go to fetch liquor for their parents?

It has been stated that ninety-five per cent. of the vicious youths of our country come from homes where there has been excessive drinking. There is no reason to doubt the truth of this estimate.

THE PREVENTIVE CHARACTER OF TEMPERANCE WORK

ought at once to suggest the need of work among children. We are not simply to care for those who have been sorely wounded and to restore them if possible to health, but rather to save from wounds. How shall we do this better than by training up the children so that they shall go through life not only forwarned but forearmed against the great enemy

they will have to meet. If we can bring up the children in habits of temperance and with an abhorrence of anything approaching to intemperance, we shall be saved in future generations from the almost hopeless task of reforming those who have become the slaves of drink.

THE INHERITED TENDENCIES

with which so many of the children, in our large cities especially, are born, ought to lead us to the same conclusion. The only possible safety for the child of the drunkard is that it shall never taste strong drink.

THE TEMPTATION TO WHICH CHILDREN ARE EXPOSED

and to which allusion has already been made plead with us most powerfully on their behalf. As Christians we must teach them, we must warn them, we must shield them from the dangers to which they will inevitably be exposed.

II.

But it is said, and repeated again and again until the soul is weary of hearing it, that while this is true of children in general, it is not so of the children of our Church, that there is

NO NEED IN THE EPISCOPAL CHURCH

of such anxiety about the children and such watchfulness over them. And why not?

Because it is said, our church people are all *respectable*, they do not indulge in such things as excessive drinking. Our Church does not contain the poorer and more degraded classes amongst whom intoxication and all the evils which it brings are common. Our people are above such things. The very purity and respectability of their homes is a sufficient protection to the children.

If this were true, and I thank God it is not, it would not be to the credit of our Church. A Church in which there are no *poor*, a Church which only gathers into herself the so-called respectable classes, is not the Church of Him who gave it as a mark of the truth of His Divine Mission that "To the *poor* the Gospel is preached."

But we claim to be a Church different from this. We claim to be a Church with a Mission to the whole American people. The eyes of the whole nation are looking to us. From every religious body around steps are turning eagerly towards us. The Episcopal Church, as the Church of God, is on trial before the nation from east to west and north to south, and great is her responsibility. Rich and poor, simple and learned, all are looking to us, and to all have we a duty.

But supposing for a moment that it were true that all the members of our Church were respectable, were even rich, yet we need

TEMPERANCE WORK AMONG THE CHILDREN OF THE RICH,

amongst these we look for our future Legislators and Statesmen, our Judges, Magistrates and Public Officials, and never

was there more need than now that these who so greatly influence public opinion should themselves be taught and made sensible of their responsibility in the great work we have in hand. We have got to educate the public opinion of the nation, and we cannot afford to leave out that large and influential portion of it known as the *educated* or *respectable* class. If our Church is chiefly made up of such men and women as these, then has she a proportionate responsibility towards their children.

Besides, is it true that there is no excessive drinking among such? Ask our Physicians, and ask such of our Clergy as really know the lives of their people, and they will tell you a far different story. What is the cry from the colleges and universities where the sons of these classes are gathered together? Is there no drinking to excess there? Only a few days since I was allowed to visit the largest and best of our church schools for boys, and learned to my surprise that none of the boys ever partook of intoxicating liquors as beverages. I say to my surprise, because having been brought up in England, I know how almost universal is the custom there in both public and private schools, of giving beer at least as the ordinary drink of boys about ten and twelve years of age. Speaking of this to one whose name is honored in the Church and whose long experience gives him right to speak, he said: "The boys here never have strong drink and never want it, but the danger for them is when they go to college. There all restraint is removed, they are under no control, and to many the consequences are most sad. If we could only have some society or some plan by which these noble fellows should never touch or

"taste strong drink during the four years they are at college, "we should indeed do a good work." These of whom he spoke were for the most part the sons of the rich, all sons of the respectable.

But as I have said our Church is not the Church of rich only, it is also

THE CHURCH OF THE POOR.

Many, very many, of the poor and of the degraded, especially in our large towns and cities have found and are finding a home and shelter within her arms. What need there is of Temperance Work among the children of such, let the experience of any parish priest tell.

What is the meaning of the oft repeated words "No clothes to come to Sunday School," but in almost every case "Father drinks and brought home no money to buy them," not even the boots he promised to get that very Saturday night. Perhaps "mother drinks," which is worse still.

When a mother comes on a Sunday morning to the Clergyman, bringing her bright boy of fourteen who had been made drunk on bad beer when coasting with his fellows the night before, and he and she together are bowed under an hitherto unknown disgrace; when Maggie, aged ten, is missed from Sunday School two Sundays, and is found on the second Sunday by the police, incapably drunk with the whiskey she was carrying to mother or grandmother; when Tom comes with his savings, asking that they may be kept for him because his father will take them from him at home to buy drink; when Annie comes to Sunday School in glee, "Such a row at home, Nat's drunk again,"

Nat being her father; when these things and such like, are being day by day brought to the Clergy of the Church in the ordinary course of their work, is it not clear that our Church does reach some of the classes who are counted degraded, that she does need to take up Temperance Work for her children's sake?

What shall we say about

OUR YOUNG COMMUNICANTS?

the brightest and most hopeful of the flock; shall we, when they have been confirmed let them go without a warning word, or what they need more, a protecting arm. I could tell of a Sunday School numbering in its older classes sixty-seven communicants between the ages of twelve and twenty, of whom sixteen, nearly one in four, saw the evil effects of strong drink before them in their homes. We must do something for such.

There is another reason which ought to weigh with Churchmen. We are bound to keep our children and to save them from

SECTARIAN INFLUENCES,

which are continually and powerfully exerted to draw the young people away.

It has been a common reproach, now no longer a true one, that the Episcopal Church does nothing for the cause of Temperance. The young feel this reproach. They know the need of Temperance Work and see what others are doing, and so are drawn away to other religious bodies, where there is greater appearance of zeal in this most vital

work. Besides, the Temperance Work is made very attractive to children and young people, and almost every Clergyman who knows his Parish can tell of some, who having been led first to take part in a Temperance Meeting, perhaps on a Sunday Evening, has in a comparatively short time been drawn away from the Church altogether. I am not willing to lose my children thus.

We cannot stop the work of these others. They see the need, they are thoroughly in earnest, they have covered the land with a net-work of well organized Agencies, by Unions, Societies, Bands of Hope, Temperance Schools, &c.; they will not be stopped. If we do not take up this work of Temperance on behalf of the children, they will; we may not do the work, but the work will be done, and we shall find that by our neglect we have lost a great opportunity, and with it have lost to a great extent our influence for good over the children of this and the next generation.

It may be said, "If these people are in earnest and so well organized and accomplished in the work, why not leave it to them altogether and devote ourselves to works more distinctly spiritual." We cannot rightly do this. We may not leave the children of the Church to the care of such teachers. Not only shall we lose our children but we shall give them up to be educated in the doctrine, not of Temperance, but of Total Abstinence, enforced on principles strained, false, and unscriptural. We have only to glance at such Manuals as the "*Temperance Catechism for Bands of Hope and other Temperance Societies*," to see at once that we never could be justified in handing over our children to such teachers, however earnest and well meaning.

TWO OBJECTIONS

which are frequently made to Temperance Work among children, are worth a few words before we pass on to methods of work. It is said that it

FAMILIARIZES CHILDREN WITH SIN

in many cases needlessly, and in all prematurely.

Now to this I would say in the first place that children are for the most part only too familiar already with the sin of Intemperance and its consequent evils. All children frequently see both drunken men and drunken women reeling in the streets, or borne along by policemen on the way to the station. There is nothing left to be taught to the children of the poor, especially to that overwhelming number who suffer from the effects of drunkenness in their homes.

In the second place, there is a familiarity with sin which is right. It is right that they should know the form and characteristics of the enemy against whom they will most certainly have to fight. In the Church Catechism the child says it is taught "to keep my body in temperance, soberness and chastity." Are these to be mere words; is the child to have no explanation when they ask what these things mean? Every doctor, aye and every priest who has had to deal with souls, knows well what terrible evils have come to pass because with a false modesty and mistaken idea of keeping back the knowledge of sin, children have not been taught the nature of the law of Chastity. Many a one has fallen in the innocence of ignorance into sins from which he or she has never escaped, and has turned in bitter reproach against

parents and teachers; "why were not these things explained to me? why was I allowed to go without one word of warning? " And the same is true in the matter of Intemperance. There is a right knowledge of sin; and in this matter forewarned is emphatically forearmed.

CHILDREN CANNOT ENTER INTO THE TRUE IDEA OF TEMPERANCE.

This is another objection to our proposed work. It is said that children will only take it up sentimentally, or from personal regard to their friends. Even if it be so it is well they should do it. The great thing is that we shall form a habit of Temperance and train up a generation not to use and not to care for intoxicating liquors in their ordinary daily life.

But I am of opinion that children can understand and enter intelligently into the principles that underlie our Temperance Work. When a girl of twelve refuses to fetch gin any more for her washerwoman mother, because she knows it is bad for her; when a boy of ten comes of his own accord to his Clergyman to make a promise that he will neither smoke nor drink, because he does not wish to be like the boys he sees on the streets; when a boy of twelve lying in extreme sickness, can turn away from the mixture of whiskey and milk which the doctor has prescribed, because he has read in a book of some boy who took spirits for the first time when sick and grew up a drunkard; when we meet with such cases as these among children, we may not deny their intelligence in the matter.

And further, children of ten and twelve are perfectly capable of appreciating the idea of self-sacrifice, of self-denial for the good of others. Many instances of this will occur to those who know children.

Children are also fully able to look forward to the time when they will be men and women and to cherish pure and noble aspirations as to what they will do then. Let us take up these aspirations and lead the little ones by them. And let us tell them of this one terrible foe who will beset them all through life and who, if they are not prepared to meet him nor helped in the struggle, will inevitably bring those aspirations to naught, and cause those lives now so full of hope and promise, to end in misery and shame.

Surely there is need of Temperance Work among Children, and it is the duty of our Church to enter upon it.

III.

Being by this time, I trust, converted if we needed conversion, or strengthened in our former faith, as to the need of Temperance Work among children, and among the children of our own Church, let us go on to consider

METHODS IN WHICH THE WORK MAY BE DONE.

The principal method is that which we are met here to-day to consider;—the formation of

JUVENILE BRANCHES OF THE CHURCH TEMPERANCE SOCIETY.

Such a branch may either precede or follow the formation of an adult branch in any Parish. No doubt as a rule

it would be best that the adult work should be first initiated, and the juvenile work grow out of it or be affiliated to it, but this is by no means necessary. It is conceivable that there are many Parishes where, while public opinion has by no means been educated up to the idea of a Church Temperance Society for all the members of the Parish, no objection would be raised to a Juvenile Branch, through which without doubt, in time the elders might be reached. In this as in all matters connected with the working of the Society wide discretion must be allowed to the Parochial Clergy.

HOW TO ORGANIZE SUCH A BRANCH

when it is decided to make the attempt, is a question which must be answered according to the circumstances of each Parish.

Be very careful, (in this I am speaking especially to the Clergy) to talk the matter over yourself with both parents and children. Do not leave this to some stranger whose words, however good, can never have the same effect as your own, whose earnestness can never make up for the want of yours, and who though he comes from the next Parish is to the less educated part of your people a "foreigner." Take time for this talking over and preach about it, speaking of Temperance also frequently at Catechisings and Sunday School Instructions.

When the time seems to have come, call a meeting of children, that is of the children of your parish, bidding them invite their parents to be present, and any outside children whom they know, and can bring. If the parish is very small

it might be well for several Parishes to unite, and have a meeting of children gathered from several Sunday Schools, provided the children are of such social standing that they are likely to mix well.

Be careful in choosing the time of your meeting, to avoid any time just before a long vacation, or when the children are working up for some school exhibition. If any successful work is to be done, you must know something of the lives of your children and arrange accordingly.

At the time of the meeting, begin with a well-known Hymn and very brief Prayer. Be yourself the chief speaker so that all may feel you are heart and soul in the matter and can be depended upon to lead, though it will be well to have one or two others to say a little.

Distribute some leaflet or paper, if possible illustrated, which the children may pocket and carry home. We need more of such papers than we at present have. Do not receive names at this first meeting but ask the children to think about it and give every child a "Parents' Consent Paper" to take home and bring filled up at the next meeting, if it wishes to join. This "Parents' Consent Paper" is of the utmost importance. It will interest the parents in the work and pledge them to assist the children in fulfilling their obligations, or at least to put no hindrance in the way,

The second meeting should be held soon. A week is a long time to a child. At this meeting you will receive names and Consent Papers, and the society will be formed.

(N. B.—Don't overweight children's meetings with "Swells" or Visitors. A few interested Parishioners may be invited and of course Sunday School Teachers, but all these

should be put in the back of the room. It is a Children's Meeting and the Children must have the first and best place.)

Every child on being enrolled should receive a Card of Membership. It is important that this should be handsome, worthy of a frame, and a place on the wall amongst the pictures. The best I have yet seen is the Card of the Juvenile Branch of Holy Trinity Church, Harlem, N. Y. Probably our Central Committee, or the Diocesan Committee, will prepare and supply Cards for Parishes which cannot afford to print for themselves.

Medals are, I think, to be used with caution, perhaps only given as rewards for regular attendance. It might be well that there should be spaces on the Member's Card, or on some separate Certificate, for endorsement annually, as a testimony of good conduct, regularity, or fulfilled obligations.

The organization of the society must vary according to circumstances. In many cases it will be well to organize after the manner of children's guilds, the children being gathered into little bands under some adult leader as band master or band mistress. Existing guilds may be used, or other societies, such as the Girl's Friendly Society united with Temperance Work. Or the organization may be much simpler and follow the classes of the Sunday School. This last will be a very easy and workable arrangement where there are no children in the Temperance Society who are not in the Sunday School, and where the teachers are interested themselves; but it is well to gather in, if possible, children who are not in the Sunday School, even those

who attend other Sunday Schools where no such work is carried on.

It is important to have carefully selected office-bearers, who for the most part will be selected from the older boys. The need for these will depend upon the size of the society, but there will at least be a Secretary, Librarian and Janitor.

HOW TO CARRY ON THE WORK,

is a question of difficulty, and one which makes many shrink from beginning.

If there is a Society it must have meetings. These meetings should be I think, weekly or monthly. If they are in alternate weeks it is very difficult for children to remember in which week the meeting comes. They must be held often enough to make the society a reality.

The time of the meeting must depend upon the ages of the children and their manner of life. For most young children, Saturday afternoon is a good time, but even this has its difficulties; "baby must be taken care of while mother is at work." For older children, Saturday evening or Monday evening, is probably best. We need not scruple about bringing the children of the working classes out in the evening, they are for the most part already at liberty to be out in the streets to play, at any time. Where a branch is composed of children chiefly or altogether of the cultured classes, Saturday morning will probably be as good a time as any, provided the girls are not at music or dancing school.

MEETINGS

must be worth coming to. I do not think they should be devoted to mere stories stirring the emotions by tales of

sorrow and suffering. Nor should they be filled up with talk of the kind called "goody."

If our work is to be solid and lasting, there must be careful education of the mind and heart, not mere sentimental appeals. Instructions in the principles of Temperance Work must always form a part of the work of an ordinary meeting. Our work is emphatically a religious work. Children should therefore be shown how Temperance is based upon the fulfilment of the Baptismal Vow; that we are not compelling them to something new, but helping them to carry out that to which they are already pledged.

Instruction may also be given upon the nature and true use of alcohol. Physiology may also be carefully introduced. Here we may receive most valuable help from laymen and especially from our doctors. There are, in our large towns at least, few Parishes that have not a doctor who could come occasionally and interest the children; frighten them also sometimes. Pictures may be used with advantage.

I am doubtful as to the expediency of Children's Recitations and Addresses. Canon Ellison, of Windsor, England, who must be heard with great respect because of his long devotion to the cause, is emphatically against them. It is to be remembered, however, that the children of our Public Schools are so accustomed to public recitations that making such occasionally at Temperance Meetings, is not very likely to hurt them, or make them prigs. But such recitations should be by no means a standing dish.

Of course it is needless to say that the room must be comfortable, and, in winter time, warm. The door must be

opened in good time, and a competent person be appointed to keep order. Parents will not as a rule allow their children to wait about outside doors, nor come where they may be roughly handled by older ones. Waiting outside a door has a very chilling effect upon the spirits of a child. Meetings should close promptly, and not too late. Care should be taken to have the little ones taken home. In all these ways the confidence of the parents must be sought and kept.

It will not be well to be rigid in your plan for meetings. Let there be variety, and let there also be surprises. A stranger may well be asked, if you know him to be really competent and *bright*. Magic Lanterns are a useful part of the property of any Parish and slides for them can always be hired. I have already said something about instruction; but it is to be remembered that if we are to hold our children, we must not forget *recreation*. We have to compete on the one hand with the Children's Party or Sociable, and on the other with the Cheap Gallery of the low Theatre or Music Hall.

The children may be encouraged to subscribe for Weekly or Monthly Magazines, or such may be distributed gratis if funds are available.

The question of children's subscriptions to the Society, must be settled according to the circumstances of each Branch. In many cases a special collection for definite purposes will be found better.

Parents should always be invited to attend the meetings, whether weekly or monthly. They should however be distinctly regarded as visitors, to sit in the back part of the room and not mingle with the children.

**WHERE NO JUVENILE BRANCH IS POSSIBLE
OR EXPEDIENT,**

something may nevertheless be done.

It would be possible in most Parishes to set apart one Sunday in a month, or in three months, as a Sunday School Temperance Sunday. Many Parishes have already a Missionary Sunday. On such Sunday addresses might be given in Sunday School, or at Children's Service or Catechising, bearing upon the subject, and an offertory collected for the purposes of the Society.

Occasional meetings might also be held at which the children and young people might be interested in Temperance, and a sense of responsibility in the matter be cultivated.

If nothing of this kind could be done still some interest might be taken by the Clergyman and Teachers, it would at least be possible to prevent Sunday School Teachers coming into their classes, with the smell of strong drink upon them.

Individual children could always be spoken to, and if they were well off, urged to give some of their own spending money, to help forward the Temperance Work of the Church amongst those who are less favored.

Other ways of helping will suggest themselves to both Clergy and Laity if they are in earnest in this work.

IV.

Something must be said about

PLEDGES.

Of course all Juvenile Societies will be founded upon Total Abstinence lines, the reasons for such being carefully taught to the members. It must be fully understood by parents when they sign the Consent Paper, that they agree to this; and that by signing that paper they promise on their part, not to put drink in the way of the children, or require them to take it. They must respect the children's promise.

As to pledges themselves, I have no objection to them on principle. I believe that they are scriptural, and that it is as *lawful* to pledge oneself, or to pledge a child to Total Abstinence, as it is to take the Vows of Matrimony, or on the other hand Vows of Celibacy. But it must be remembered that such Vows must not be made, unless there is possibility and reasonable prospect of their being kept. When children under the older dispensation were vowed to God as Nazarites, all around them conspired to help them keep their vow. Their whole education and surroundings held them up in that which they solemnly undertook before God. Now however, that pledges are regarded in a far less solemn manner, and the surroundings of our children very often, and also the conspiring of their friends, would be a great hindrance rather than a help, in the keeping of their pledge, I do not think it expedient or right that children should be pledged to Total Abstinence for any great length of time, certainly not for life.

All the pledges of the Church Temperance Society, whether pledges to Total or Partial Abstinence, are only binding so long as the Card of Membership is retained. This is sufficient as well as wise. We do not wish to force

children to abstinence against their will, nor do we teach them that it is a sin simply to taste fermented liquors; we rather aim to form them in habits of temperance, soberness, and chastity; to bring them up with such a clear understanding of the nature and effects of the sin of Intemperance, that they shall be able by the grace of God, to stand resolute and firm, whenever the temptation to strong drink shall be presented to them.

It is debated whether pledges should include more than intoxicating liquors, whether they should include

STRONG DRINK, TOBACCO, AND PROFANITY,

or any two of these. I am myself disposed to think it would be well to pledge to abstinence from all three, they are very closely united in the lives of the young. How far the Clergy themselves would assent to the second, is perhaps a matter of question.

A FAMILY PLEDGE

is a most excellent thing. The moral effect of a large framed card bearing the names of Father, Mother, and all the Children in succession, is most excellent. Such a card is worthy of a place beside the Marriage Certificate and Confirmation Cards we are accustomed to see; and would rank above the School Diplomas, and decorated certificates of various Beneficiary Societies, with which the walls of our middle and poorer classes are often decked.

V.

It may be noticed that I have said nothing about Tea Meetings, Pic-Nics, Excursions, and such like. I have but

little faith in them. Bribery and sentimentalism are alike worthless. The extravagant social element in the Sunday School system of America has, in my opinion, done more than anything else to destroy the true work of the Sunday School, as a spiritual and moral instrument. Let us beware of this in inaugurating our Temperance Work among children.

The merely social aspect of much Temperance Work around us and in England, is one reason why it meets with so many sneers and much contempt. To be a temperance man, is in many minds to be a man with a soul whose idea of bliss, is a Tea Meeting or Pic-Nic. God forbid that we should come to this. Our work is moral, deep, religious. We take it in hand, not for the pleasure we get out of it, but from a high sense of responsibility. Our Total Abstinence is not an excuse for every other form of indulgence, a mere pleasure seeking scheme: if it is anything at all worthy of us, it is a high form of Christian Asceticism, and as such we must enter upon it. We must teach it to our children in such a way, that they shall look upon it not as a means of getting pleasure, but as under God, a preservative from Temptation, and a means of self-sacrifice for the good of others.

From all this it will appear that anyone taking up this work must be thoroughly, desperately in earnest. The Temperance Society cannot be a mere dilettante appendage to a Sunday School or Parish, taken up just because it is "a nice thing to have." Children will soon find out whether their leaders *mean it*, or not. If they find that the leaders are really indifferent they will soon lose interest, and more than that, will lose faith in those whom they ought to be able to trust.

Let no one take up this work who is ashamed of it. We do not wish to be apologized for. Be heart and soul in it, or let it alone.

Nor must it be taken up as an experiment and then dropped for something else. We must aim to be thorough and lasting, and to stamp an enduring character upon the children with whom we are brought in contact. We are not gathering children around us to amuse them in the present, but we are training up a coming generation of intelligent and temperate Churchmen, who shall in their turn, hand on the good work we have begun, to generations yet unborn.

NOTE.

Many useful hints may be found in two papers upon "Our Children," by Canon Ellison, of Windsor, England.

Hints and Helps in Temperance Work.

The Temperance School.

Band of Hope Manual.

All these are published by the National Temperance Society, 35 Reade Street, New York.

Brief Hints for the Formation and Management of Bands of Hope. Tweedie, London.

Short Manual for Juvenile and Senior Branches; put out by the Church of England Temperance Society; to all of which I must own my indebtedness. The publications of the National Temperance Society, must however be used with caution for the reasons stated in the foregoing paper.

LIST OF PUBLICATIONS

TO BE HAD AT NEW YORK OFFICES.

Manual for Adult and Juvenile Branches.....	\$ 10
Temperance Reformation Movement in the Church of England, by Rev. Canon Ellison, M.A., Hon. Chaplain to the Queen....	60
Windsor Tracts, by Canon Ellison. Cloth.....	25
Folding Members' Cards (abstainers and non-abstainers, printed in two colors), per hundred.....	1 50
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Short Service for the Opening of Parochial Societies, on Card, per hundred.....	1 00
Short Service for the Admission of Members, on Card, per hundred.	1 00
Parents' Consent Papers, per hundred.....	25
Roll Book, strongly and neatly half bound in leather, Prepared by R. Graham	1 00
[The book is a combination of Members' Register (arranging the mem- bers under the separate heads of General, Total Abstaining and Juvenile), Cash Book, Subscription Book, and Minute Book.]	
The Church and Intemperance. Sermon by Rev. H. C. Potter, D.D., per hundred.....	2 00
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Formation and Management of Parochial Societies. Paper by Rev. W. H. Vibbert, D.D., Germantown, Pa., per hundred. ..	2 00
"Juvenile Societies," by Rev. E. Osborne, S.S.T.E., Boston, Mass., per hundred	2 00
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HOW TO CURE
DRUNKARDS;

BY

JAMES C. JACKSON, M. D.,

CONSULTING PHYSICIAN AT "OUR HOME ON THE HILLSIDE,"

THE SANATORIUM, DANSVILLE, N. Y.



DANSVILLE, N. Y.
SANATORIUM PUBLISHING CO., PUBLISHERS.

1884.

OUR HOME ON THE HILLSIDE

IS A SANATORIUM, founded twenty-five years ago on the eastern slope of the hills which overlook the village of Dansville, in Central New York. Its object is the treatment of invalids suffering from diseases more or less chronic, by a system peculiarly its own, and yet strictly scientific in every respect. For sufferers whose complaints do not yet involve organic changes of vital structures, its proprietors confidently believe that there is no other place in America where recovery can more certainly and speedily be hoped for and assured.

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These advantages, however, are nevertheless second in importance to the philosophy which guides and controls the Institution. Its medical management is not entrusted to ignorant charlatans, but to physicians educated in the best schools of modern medical science, and skilled by extended hospital experience not only in America, but also in Paris and London, in Berlin and Vienna. They are opposed to the widely prevalent method of treating disease through the administration of drugs, not from scepticism regarding their usefulness in controlling symptoms, but because observation, study and wide experience have convinced them that (except in rare instances), for curative purposes, *other methods are far better.* And not least in importance among the influences exerted at Our Home is that constant encouragement, that spirit of good-will and helpfulness, that thoughtful interest in others' welfare, that Christian benevolence, which distinguishes its social atmosphere, and makes it for the sick, the disheartened and the desponding, another home—and sometimes almost another life.

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Respectfully,

THE PROPRIETORS.

Our Home on the Hillside,
The Sanatorium, Dansville, N. Y.

THE PHILOSOPHY OF DRUNKENNESS, AND ITS CURE.

BY JAMES C. JACKSON, M. D.

I have never known a person who habitually used ardent spirits, whether as a beverage or medicine, no matter what the form of the mixture, whether distilled, fermented or brewed, *who was not an inordinate eater*. Gluttony is a condition precedent to drunkenness, insomuch that it is questionable whether a human being ever became habitually inebriate where habitual over-eating did not first exist. If this statement be true, —and in the case of no moderate drinker nor confirmed drunkard, have I ever found an exception,—then it presents to the friends of Temperance, matter for serious consideration. In this connection I offer a few facts :

I. As far back as we have credible tradition or history of the dietetic and drinking habits of mankind, we find *that their first use of and dependence on stimulants begin in connection with food*. They either eat or drink at meals, substances

which, aside from the nutriment contained in them, are either irritants to the blood or exaltants to the Nervous System, and so excite the heart's action, thus producing unnatural evolution of vitality, and slowly though surely establishing a habit of body, whereby vigor is to be had only when the blood is charged with them and the nervous system affected thereby.

It matters not how or by what means the human system comes to be habituated to the presence of such substances in the blood, nor what these substances may be. They may be pepper eaten at ordinary meals and black or green tea or coffee drunk at the same time, or they may be some drug or drugs administered as medicine by a Physician. If their effect is to make the Nervous System of the person using them dependent for exhibition of energy on their presence in his blood, the process of making him a *drunkard* is begun. Of course as in different persons different collateral influences exist, in one aiding, in another retarding the development of that condition of the Nervous System where overpowering sense of need of something other than nutriment is felt in order to enable them to show vigor or strength, so, under the use of table foods and beverages whose effects on those who eat and drink them are, independently of their nutritive properties, to excite them and make them feel strong, will such persons show difference in rapidity of development of morbid appetite for stimulants. One child, thus fed and Beveraged, may, because of concurring circumstances, rapidly bring forward an appetite for stimulants, so that in youthhood high-seasoned foods and nervine drinks like Tea and Coffee will not answer to the wants of his nerves and muscles. If so, he passes on and takes to wine and beer, and from those to brandy, whiskey, gin and rum; while another boy, because of opposing circumstances makes passage slowly, and perhaps never reaches the Drunkard's degradation. Be this as it may, if the circumstances which checked the growth

of appetite in him were not of *his* creation, there are no thanks to be given to him for his living and dying a sober man. His dietetic habits were favorable to the development of an appetite for strong drink, but counteracting influences held it in check. Where, in childhood, excitants like the flesh of fattened animals are used daily for food, and irritants like pepper, allspice, mustard, cinnamon and cloves are also used, and nervines like tea and coffee are also used, it may be considered as absolutely certain that with advancing years the person, thus accustomed to these things, will feel the need of *stimulants*. Sometimes where the nervines used at table do not overcome the effect of the excitants and irritants also used, the subject will take to the use of narcotics, such as tobacco, for a while, before resorting to stimulants. This will depend mainly on the temperament of the party—other things being equal. A person of sanguine nervous temperament will usually take to tobacco, and if he can get the consent of a physician, to anodynes, before he goes to the use of alcoholic beverages or alcoholic medicaments, while a person of bilious or lymphatic temperament will give them all the go-by and at once resort to stimulants. Ultimately it makes no difference, for persons who halt a little to use narcotics are none the less certain to use stimulants than are those who go from their table beverages and irritant foods directly to the use of stimulants. It is a grist which, sooner or later, all comes to the same hopper.

II. It is noteworthy how in this direction the law of development of appetite for stimulants takes place.

(a) Excitants—flesh of animals. Our children, as soon as weaned, are permitted to use animal food

(b) Irritants—Along with flesh they are allowed to use spices.

(c) Nervines—They generally use tea or coffee, though their parents apologize therefor that they do not use it *strong*. Why they might not be permitted to do so is not obvious, if there is nothing hurtful in it.

(d) Narcotics—Tobacco and Drug anodynes. I never knew a person who drank no tea or coffee, nor used any spices nor flesh meats, nor drug medicines, who used tobacco.

(e) Stimulants.—These come *last*, as if it were that in order to their use at all, previous preparations are needful, which in most instances, I think, is true. If it be so, if in order to addict one to the habitual daily use of ardent spirits in some form, a dietetic education must be had before any liquor is drunk, whereby the Nervous System has to become *abnormal*, then it is not very difficult to get a glimpse at least of the greatness of the work which the friends of temperance have before them in order to induce the people of the United States to become totally abstinent from its use. For myself devoted to the Temperance cause as I have been for forty years, and pledged to disuse alcohol in all its forms, and to discourage its use in others, and to work heartily and lovingly with others on the present platform, I confess to no hope or expectation of great, general, lasting good to the people of the Republic through their abandonment of the use of intoxicating drinks. while their present dietetic habits remain. They are victims to the curse—not martyrs to it. From the dawn of intelligence they are miseducated, from the awaking of conscious appetite they are badly and perversely trained. In this course of false education and perverse training Temperance men and women bear an active part. Like the rest of the people they teach, and in their personal lives they illustrate their teachings.

1st. *That Stimulants are needful for the preservation of health*, and,

2d. *That they are essential to the restoration of health.*

Temperance Doctors and Liquor Doctors alike teach these falsities.

Temperance Ministers and Liquor Ministers alike teach them.

Temperance Lecturers and Liquor-dealing Lecturers alike advocate them.

Temperance Mechanics and Liquor Mechanics, Temperance Teachers and Teachers who drink, Temperance Students and Drinking Students, alike agree with respect to them.

Temperance mothers who nurse and liquor-drinking nursing mothers both agree as to the need of the use of stimulants, which are innutrient—having in them no constituents out of which blood can be made.

How then can it be hoped or expected that abstinence from alcoholic drinks will be accepted as the true philosophy of life for them by any large proportion of our people? The question becomes too narrow for their understanding. Admitted that stimulants—substances that arouse the heart's action, excite the brain and create a present sense of strength, while they add nothing to the pabulum of the blood—are necessary both to preserve health and sustain it, it puzzles *them* to see why such a war should be waged against alcoholic stimulants? These are most highly recommended by the doctors when folks are sick, are unhesitatingly used by temperance people if *Doctors prescribe* them, are sipped with consciences void of offence by temperance folks who are pious when they go to the sacrament of the Lord's Supper, and are more certain in their effects and easy of obtainment than any other stimulants in use with our people. Since stimulants are necessary to keep one in good health, and to aid him in getting it back when he has lost it, why not admit that *Alcoholic* stimulants are good ~~things~~ *things*.

perly used, and so set up a war waging against their abuse. To this view of the case the temperance man I understand has but one reply, to wit:—that the moderate use runs into immoderate use by stages so easy and unobservable that the subject gets to be a *victim* to his appetite without knowing it till his self-control is lost. This reply, I think, is conclusive as far as it goes, but is incomplete. What has the temperance man to say to *this* inquiry? If drunkenness is the product of moderate drinking of ardent spirits, or of brewed or fermented liquors, and moderate drinking is created under the use of tobacco and drug narcotics, and the use of these is aided by the use of the tea and coffee, and these are used under desire created by the use of animal food and vegetable spices, how can he who uses all of these himself and advocates their use by others, both well and sick, though he abstain from the use of alcoholic beverages, expect to see the day, or to have his descendants see it, when drunkenness will not exist? It seems to me the achievement is a Sisyphean labor,—the doing of a work that has constantly to be repeated, and so is never done. As the masses of men live from habit rather than by reason, and as healthy men often form habits whose evil influence on them they do not consider till it becomes difficult to overcome them, how is it to be supposed that asking them to abstain from indulgence in the use of alcoholic liquors is likely to be successful, so long as they believe that stimulants are necessary for their health, and spirituous liquors present the kinds they like best? I feel sure it will never be done. It is now over forty years since the first temperance society was organized involving the disuse of distilled and fermented liquors. A great many persons have been saved from drunkards' graves by the labor of temperance men and women; nevertheless there is as much liquor drunk in the United States to-day in proportion to the whole population as at any previous period.

This fact shows that we save individuals, but do not permanently affect the national sentiment. We settle nothing scientifically. We determine nothing morally. A mathematician settles principles for all mankind forever, when he *once* has settled them. A metaphysician pronounces upon the moral nature of certain ideas, and stamps conviction of the correctness of his conclusions on the minds of all persons who are informed what they are. An astronomer fixes the laws of motion of the planets, and no doubt is henceforth shown. But the advocate of total abstinence from the use of alcoholic drinks *settles* nothing definitely. He induces persons who drink to stop drinking, and for this thanks are due to him; but this does not reach the evil, for while he is inducing persons to stop its use, other persons are learning to use it, and so it turns out that while twenty years ago we had 30,000 drunkards die annually out of the 300,000 then living, we now have 60,000 die annually out of the 600,000 now living. We gain nothing in the way of prevention. We only succeed in a measure in the way of reclamation, and notwithstanding all our efforts, more persons take to drinking as they pass from childhood into manhood than are reclaimed therefrom after the habit of drinking is formed.

I believe there is a better way than the one pursued of fighting this demon, drunkenness. It is not simply to fight Alcohol, but to fight all his subordinates—to carry the war, not only against distilled, fermented and brewed liquors used by our people as beverages, because of *their stimulating qualities*, but also against all those adjunctive substances whose direct and marked effect, when eaten or drunken, is to create an appetite for these liquors. The best way to cure the drunkard is to see to it that he never becomes one, and the best way to do this is to keep him from having an appetite or desire or feeling of need of stimulants. To do this, take care that he eats nu-

trient and unstimulating foods while young and always thereafter, and drinks no tea nor coffee, chews and smokes no tobacco, and takes no narcotic drugs, nor stimulating medicines when sick, and he will never die a drunkard, for he will have no appetite for liquor, nor can any one induce him to form one. Drunkenness is a *disease*, always secondary, and easily managed under right circumstances. It never originates in the use alone of alcoholic liquors, nor can it be kept alive by their use alone. Other things are necessary. True, alcohol produces the inebriety witnessable in the most advanced cases, but it is not at all necessary that a person should become *intoxicated*, in order that he shall become a drunkard and be justly characterized as such. There are different degrees of drunkenness as there are of other diseases. I have seen many a man just as thoroughly drunk, in view of scientific philosophy, who never staggered nor became unable to take care of himself, when to do so was *all* that was required of him, as he would have been, had he been unable to walk, or talk anything but the most unmeaning gibberish. For nothing is necessary in the view of science to make a man a *confirmed* drunkard, but to have him become so addicted to the use of stimulants or narcotics, or both, that his nervous system refuses to act naturally, or in other words, healthfully, unless such stimulant or narcotic is present at stated periods in his circulation. He has then gotten where his nervous system does not depend for the certainty or the vigor of its action upon the upbuilding and sustaining constituents of his blood, but upon some extrinsic matter introduced into his blood, so it cannot act naturally, but must act abnormally; and what a man's nervous system is, he is, while he has a body. Make his brain diseased, and his mind is diseased; make his solar plexus diseased, and his soul is diseased; make both brain and solar plexus diseased, and both mind and soul are diseased. The man is not master of himself; he is

not self-possessed; he is intoxicated,—drunk—though he may be able to walk without a single rotary or gyratory motion. For what matters it so far as total abstinence is concerned, whether a man who *cannot* forego his daily drams, staggers or walks straight. In many instances the drinker of liquor is more socially intolerable this side of insensibility than when in that state. I have known many women who have begged keepers of drunkeries never to let their husbands have liquor unless they would give them enough to make them beastly stupid. The thing to be contended against is the uncontrollable desire for liquor, not the stupidity which is frequently the consequence of over-indulgence. Once let a man form the habit of drinking, till he cannot perform business, nor fulfil social duties, nor command personal resources of knowledge and of thought without he is *stimulated*, and all who love him and have an interest in him, may count him as a drunkard; for he is one, whoever may say nay. To prove it, take his liquor from him, and watch his reactions. For the law of demonstration as to the degree of morbid force which liquor-drinking has acquired over a man, is to be seen in the *reactionary* conditions it creates. These are made evident under suddenly imposed total abstinence therefrom. Take his stimulants away from him, and then see what sort of man he is. Is he confused in thought and passionate in feeling? Is he morose, unsocial, fault-finding, quarrelsome? Is he suspicious, jealous, distrustful? Is he nervous, disquiet, forgetful? Has he no appetite for food, loathing water, sick at the stomach, having headache, with pain in his bones, and shivering with tremors or rigors? Is he sleepless and perturbed in imagination, having double vision, his eyes half-bloodshot? The demon has got him body and soul, though when under the influence of his daily draughts of the deadly poison he may be very smooth and suave, polite and full of genius, brilliant and agreeable.

His steps take hold on hell, and there is poor prospect that any appeals made to his moral sense will ever be of avail to induce him to sign a pledge and *keep it*, that do not involve him in an intelligent resolve to alter the general habits of his daily life. Such a man, all such men, can be made to quit the use of alcoholic drinks, but not simply and surely by a *resolution* not to drink any more. If made, they may break it, and knowing that they may not keep it, they refuse often to make it. This it is which renders it so hard work to get persons to sign the pledge. They have been made to believe that stimulants do them good, they know they *feel* better when they use them and worse when they disuse them, and many of them feel that they cannot get on at all without them; and so appeals to quit their use fall on adder's ears which will not hear, charm one ever so wisely. To cure them one must go to the seat of the disease, and this is *not in the brain*, nor in the faculties resident there, but in the nerves *back of the stomach*. Treat the man morally only so far as to induce him to let you treat him pathologically and therapeutically, and you will save him. Nine hundred and ninety-nine street drunkards in every thousand having individual vigor enough to stand the vital reactions needful to make them sober, can be restored to usefulness by a process as simple as it is magnificent. This process is to control their food and table drinks. Make any man eat rightly at table, and induce him to forego the use of all condiments, of tobacco, and drugs, and he can no more remain a liquor drunkard than he could become one under like conditions. Given vitality whereby to get well, the law curative is as efficient as the law preservative. No living man ever saw a drunken man made so by voluntary use of alcoholic liquors, who never ate flesh meat, nor spices, nor salt, nor animal oils, nor drank tea nor coffee, nor used tobacco, nor narcotic medica-

ments. Nor will such a man ever be seen, for the thing is *pathologically impossible*. To prevent drunkenness, control the food and table beverages, condiments and drug medicaments of the sober. To cure it, do the same thing. Drunkenness begins at the domestic table and ends in a public grog-shop. To close the grog-shop, take care of the table at home. Take any drunkard and deprive him of *all food*, but let him have liquor to his utmost desire, and if he does not break his neck, or cut his throat, or die by extreme exposure, he will, in the course of four or five days, begin to clamor for food. Tell him liquor is his food, and offer him some and he will refuse it. How true nature is to him in his degradation. She never forgets him, nor turns her back upon him in contempt. She lifts his instincts on to the throne, and for the time makes them supreme. He wants food. Give him none and he will die before he will drink again. Give him all he wants to eat, and he will be dead drunk in three hours after it. I have had many a drunkard whom I have saved, tell me what horrible disgust against liquor he had when, after a drunken debauch, the sense of hunger returned. He would have given all the liquor in the whole universe then for food enough to satisfy his hunger. Then I had him under my handling, by God's own appointment, and, by keeping him half-starved for weeks, kept down in him the desire for drink. True, I had to watch against Delirium Tremens, but I managed that by giving him farinaceous food only and toning the nervous system by baths. If then it is feasible to make an Inebriate a sober man by so caring for his general habits as to awaken in him a dislike for alcoholic drinks, and then of his own instinctive desire induce him to abstain therefrom, how much easier it might be so to train the young to simplicity of appetite as to insure them against becoming victims of intemperance.

If I am right then, drunkenness is to be characterized as a disease, and can be successfully treated only on that basis. To this view is to be added the correlative view, that persons who are moderate drinkers, never showing any inebriety, are sure to go ultimately to the condition and level of the drunkard, unless they cease to use spirituous liquors. For, to use spirituous liquors is sooner or later to inflame the coats of the stomach and the nerves of the solar plexus, and to the degree that this takes place is he who uses such drinks sure to have a morbid appetite therefor, and thus to increase in their use, in his dependence on their use, and in the natural and legitimate results following their use. It is, therefore, an unsafe thing for any man to use ardent spirits habitually, because the natural tendency under such use is to create diseased conditions of the stomach and its nerves, and so create a morbid appetite for them,—which appetite, when a sufficiently inflamed state of the nerves comes to exist, the drinker can in no wise control while this inflamed state continues to exist. Then, drink becomes an inexorable necessity; then, nothing can save the man but to put him where he cannot get liquor, or to reduce the inflammation of the nervous system, and of the coats of the stomach. Inasmuch as the moderate drinker, to the degree that the Solar Plexus is irritated or inflamed, will seek to drink as persistently as the drunkard, and therefore, will ultimately become a drunkard, because the more he drinks the greater will be the inflammation of the nerves affected thereby, and the greater the inflammation the greater the desire to drink, therefore there is no other thing for the cure of intemperance but total abstinence; and this total abstinence can seldom be induced by any abstract appeal made to the moral sense.

Had the men and women of forty years since known this great truth, and set going a class of machinery or system of

arrangements, the primary and essential effects of which should have been to make drunkards *so live in all directions* as to lessen the inflammation of the system of nerves alluded to, drunkards in great numbers might have been saved; and moderate drinkers, who since then have become drunkards by the million, and have gone down to drunkards' graves, might have been kept sober, and remained to the day of their death useful men and women. Philosophically considered, therefore, I am opposed to the use of ardent spirits habitually, either as a beverage or a medicine, for the reason that its direct and most powerful effect is upon the organic nervous system, instead of, as is generally supposed, upon the cerebro-nervous system or brain. True, the circulation readily absorbs alcohol into itself directly, it is taken into the stomach, and so the brain is affected by its presence in the blood which passes through it; but that is but a temporary effect. The brain soon becomes accustomed thereto, and as a great nervous mass representing large measure of Vital Power, adjusts itself to this new condition, and after a while is much less affected than at first by the presence of the same quantity of alcohol in the blood. An old habitue at the dram-cup keeps intellectual and physical equipoise (as far as the latter is dependent upon the action of the brain) much better than at first, though the quantity of liquor drunken and taken into the circulation be much larger than at first. But his Organic Nervous system never becomes adjusted to it. From the outset it revolts at the presence of this poison, and grows more and more sensitive to the effects produced by its introduction into the circulation. Such is the difference in the effects of alcohol on the Brain-Nervous system, and on the Organic or Nutritive-Nervous system. Every dram drunk, tends to congestion of the nutritive blood-vessels, and to the irritation of the nutritive nerves, until, at length, irritation becomes inflammation of the nerves, and by means of their

reflex action, morbid, or sickly, or uncontrollable desire to drink takes possession of the drinker. From that time he goes rapidly to a drunkard's degradation. Now my criticism on the means used to check intemperance and to promote temperance, makes its significance and true bearing at this very point. Temperance advocates have sought, in the main, to induce drinkers to abstain from drinking, by appeals chiefly addressed to their intelligence and moral sense, whereas their efforts should have been chiefly directed to *alterations in the conditions of living of drinkers*. To bring about such change in the condition of their living as would have been necessary, appeals to their intelligence and moral sense could have been made with entire propriety, and doubtless with very great success; because then the reason and moral sense of the drinker would have had a positive and clearly defined object before them, and could have directed his consciousness in view of that object. But, as the case has stood, the man has been left to abate his appetite for strong drink from moral considerations *alone*, while his general condition of living has been entirely auxiliary to indulgence in strong drink. He has not been made to feel that drunkenness or love of strong drink (if he had arrived at the point where it could be said that he *did love* it) was dependent upon the pathological condition of his organic nervous system, but he has been led to suppose that his determination to drink grew out of moral obliquity, or what may be termed a deadened moral sense, and that he was bound to rouse himself up by an effort of his will, and break away from his indulgence under a sense of moral obligation, pure and simple. To do this, under the circumstances in which temperance men left him, has been found in a great many instances to be impossible, not only with the man already a drunkard, but with those men who at the time were not drunkards; and so the result is that they who were already drunkards, in the main have died

as drunkards, and many of those who were moderate drinkers, have since become drunkards, and bid fair, like their predecessors, to die such.

The hygienic philosophy of treating disease, deals with the whole question of drunkenness, as respects its cause and cure, from an entirely different angle of observation and of thought. Starting out with the statement that drunkenness is the result of a diseased state of the organic nervous system, and that moderate drinking is directly calculated to produce such a diseased state of that nervous system, and therefore legitimately influential in the production of drunkenness, its advocates propose to put an entire stop to drunkenness, by inducing those who drink, whether to intoxication or not, to be treated either as having a disease, or as having the incipient conditions out of which the disease will ultimately grow. In treating the drinker of spirituous liquors from the point of his essential morbid conditions, they do not propose to relieve him from his moral responsibility, but they do propose to change the point at which that moral responsibility arises and rests.

In the consideration of this subject I have therefore said that the general conditions of living of the drunkard, or of the moderate drinker, must be essentially changed from what they are at present in this country, or else, drunkenness not only cannot be overcome, but will, in spite of all efforts of good men and women to the contrary, increase in a much larger ratio than the increase of population. In support of this view I present the following reasons :

First. In the production of such a condition of the organic nerves as induces an appetite for strong drink, which ultimately becomes morbid; and, therefore, unmanageable, other morbid agents, when used, have a very powerful influence. Of these I may name, first, the use of narcotics given as medicines, and,

of these narcotics, none stands more prominent than opium in its various forms of preparation. One can hardly conceive, much less describe, the powerful reactionary tendency awakened in the conscious appetite of persons to use diffusible stimulants, when such persons have previously taken narcotics, whose legitimate effects are powerfully sedative or depressant. Stimulants and narcotics, or any other forms of excitants and depressants, stand over against each other. He who uses one, in such degree as to produce lasting effects on his organic nervous system, will find in himself a strong instinctive desire to relieve himself from those effects by the use of the other. An opium-eater will always be found, when his opium is taken away from him for a length of time enough to set up a nervous reaction, to desire diffusible stimulants; and physicians, if a man has taken opium to such a degree as to produce a partially comatose state of the brain, find their remedy in the use of stimulants. These, then, become the great re-agents. A man who has used diffusible stimulants, like alcoholic liquors, until his system has come to be accustomed to, and therefore dependent upon their use, for a certain measure of accommodated power, and is deprived of his customary indulgence long enough to have reaction set up, will call for something that shall affect him sedatively, or in some extreme cases, depressantly. Now, he who eats opium (and it matters not a whit that he does so by the order of his physician) until he becomes accustomed to it, will either go until he becomes narcotically drunk, or if you take it away from him, will turn round and drink liquors until he becomes stimulatingly drunk. A great many persons, therefore, have been made drunkards by reason of opiate medication. But where one man in this country has been led to the use of ardent spirits, and ultimately, therefore, has been made a drunkard from *the use of opium given to him as a medicine*, ten hundred have been made drunkards by the use of tobacco

As a predisposer to the use of alcoholic liquors and a provoker to their use to the degree of inebriety, the use of tobacco stands pre-eminent among the list of depressent poisons. So intimate is the connection, in this direction, between the depressing effects on the organic nervous system of the habitual user of tobacco, and the establishment of the habit of drinking alcoholic liquors, till morbid appetite is created, and drunkenness ensues, that it is very difficult to find a drinker of ardent spirits, who does not use tobacco, and almost as difficult to find a man who uses alcoholic liquors, who did not *first* use tobacco. To take up the question of putting a stop to the tide of intemperance arising from intoxicating drinks, and labor to induce men to abandon it entirely, while they are in the constant use of narcotic and depressant poisons like opium, and especially like tobacco, is the most chimerical project ever set on foot and conducted by sound, sensible, far-seeing, right-judging men and women. Give me the right to induce persons of all ages and sexes to use tobacco, and I will agree to make drunkards very much faster than all the temperance societies in this country can reclaim them. Give me the right to induce children to use tobacco, and I will make more drunkards out of the number thus induced than all the sabbath-schools in this country can keep sober.

The true basis, then, of the Temperance Reformation, is that of obedience to the laws of life and health. Once place a man there, and keep him there, or if he is not competent to place himself there, and keep himself there, put him into an inebriate asylum; treat him as you would a man smitten with the Small Pox, whom it is proper and right to restrain against any turbulence of will he may show, bring his organic nerves out of their inflamed condition, and release his sensorium from what is sympathetic therewith, and the man's consciousness will return to him, the desire for strong drink will die out of him,

and, if he will live rightly thereafter in this respect, he never will drink, nor have any desire to drink, and will be just as much safer than he would be under habits of living now common to our people if he were to sign fifty temperance pledges, as one can think. There is no man, or woman, or child, in this country, who exhibits our theory of life in his habits, methods, and manner of living, who has any disposition to be a drunkard, or who is in any danger of becoming one

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READINGS FOR Monthly Meetings of W. C. T. U.

Vol. 3.

FEBRUARY, 1888.

No. 2.

OPENING HYMN.

(G. H. No. 97.)

When He cometh, when He cometh,
To make up His jewels,
All His jewels, precious jewels,
His loved and His own.

He will gather, He will gather,
The gems for His kingdom
All the pure ones, all the bright ones,
His loved and His own.

CHORUS.

Like the stars of the morning,
His bright crown adorning,
They shall shine in their beauty,
Bright gems for His crown.

Little children, little children,
Who love their Redeemer,
Are the jewels, precious jewels,
His loved and His own.

SCRIPTURE READING.

PRESIDENT.—And they brought young children to Him, that He should touch them; and His disciples rebuked those that brought them.

SOCIETY.—But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God.

PRES.—Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

SOC.—And He took them up in His arms, put His hands upon them, and blessed them.

PRAYER.

DAY NURSERIES.

HELEN L. HOOD.

PRESIDENT.—I am glad to see so many present to-day. Day Nurseries is a topic of great interest to every mother heart, and any suggestion which will help us in caring for outcast little ones will be gladly welcomed. This work is practical Christianity, and should be taken up by the W. C. T. Unions of all large cities.

COR. SEC.—I have lately been reading about these nurseries, and am anxious to know more concerning them. What was their origin?

PRES.—I will ask our superintendent of juvenile work to tell us; she has just returned from Chicago, where she visited several nurseries and carefully studied them.

SUPT. JUV. WORK.—I shall be glad to describe these institutions to the best of my ability. How I wish I could spirit you into the playroom and let you see for yourselves the little ones at their play! These nurseries originated in Paris, in 1844, and were established by Monsieur Marbeau, who, in visiting among the poor of that city, saw the need of some place where mothers while at work could leave their little ones and have them tenderly cared for. He at once established these homes, calling them *Creches*, the French word for "cradle." These baby missions were soon scattered through the poor districts of Paris, and later were taken under the patronage of the French government, until now Paris has a perfect network of these public cradles.

VICE-PRES.—Are these nurseries to be found in other countries besides France and our own?

SUPT. JUV. WORK.—Yes; shortly after its establishment in Paris, the *Creche* flourished in Belgium, and especially in Brussels, where the good accomplished has been simply incalculable.

PRES.—Is it true, as I have seen it stated, that a Quaker lady introduced the nurseries into England?

SUPT. JUV. WORK.—Yes; Mrs. Marie Hilton, a member of the Society of Friends, in 1841, rented a house in one of the poorest quarters of London and opened a *Creche*. Since that time a number have been started throughout Great Britain, many being located in mining districts and near large factories.

The Princess Christian, Queen Victoria's daughter, supports and personally superintends the workings of a large nursery near Windsor. The good work growing so rapidly in the Old World was not long in crossing the ocean, and finding a place in the hearts of America's philanthropic women.

A MEMBER.—What class of children are received at these *Creches*?

PRES.—They are the children of washerwomen, cooks, scrubwomen, seamstresses and others who are obliged to go away from home during the day to earn their living. Before the establishment of the nursery, many women were obliged to lock their little ones in miserable rooms, or leave them to the care of other children, while they were away at their work.

TREAS.—You spoke of these day nurseries being found in Chicago; are they to be found in other American cities?

SUPT. JUV. WORK.—The good women of New York opened the first *Creche* on this side of the Atlantic. That city has now about twenty nurseries under the control of as many different organizations, the two largest being the Virginia and Memorial. Boston and its suburbs are rich in these institutions,—more so than any other city in the Union. This is largely due to the generosity of Mrs. Quincy Shaw, the widowed daughter of the late Prof. Agassiz, who has, in the last nine years, established and sustained, at a cost of nearly one million dollars, seven *Creches* in connection with her free kindergartens.

COR. SEC.—Are many of these blessed charities directly under the charge of the W. C. T. U?

PRES.—I think the Central Union of Chicago, the oldest union in the city, is the only one which has this distinction: it supports two, the Bethesda, located at 406 South Clark St., and the Talcott, at 169 West Adams St.

A MEMBER.—What is the age of the children admitted?

SUPT. JUV. WORK.—The children range in age from three weeks to eight years.

VICE-PRES.—Are the children retained during the night?

SUPT. JUV. WORK.—No; they are brought by the mothers at seven o'clock in the morning and called for at seven in the evening. Breakfast, dinner and supper are given the children.

MEMBER.—What kind of food is provided?

SUPT. JUV. WORK.—The fare consists of oatmeal, rice, soups of various kinds, well cooked meat and vegetables, with often a simple dessert. Plenty of good sweet milk is given to all. The bill of fare is plain, but composed of such food as is best suited to the needs of growing children. The dining room is provided with tables and stools of different heights to accommodate the different sizes of children. After being seated at the table, each little head is bowed and hands folded, while all repeat a verse of thanks.

TREAS.—Are not the children often brought in an unclean condition?

SUPT. JUV. WORK.—Yes, but every child is bathed and dressed in clean clothes belonging to the *Creche*, which are removed and their own replaced at night.

A MEMBER.—May I ask, Madame President, if the mothers of these little ones are ever asked to pay for the care of their children?

PRES.—Such women as are able to pay are charged ten cents per day for each child, many of the mothers preferring to pay this rather than be looked upon as objects of charity. When there are two or more children from one family the charges are five cents for each child.

MRS. A.—I have been greatly interested in this discussion, for it is an entirely new theme to me, and I want to ask some questions, in order that I may better understand the practical workings of this noble charity. What instructions do the children receive?

SUPT. JUV. WORK.—The children of larger growth are sent each morning to the kindergarten, which is held in a pleasant room below the nursery; in the afternoon they return to the *Creche*.

MRS. A.—I take it, Madame President, from what has been said, that in order to successfully carry on this work, a house containing six or seven rooms is necessary?

PRES.—Yes, as many as six are needed; there must be the nursery, or playroom, which must be a sunny, cheerful room, cool in summer, well warmed in winter. Here the children play with their toys and games, of which there is always a liberal supply. Then come the sleeping rooms, fitted up with little cribs, each one having its bed-linen and covering.

SUPT. JUV. WORK.—Do not forget the bath-room, one of the most essential requirements of a nursery.

PRES.—Indeed the bath-room is an important feature, and should be thoroughly furnished with all the appliances for bathing. The living rooms for the matron and her assistants complete the suite.

COR. SEC.—Can our superintendent of juvenile work give us some idea of the number of children cared for yearly by the Bethesda and Talcott nurseries?

SUPT. JUV. WORK.—In the Talcott last year over six thousand children received loving attention, while the Bethesda sheltered four thousand. These figures do not mean that over ten thousand different children were cared for. The same child may be in the nursery two or three days out of each week, but usually four days is as often as the same ones are brought.

TREAS.—What is the average cost for each child?

SUPT. JUV. WORK.—About fifty cents per week.

MRS. A.—What is the expense of such a work?

PRES.—It costs the Central Union from \$150 to \$200 each, per month, to carry on these nurseries. This estimate of course is based on the cost of living and rents in large cities, and would be far less in smaller places.

A MEMBER.—Has the union found any change for the better in the homes of these mothers?

SUPT. JUV. WORK.—Yes; the visitor who is employed to visit the homes reports a great improvement in many respects. The good lessons taught the children are repeated to the parents, and often have made great impressions upon them. Saloon keepers and prostitutes bring their children, anxious that they should be taught lessons of good, which are often repeated by the children at home, and, in more than one case, a little child has led father and mother into a new life of sobriety and virtue. Many touching incidents connected with the work were related to me by the matrons. I have time to mention but one: During the month of May, the Bethesda nursery was closed, as it was being moved. A store-keeper in the neighborhood said he was constantly confronted by eager little faces asking him, "When will our dear home be open again?" and, "Is it moving still nearer heaven, do you think?"

PRES.—Our hour is spent, and I am sure we will all hereafter feel a new responsibility in regard to "the least of these." I trust many philanthropic men and women will answer the need of the helpless children, and of the poor, tired mothers of our land. I have requested Miss ———, our talented Y elocutionist, to close the program by reciting a few verses from Elizabeth Barrett Browning's matchless poem, "The Cry of the Children":

Do ye hear the children weeping, O my brothers,
Ere the sorrow comes with years?
They are leaning their young heads against their mothers,
And *that* cannot stop their tears.
The young lambs are bleating in the meadows,
The young birds are chirping in the nest.

The young fawns are playing with the shadows,
 The young flowers are blowing toward the west—
 But the young, young children, O my brothers,
 They are weeping bitterly!
 They are weeping in the playtime of the others,
 In the country of the free.

Do you question the young children in the sorrow,
 Why their tears are falling so?
 The old man may weep for his to-morrow
 Which is lost in Long Ago.
 The old tree is leafless in the forest,
 The old year is ending in the frost.
 The old wound, if stricken, is the sorest,
 The old hope is hardest to be lost.
 But the young, young children, O my brothers,
 Do you ask them why they stand
 Weeping sore before the bosoms of their mothers,
 In our happy Fatherland?

They look up, with their pale and sunken faces,
 And their look is dread to see,
 For they mind you of their angels in high places,
 With eyes turned on Deity!—
 "How long," they say, "how long, O cruel nation,
 Will you stand, to move the world on a child's heart,
 "Stifle down with a mailed heel its palpitation,
 And tread onward to your throne amid the mart?
 Our blood splashes upward, O gold-heaper,
 And your purple shows your path!
 But the child's sob in the silence curses deeper
 Than the strong man in his wrath."

The Monthly Reading Leaflets for W. C. T. U. meetings are published by the Woman's Temperance Publication Association. Price, thirteen copies monthly for one year to one address, \$1.00; twenty copies, \$1.50; thirty, \$2.00; forty, \$2.50. Single copies, 10 cents a year.
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August.—Sabbath Observance. By Mrs. J. C. Bateham.
September.—Our National Sins. By Frances E. Willard.
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December.—The Kindergarten. By Mrs. E. G. Greene.

1887.

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 (M. R. 3-4)

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1888.

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February.—Day Nurseries. By Helen L. Hood.

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Responsive Readings.

FOR THE W. C. T. U.

Vol. 7.

FEBRUARY, 1892.

No. 2.

OPENING HYMN.

How precious is the book divine,
By inspiration given ;
Bright as a lamp its doctrines shine,
To guide our souls to Heaven.

It sweetly cheers our drooping hearts,
In this dark vale of tears ;
And life, and light, and joy imparts,
And banishes our fears.

This lamp, through all the tedious night
Of life, shall guide our way ;
Till we behold the clearer light
Of an eternal day.

SCRIPTURE READING.—Prov. 3:13-18; 4:5-13.

PRAYER.

EVANGELISTIC DEPARTMENT—COURSE OF STUDY.

REV. ALFRED A. WRIGHT, D.D.

PRESIDENT.—The Bible is the source of our truest ideas concerning God's relation to the reforms we are urging forward. Therefore, to know what the Bible is, and to understand the real, to-day meaning of the things that were written therein thousands of years ago, is of vital importance to our faith and work.

Is it not true that some of its words had a local and restricted signification, now purely historical, while others retain vitality and fruitfulness for all time and for every place?

SEC.—I am afraid this question may lead us into the mazes of theological discussion. *We* can not answer questions that have puzzled and still puzzle some of the profoundest churchmen and theologians.

PRES.—Very true, possibly, and possibly we may have come to the kingdom for such a time as this. But my question does not touch the abstruse puzzles of theological thought. It is a plain question. It states a difficulty that good people like ourselves meet in our daily W. C. T. U. reform work.

MRS. A.—Yes, I was talking with a Presbyterian minister the other day, and he quoted to me Paul's advice to Timothy about a little wine for the stomach's sake, and several other passages like that, as showing that the Bible idea of temperance is moderation in the use of alcoholics. Of course this is not our idea of the word temperance, and if the Bible really is on the other side of the case, *we* are wrong.

MRS. B.—But perhaps that Presbyterian minister is wrong in his idea of the Bible doctrine on this point. Personally I have no doubt that he is wrong. I believe the Bible rightly interpreted is unutterably against the manufacture, sale, and even use of alcoholics, as a beverage.

MRS. C.—So do I. But what are we women to do when lawyers and doctors and even ministers quote to us the Old Testament passages that seem to favor moderate drinking as healthful and permissible? We tell

them it can not be that God's Word is *at all* in favor of any kind of intoxication, and we point out the distinction between the sweet wine and the fermented wine of the Old Testament. But they tell us that we women don't know, and that in our ignorant zeal we are positively damaging the Bible, and the church, and even the temperance cause we appear to love.

PRES.—Right in a line with what Mrs. C. has just said, let me quote a passage that was in my mind when I first spoke. Prof. Knowitt, of the college on the hill, called my attention to it at the rooms of our Union the other night, when we gave the reception to the town clergy. He sat at my right at the table, and his eye fell on the motto that hung right over the main door as you enter: "Touch not, taste not, handle not." He seemed uneasy and disturbed, but it was late in the supper before he ventured to call my attention to this passage in Col. II: 21.

MRS. E.—Will the President be kind enough to tell us on what grounds Professor Knowitt based his criticism?

PRES.—Willingly. He said that Paul was warning the Colossians against wrong views of God's good creatures of meat and food, and earthly good,—in short, against an injurious asceticism that had for its motto, "Touch not, taste not, handle not"; he told them that such asceticism was not in harmony with the true spirit of the gospel, and he went on to say a great many more things of the same sort.

MRS. E.—I should judge that Professor Knowitt was one of our enemies in disguise.

PRES.—Oh, no, indeed! He said he mentioned the matter out of consideration for our work and reputation.

MRS. E.—But his doctrine is that same old doctrine of "a little wine for the stomach's sake." Evidently, he would turn the motto right against us. If the true spirit of the gospel requires or allows one to "Eat, and drink, and be merry, for to-morrow we die," and stigmatizes those who are so pious that they will not eat meat lest it make their brother to stumble, and who justify their piety by saying, "Touch not, taste not, handle not," then I, for one, think that *we* are wrong, and the sooner we find it out the better it will be for our work.

VICE-PRES.—If Mrs. E. will allow me, I will ask her attention to the misuse of the text from Solomon, "Eat and drink and be merry, for to-morrow we die." In her remarks I think she failed to discriminate between the true spirit of the Gospel, under the new dispensation, and that pagan and heathen spirit that Solomon mentions only to condemn.

REC. SEC.—While I agree with our Vice-President, in the matter of this text last quoted, it seems to me that we are getting away from the main point presented by our President.

PREST.—Very true, ladies, and it is now evident, to me, at least, that what I said in the beginning is worthy of the utmost and careful thought—there is on us a necessity of learning for ourselves exactly what the Bible does teach on these main questions of our great reform work. And as Prof. Knowitt said in the conversation referred to, so I believe,—that no good cause is helped by a misuse of legitimate texts, or by a legitimate use of wrong texts. He said that this particular text had neither reference nor allusion to the modern temperance movement and work, and that by using it as if it had, our Union was placarding either its dishonesty or its ignorance. Of course he said it *very* politely, but he said it. And I quietly told our maid of all work about the rooms, to take it down and destroy it.

COR. SEC.—I must admit that I have been much stirred by the remarks already made. I believe our women Evangelists must know the Bible from Genesis to Revelation just as thoroughly as any minister knows it. Nay, I believe they should *more* thoroughly know it, since men and women will discount the learning of our Evangelists even while praising their zeal.

On the other hand, I do not see that such a knowledge of the Word is

necessary for the great multitude of our women, who have never had the fine scholastic training needed by a master of exegesis. Nor do I believe that our women have the time, and the strength to devote to such a masterful study. For our Evangelists it is a necessity; for our members it is not generally either necessary or desirable.

MRS. G.—Our Corresponding Secretary has stated my views exactly. In fact, I think this is one of the reasons why there are so few of our women taking the COURSE OF STUDY with Dean Wright. I understand that many have undertaken the Bible work of the COURSE, and have felt compelled to drop it on account of its difficulty. One of them told me that if she only had the time she could master THE SCIENTIFIC METHOD OF ENGLISH BIBLE STUDY, and that she would not take anything for the mental discipline she gained by contact with the methods of instruction and recitation.

MRS. A.—Why, then, did she give it up?

MRS. G.—Simply because she could not get her work ready in time for the regular recitation, and she preferred to drop out rather than to be constantly in the rear of the Class.

EVANG. SUP'T.—I am a member of the Class of 1892, and we expect to graduate five or six thoroughly trained candidates at the next National Convention. These have all studied, or will then have studied, the entire Bible, from Genesis to Revelation, on The Scientific Method. By this Method we have been trained to prove to ourselves the truth or untruth of every statement therein, or to prove to ourselves concerning any of these statements that we do not now know their truth or their untruth. In other words, we have come to a certain knowledge of our certainty or of our uncertainty. We find it a great gain to true faith to be certain of what things not to believe, as well as of what things to believe. We are no longer believing statements because others have believed them, nor because others have not believed them.

MRS. H.—But, Mrs. Superintendent, is not faith to supplement knowledge?

EVANG. SUP'T.—Undoubtedly, but not to supplant it. We have been taught to justify our faith in every instance by an appeal to the facts we know, and to the truth of statements we have verified to ourselves. Hence, we are constantly adding to our knowledge, faith, and to our faith, knowledge. We are coming to see that a chain, all of whose links are faith, is not hitched anywhere except to itself. And we are also coming to see that a chain all of whose links are knowledge, belongs to the narrow world of the senses in distinction from that infinitely vaster world that environs the senses—the world of faith.

And, finally, we are coming to see that the chain that binds man in hopefulness about the feet of God, is made up of alternate links of knowledge and faith.

MRS. H.—But will the Evangelistic Superintendent say that all our women *can* master this Scientific Method?

EVANG. SUP'T.—Yes, all our women who can master anything that requires close thinking and nice discriminations, can master the Scientific Method of English Bible Study.

It is true, as has been well said here to-day, that not all our women either need or desire to study the Bible on this Method; but our Evangelists need to be masters of this Method.

MRS. I.—Will the Evangelistic Superintendent tell us if there is an easier Method offered by Dean Wright?

EVANG. SUP'T.—There is. And I am glad to hold a note from him in which he writes as follows:

"Please to tell all the ladies of your Union that there has been provided for those of their number who wish to study the Bible systematically,

a course (indeed two courses are now ready,) that will be conducted on The Popular Method, in distinction from The Scientific Method, which is reserved hereafter principally for our Evangelists."

MRS. J.—Does he further define this Popular Method?

EVANG. SUPT.—Yes, he writes a long and minute account of the two Methods and shows wherein the experience of the last three years has shown him the real needs and wants of the rank and file of our great army. I believe he has discovered *the* way in which to give our Unions, as Unions, as well as our individual members, an opportunity systematically to study by topics and by subjects, the very heart of the New Testament. Instead of the small number of two hundred and thirty-five students now at work, it seems to me that we shall have thousands, as soon as our members learn of their privileges.

PRESIDENT.—In my letter from Dean Wright, evidently a duplicate of the one sent to our Evangelistic Superintendent, he mentions the fact that the tuition fee in this Course is but five dollars, payable in installments if it is necessary, and as I understand it, this is but one-half the fee charged to persons not members of our guild.

COR. SEC.—Will our President, or our Evangelistic Superintendent, or some other person, tell us whether this course is the same as Course II, named in Dean Wright's "Private Circular," and entitled, "The W. C. T. U. English Bible Course?"

PRES.—It is not. That Course is conducted on The Scientific Method, and is now withdrawn. The Course on "The Popular Method" takes its place.

I believe the ladies will be interested to glance at the titles of the Ten Studies of this Course, as named in his letter to me. The general title of the Studies is

"CHRIST IN THE SCRIPTURES,"

And the ten special subjects, on which a recitation is expected each month, are as follows:

- | | |
|---------------------------|--|
| (1) Christ in Prophecy. | (7) Christ's Atonement. |
| (2) Christ's Incarnation. | (8) Christ's Resurrection and Ascension. |
| (3) Christ's Humanity. | (9) Christ's Return. |
| (4) Christ's Deity. | (10) Christ's Everlasting Kingdom. |
| (5) Christ's Doctrine. | |
| (6) Christ's Works. | |

Dean Wright sends me full Syllabuses of these Studies, and I advise you, ladies, to send a stamp to our Instructor for the full particulars of this new Course, now just announced.

MRS. K.—Are we to understand from the President that ladies who are not to become Evangelists are debarred from taking up The Scientific Method of Bible Study?

PRES.—Not at all. Only that Course is an elective.

MRS. K.—The reason of my inquiry is this; I, too, am a member of the class of 1892, and I feel certain that there is no real need of dreading The Scientific Method. Dean Wright is making a heroic effort to make our women think for themselves—strange as this phase may seem to any of us *here*. And he is succeeding.

Will the ladies allow me to quote from one of the Circulars that had much to do with arousing my personal interest? A friend of mine, as it happened, and a classmate, had written Dean Wright as follows, and with her permission he printed it:

"The W. C. T. U. Evangelistic Course is all and more than I expected. The Plan is thorough, yet simple, and the methods of work are the best I know. I have made but a few recitations on the Bible, and yet I have been greatly helped in preparing them according to the methods recommended. I believe that I shall get at the facts of the Bible in following this plan as I could not in any other way. The Instructor has been untiring in answering my questions and in sending me all needed instructions. I heartily recommend this Course of Study to Christian workers."

MRS. L.—I am glad to hear that read, for one of the ladies in our Union,—Mrs. S.—told me herself that she could n't make any sense out of it, and had about made up her mind that either she *was* crazy or would soon be if she kept on. And four or five of our ladies tried it, and used to meet with Mrs. S. to talk it over, and they all agreed that it was too lofty for them. They thought the Instructor meant well, but he did n't understand them.

MRS. M.—Ladies, I am one of those who tried and failed—not, however, one of those just referred to in the Union where Mrs. L. resides. And I want to say just here, that if all the women who have started in this Course—some hundreds, I believe—have written such absolutely bothering, pestering, and really unnecessary letters as I did, I wonder that the leader is alive this day. Over and over again, he kept sending to me the printed answers to my inquiries, until at last I was provoked, and I asked him to *write out the answers with his own hand*. He did so, and when I saw the *written* answers I understood them. But he quietly pinned to the written answers something that made me ashamed—a copy of the printed answers, word for word; and when I looked over my papers in the writing desk I found I actually had four other printed copies, exactly alike, and the first one came with the original instructions! If he was here I'd apologize personally, as I did by letter.

MRS. N.—How did he answer your apology?

MRS. M.—He said I had no need to send one, and that he was sorry to have me drop out at the very beginning of the year, and he actually returned to me the tuition I had paid.

MRS. N.—He didn't return our secretary's money, though she had studied with him but eight months when she dropped out. He sent her a due-bill good for the balance of the tuition fee paid, and said it was good for two years from date, and for any person. But she didn't quite like this, for she was going to the sea-shore and wanted the money.

MRS. O.—Mrs. K. has just handed me that Circular containing the opinions of other ladies who have tried the Course. I'd like the consent of the ladies to read as follows:

"The plan of work is grand, far-reaching, and should be adopted by every consecrated member of the W. C. T. U. Without this preparatory training our efforts will be almost fruitless in reasoning with the world, of righteousness, temperance, and judgment to come. The methods of work are the very best that can be employed. More help has been granted to students by the Instructor than one of them, at least, ever hoped to receive."

Here is something from the pen of one of our County Superintendents:

"The Plan of Work seems to me to be admirable in many respects. It is sufficiently elastic to meet the needs of every searcher after truth, from the raw recruit to the most cultured scholar. The methods of work are such as lead to independent thinking and logical reasoning.

"Our Instructor, after putting into our hands the best tools and giving us explicit directions with regard to their use, allows us to quarry for ourselves.

"While he stands ready with wise and kindly suggestions to point us the way out of any difficulty, he does nothing for us which we can not do for ourselves. It has been a constant surprise to me that such good results could be obtained in a Correspondence School."

PRES.—These testimonials are from those who have been wrestling with the Scientific Method. Is it not fair to assume that under the new plan of Bible Studies according to the Popular Method, there will be an

increasing interest in our evangelistic work, in our study of the Word as Unions, and indeed in all the work of our organization that is so thoroughly identified with Scripture aims and methods?

TREAS.—What is Dean Wright's address?

COR. SEC.—Rev. Alfred A. Wright, 9 Clinton St., Cambridge, Mass. And he will send to any lady or to any Union full particulars regarding the half-free studentships that patrons of his school have provided for W. C. T. U. workers, together with details of the several courses such as any inquirer may desire.

PRES.—Ladies, we ought not to adjourn without reminding ourselves afresh of the deep interest in our Course of Study and in its widest usefulness, shown by our devoted National Superintendent of Evangelistic Work, Miss Greenwood, by all of our National Executive Committee, and especially by our noble leader who in this, as in every case, stands at the fore-edge of the ever-dawning light.

I will ask our Cor. Sec. to read for us the closing words of this hour:

COR. SEC.—*To the World's White-Ribboners:*

Our friend, Dean Wright, has told me of what he intends to announce in these Readings for February. I understand that certain of these extraordinary privileges are offered only to members of our guild. Because I am persuaded that we all need to know more thoroughly how deep and solid are the Bible foundations on which our Temperance Union rests, in faith and hope and toil, I would that the thousands of our advance guard were already digging with the tools here named. I heartily commend all the Courses, but especially the Bible Study Course upon the Popular Method. It seems to me that any one of our women can find the daily half-hour, and the daily less-than-two-cents needed for this Course.

Frances E. Willard

Chicago, Ill., January, 1892.

CLOSING HYMN.

Thirteen copies, per year, to one address, \$1.00.

PUBLISHED MONTHLY BY THE W. T. P. A., 161 LA SALLE ST., CHICAGO.

READINGS FOR MARCH:

BIBLE—FISHERS OF MEN.—Elizabeth W. Greenwood.

RESPONSIVE.—HOW THE W. C. T. U. LOOKS TO OUTSIDERS.—A Symposium.

TOPICAL.

NATIONAL LEAFLETS:

No. 1, National W. C. T. U. Work.

No. 18, Work of the W. C. T. U.

The Temperance Movement, pp. 502-503.

Glimpses of Fifty Years, pp. 475-478.

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SCIENTIFIC TEMPERANCE

MONTHLY ADVICES.

A monthly publication issued by the National and International Department of Scientific Temperance Instruction of the Woman's Christian Temperance Union.

SUPERINTENDENT,

MRS. MARY H. HUNT, *Life Director of the National Educational Association, Hyde Park, near Boston, Mass.*

ADVISORY BOARD,

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William A. Mowry, Ph.D.

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THE MASSES OF THE FUTURE AND THEIR LEADERS; HOW CAN WE REACH THEM?

Address delivered in Denver, November, 1892.

I am asked to state what the Department of Scientific Temperance Instruction is doing for the masses. The masses of to-morrow are in the schools of to-day.

Legislation. This Department has secured legislation making the nature and effects of alcoholic drinks and other narcotics, in connection with the laws of hygiene and relative physiology, a compulsory study for all pupils in all schools in thirty-six states and all the territories of the United States, including the District of Columbia, our Military and Naval Academies and Indian and Colored schools.

There are more than twelve million children in the United States under these laws. Mississippi is the last new state won for compulsory temperance education during the past twelve months. Of the eight states without this legislation we have high hopes of winning three or four more before another year.

Manuals of Instruction. But legislation of this kind is only the first step. Whether these laws will prove a blessing or a curse depends upon whether the truth concerning alcohol and other narcotics is taught these millions, or the old notions that tend to moderate drinking.

What has this Department done in this respect? Through its National Superintendent and Advisory Board it has secured the revision of nearly every school physiology of any importance in use in the United States.

The old and untrue notions—mere traditions—about wine and kindred liquors, have been expunged from these books, and the latest teachings of science concerning all forms of alcoholic drinks, their baleful effects and poisonous character, as well as those of other narcotics, have been injected into their pages. It has also added materially to the whole subject of hygiene taught in these works, and is guiding to its daily practice. More than this, it has so beautifully adapted this teaching in these manuals to the capacity of all pupils of

all classes, that the great majorities of to-morrow who never go beyond the primary schools of to-day may get these warning lessons so simply told that they can understand them.

Thus each succeeding grade is receiving more and more truth, while the subject is kept constantly fresh and interesting until finished in the high school.

Napoleon said, "Let me make the songs of a nation and I care not who makes their laws." Let me teach the childhood of America through the schools, and I will not only make their laws, but guide the pen that shall write the future history of this Republic.

Methods of Instruction. But when the law requiring a study is enacted and its text books are ready, only a beginning is made. Years of thought have been given the question of methods of teaching other branches, but how about this new study? What has been done to help at this point? A consensus of opinion from eminent educators in many states has been gathered. The digest of it is the following four essentials to the faithful enforcement of a temperance education law.

1st. Well graded books containing the truth the law requires taught, in the hands of pupils able to read, and oral instruction in other cases.

2d. A course of study of not less than three lessons a week for fourteen weeks of each school year.

3d. The same examinations or tests for promotion in this as in other branches.

4th. The interested teacher.

These conditions constitute the "standard" which is now guiding thousands of school boards and teachers. The goody-goody, preachy-preachy, mushy teaching of the early days of this study is giving place to the impartation of solid truth.

Scientific Accuracy. What has the Department done to ascertain this truth? for only truth must be taught. A careful system of research is carried on from Hope Cottage, Hyde Park, the national headquarters of this Department. Through the Index Medicus and other indices the knowledge is brought to us of every recorded utterance through book, speech, pamphlet, or otherwise, from every source on every phase of the subject with which this Department deals.

In addition to the ever growing library at Hope Cottage, which Mr. Joseph Cook calls the largest library on this topic he has seen on either side the water, a literary assistant searches the medical libraries of this country for every scrap of testimony. When culled and classified, this helps to swell the arsenal of truth from which we are constantly drawing in the ever developing phases of the work. Now in the defence of some debated point with some author whose books are being revised, or of the truth in the case of a semi-bibulous college professor who opposes total abstinence teaching, or for a teacher or student, or our own dear women who need the strong names in science with which to fight their battles for total abstinence teaching in their schools.

Enforcement of Law. No law will enforce itself. What are we doing to secure this enforcement? At Hope Cottage you will find a directory of every school district in the United States, and over against these the names of the local superintendents of this Department, where there is one, and where there is not we are searching to find one who will work and watch for the best enforcement of these laws in the schools under her care.

The names of districts and county superintendents are there, over against their districts and counties, and the Roll of Honor — the state

and territorial superintendents for every state and territory in the nation. It is our aim to keep in close touch with all these down to the locals, thus keeping every school in the country in the line of our observation.

Literature showing just how to proceed at every step is prepared and sent out by the national superintendent. Over twenty-five thousand letters, postals and packages of literature have gone out to them this year. The national superintendent's postage bill alone for all this has been over five hundred dollars per year. From two to three secretaries are crowded with their part of the work of this correspondence.

Teachers. But so much depends on the teachers, you say. What are we doing to instruct them? A Bureau of Instruction for the training of teachers in this branch is already started. The first volume of Normal Studies for these is now passing through the press. Besides that, we send out monthly a Circular of Advices containing topical outline of study, the scientific authorities in support of total abstinence teaching, etc. The national superintendent and others are presenting the topic and method of teaching to teacher's institutes in all parts of the country.

Results. What is the harvest as seen from all this seed sowing?

1. An increase of interest which needs to be still more increased on the part of school boards, parents, teachers and all classes of school officials.

2. In many sections of the country we may count the period of opposition that awaits new educational suggestions as well nigh past for this branch. The contemptuous shrug of the shoulders is giving place to the honest inquiry, "how can I help make this study a success?" while it is getting to be old fashioned to oppose it.

Effects of the study on the pupils. What of the results in the schools? Are the children being influenced for intelligent total abstinence by this teaching as we confidently expected they would be?

A teacher in a county in Pennsylvania, where for some time the law had been well enforced, said, "Nothing has ever been done which will strike at the vice of intemperance more certainly than the introduction of this study. We can reach the majority of parents more certainly through their children than in any other way. My greatest satisfaction is in observing that in most cases the impressions remain after my pupils leave the schoolroom."

A teacher in another county, a college graduate, said, "There is not a study in school of more importance or more interesting." (His school was using the endorsed books.)

In still another county, as a result of the teaching, a marked effect was noticed among the boys in the abandonment of the cigarette habit.

Said one of our own best county superintendents of this work, "I have taken the greatest pains to find out by persistent inquiry whether the study was liked by the pupils, and discover that, as a rule, it is when the attractive endorsed books are used. I have heard of several instances where the children were so eager for the study that they asked to have it oftener. One little girl said enthusiastically, 'It,' meaning the endorsed book she was using, 'is the best book in school.'"

Another superintendent writes that the parents of the children who are using the endorsed books are delighted with them. One mother said she enjoyed reading them when the children brought them home. Fathers are reported as giving up the tobacco and drink habits as a result of the importunities of their children who had pursued this

study. Like reports are the invariable story where the four conditions for the right enforcement of the law are complied with, but not when the instruction is the so-called "oral" or "moral" goody-goody teaching.

The Republic and the Masses. Five hundred Denver children, members of the Loyal Legion, came into our National Convention. To train five hundred children for intelligent total abstinence is good work; but how many children are there in the public schools of Denver? Twenty-five thousand! And the law demands that these twenty-five thousand, with all other children in the public schools of Colorado and thirty-six other Commonwealths shall be taught the nature and effects of alcoholic drinks and other narcotics in connection with other laws of health, as a part of their regular course of instruction.

Like other voluntary juvenile temperance societies, the Loyal Legion reaches a select few. The Compulsory Temperance Education law, when enforced, reaches the masses; and the masses must be reached and trained for sobriety if we are to be saved from the thrall-dom of the saloon; for our popular form of government anchors this republic to the masses.

Gain in Local Workers. The great increase this year in the number of local superintendents in this department shows that our workers are coming to realize that the majorities of to-morrow can only be reached through the schools. All the states report an increase. New Jersey, New York, Illinois, Nebraska, New Hampshire, Rhode Island, Pennsylvania, Massachusetts and Dakota lead in this.

Among the states reporting gains in the adoption of improved text books Missouri, Pennsylvania, Massachusetts, New York and Illinois lead. Massachusetts has kept two paid agents in the field. One, acting for the W. C. T. U., to get new local superintendents to labor for the best enforcement; the other, Mrs. E. B. Greene, was sent out by the Massachusetts Total Abstinence society to labor with school boards; both with good results.

The Society of Friends in Philadelphia employed Mrs. Greene, who is our expert with school boards, for three months to canvass that state visiting school directors and superintendents in the interest of changing the imperfect text-books for the revised, and for the adoption of a regular course of study in this branch. Splendid results have followed these labors.

We may confidently expect at least one hundred intelligent total abstainers as the result of every dollar expended for the cause of temperance education in our public schools. Where can we look for larger returns from a temperance investment than this?

The Leaders. But we are reaching more than the masses. The presidents of the United States, congressmen, legislators, lawyers, judges, jurors, ministers, teachers, generals and admirals of the future, the man or men upon whose votes or influence grave issues will depend in the hours of destiny in the nation's future; these, with the leaders of fashion, of society's gay throng, and the church of God of to-morrow, these are all in the schools of to-day.

When these shall come to their majority, having all alike been taught in the schools, during the most impressive period of existence, God's law of abstinence concerning alcoholic drinks and other narcotics, then the saloon will perish.

How soon will that be? That depends upon your faithfulness and mine in working for the enforcement of the laws that now require this beneficent education for the future citizens of this republic.

M. H. HUNT.

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No. 1.

Whoever has watched the progress of the Temperance Education movement for the last ten years must be convinced that as far as legal requirements and the preparation of well graded school literature on this topic go, the study of Physiological Temperance has been engrafted upon the public school system of the United States. In every public school in thirty-six of the forty-four states and in every school under Federal control it has been made a mandatory study, while the remaining eight states are preparing to follow this example.

Our modern school-room methods for teaching other topics are the result of more than a century of study as to the facts to be taught and the best way of teaching the same. But this is a new branch without precedent as to methods of teaching, and a lingering uncertainty in the minds of many conscientious teachers as to facts that should be taught, more or less paralyzes their efforts. Teachers are everywhere saying, "We need help and practical suggestions for teaching temperance physiology in different grades, and we ought to know more about the authorities for the statements in the recommended textbooks." This spirit of enquiry among teachers is one of the most hopeful present conditions of this study.

There will be issued next year from the press of the educational publishers, E. L. Kellogg & Co., a volume for teachers entitled "Normal Studies in Physiological Temperance" designed to meet

this need, but for the present demand we propose to send out through the friends of this movement a monthly letter to teachers, beginning January, 1893, bearing the title at the head of this sheet. Each number will present generous quotations from the great and acknowledged authorities that substantiate the statements of the approved text-books* on some one or more of the topics taught, with suggestions for teaching and illustrating the same.

These can in no sense take the place of text-books in the hands of pupils, nor are they designed to help a teacher in giving so-called "oral instruction" in the place of text-book study on the part of pupils sufficiently advanced to use text-books in studying other branches; but to bring to the teacher additional facts and authorities with hints as to using the same and suggestions and cautions culled from a wide school-room observation in the case of this study.

In the legal obligation to teach this branch now resting upon hundreds of thousands of teachers in our land, there has come an unparalleled opportunity to work for the protection of the future citizen, the homes, and the land we love, from the most blighting evil of our times.

Your faithfulness to this high obligation, O teachers, means destiny; not only to many of the future men and women you are now training but to the Republic soon to be governed by them. If we may help you in the least in the discharge of this duty we shall count ourselves happy. We invite correspondence on any topic pertaining to this study.

FOUR ESSENTIALS TO THE ENFORCEMENT OF A TEMPERANCE EDUCATION LAW.

1. Endorsed text-books adapted to grade in the hands of all pupils using text-books in such other studies as geography with oral lessons in other cases.

* A careful system of research is carried on from Hope Cottage, Hyde Park, the national headquarters of this department through the Index Medicus, and other Indices. In addition to the ever growing library there, which Mr. Joseph Cook calls the largest library on this topic he has seen, on either side of the water, the literary assistant, Miss Benedict, searches the medical libraries of this country for every scrap of testimony on every phase of this subject. When culled and topically classified and translated when necessary, these help to swell the arsenal of truth from which we are constantly drawing in the ever developing phases of the work.

2. A course of study with not less than three lessons per week for fourteen weeks, or about one third of each school year below the second year of the high school, or corresponding classes in ungraded schools, the lessons to be taught according to the best modern methods.
3. The same tests for promotion in this as in other studies.
4. The interested teacher.

ALCOHOL IS A POISON.

As the danger in using alcoholic drinks, as beer, wine, and cider, is due to the alcohol they contain, a knowledge of the real nature of alcohol whether it is a poison or the opposite is necessary and fundamental for pupils commencing this study. This knowledge may be demonstrated by first teaching the origin of alcohol, showing that it is the product of a fermentation that changes a food to a poison, and subsequently proving that it is a poison, or by first proving its poisonous nature and then through showing its origin prove its presence in the lighter and heavier intoxicating liquors. Although the latter method for certain reasons is the one chosen here the former will perhaps be more logical in the school-room.

The statement that alcohol is a poison, can be understood by very young children. The teacher must see, however, that the little folks have a correct idea of poison. They usually think that poison is something that will kill at once. Their little definitions need therefore to be modified. But both definition and modification should be given in very simple language.

DEFINITION OF A POISON.

[*For Primary Pupils*]—A poison is something that will harm us and may kill us if enough gets into our blood.

[*For Advanced Pupils.*]—A poison is any substance which is capable of injuring health or destroying life when absorbed into the blood.

Explain what is meant by “absorbed into the blood.” Coarsely powdered glass if swallowed could not get into the blood but would kill us by cutting but would not, therefore, be a poison.

PROOF THAT ALCOHOL IS A POISON.

[Suggestions to the teacher. The following collection of testimonies on the poisonous nature of alcoholic drinks will be found useful additional authority for the statements of the text-book. For classes above the primary these testimonies may be written or pasted on separate slips of paper and distributed to individual members of the class when assigning the text-book lesson for the following day. The points to be brought out may be written on

the blackboard and all the pupils be encouraged to find out all they can from every possible source to present the next day in proof or support of the same.]

We know that alcohol is a poison because :—

I. Alcohol will destroy Life.

[Note. These incidents showing the power of alcohol to destroy life would be understood by primary pupils if related in simple language.]

“A little girl was found at four o'clock in the morning lying perfectly insensible on the floor. She had had access to some brandy which she had swallowed from a quart measure found near her quite empty. She had spoken to her mother only ten minutes before so that the symptoms must have come on very rapidly. She was seen by Dr. Adams four hours afterwards. She was then quite insensible, in a state of profound coma, the skin covered with a clammy perspiration. There had been slight vomiting. The child died in twelve hours, without recovering consciousness from the time at which she was first found.”—“Treatise on Poisons” by A. S. Taylor, M. D., F. R. S., F. R. C. P., Lecturer on Medical Jurisprudence at Guy's Hospital, London.

Explain that not everyone who takes brandy or other liquors in small quantities is killed outright. It is possible for the system to get so used to a small portion of a poison that death or serious sickness may not quickly follow. While admitting this the teacher should impress upon the pupils the fact that such tolerance is all the time making an impression that may at any time manifest itself, especially in reducing the power to resist disease, in injuring the brain and therefore the mind and character, and will be almost sure to create the uncontrollable appetite that leads to drunkenness. The truth most cautiously stated teaches total abstinence as the only safe course with regard to all forms of alcoholic drinks and other narcotics, while careless or exaggerated statements react against the object desired. See statement of Dr. Taylor on page 5.

“The smallest quantity of alcohol known to have proved fatal was in the case of a boy aged seven, who swallowed two wineglassfuls of brandy [between three and four ounces.] Soon afterward he was observed to stagger; he was sent to bed and vomited violently. There was then a remission of the symptoms. He got up and sat by the fire. His head, face and neck were very red, and he was in a profuse perspiration. Half an hour afterwards he was found perfectly insensible, strongly convulsed and the skin cold. He died in about thirty hours.”—Taylor's “Treatise on Poisons,” p. 608.

“A man drank two bottles of port wine [containing eleven ounces of alcohol] in less than two hours. He speedily became intoxicated and utterly helpless, and died without rallying from congestions of the brain and lungs.”—Taylor's “Treatise on Poison,” p. 608.

[Note. Pupils in primary classes will not, of course, understand the rank and titles of the authorities for these statements, but they can be told that they are very wise men who have studied these matters so many years that their testimony is of great value.

II. Alcohol is capable of injuring Health.

"Alcohol is a poison, ever at war with man's nature; and in all its forms and degrees of strength, produces irritation of the stomach, which is liable to result in inflammation, ulceration, mortification, a thickening and induration of its coats, and finally, schirrus cancer, and other organic affections."—Dr. Thomas Sewall, Professor of Pathology and Practice of Medicine in Columbia College, Washington, D. C.

"As a general principal, we must admit that habit cannot altogether counteract the insidious effects of organic poisons, and that the practice of taking them is liable to give rise to disease or impair the constitution. The habitual use of alcohol may enable a person to take this liquid daily in unusually large quantities, but it does not the less produce disease."—A. S. Taylor, M. D., Lecturer on Medical Jurisprudence in Guy's Hospital, England. "Treatise on Poisons," p. 68. (This work includes alcohol in its table of poisons.)

"This drug is universally ranked among poisons by physiologists, chemists, physicians, toxicologists and all who have experimented, studied and written upon the subject, and who, therefore, best understand it. It is not necessary to the action of poisons that they be always swallowed in fatal doses."—E. L. Youmans, founder of Popular Science Monthly.

"Is alcohol a poison? I reply, yes. It answers the description of a poison. It possesses an inherent deleterious property, which, when introduced into the system, is capable of destroying life, and it has its place with arsenic, belladonna, Prussic acid, opium, etc."—Willard Parker, M. D., late Prof. of Surgery in the College of Physicians and Surgeons, New York; Consulting Surgeon to Bellevue, Mount Sinai, St. Luke's, Roosevelt's, and the New York Hospitals.

"What is a poison? It is that substance, in whatever form it may be, which, when applied to a living surface, disconcerts and disturbs life's healthy movements. Such a poison is alcohol—such in all its forms, mix it as you may."—Dr. Reuben D. Mussey, late Prof. of Anatomy and Surgery in Dartmouth College; Lecturer on Anatomy and Surgery in Bowdoin; Professor of Surgery in the Ohio and Maine Medical Colleges.

Dr. Markham, a Fellow of the Royal Society of England says, "It is scarcely possible to read fairly the works of distinguished physiologists who have discussed the question without feeling that they have been in spite of themselves, as it were, driven by the legitimate consequences following from their premises to the conclusion that alcohol is unnecessary and injurious to the human system."

[Note. The effect of alcoholic drinks on the various organs is further proof of its poisonous character. These effects are described in connection with the hygiene of the same in text-books endorsed by this Department.

THE ALCOHOLIC APPETITE.

The most important thing to be taught in connection with the statement that alcohol is a poison is the fact that it has the power when taken in small quantities to create an uncontrollable appetite for more, and that the danger of taking a little in the lighter liquors, as beer, wine and cider, consists in that power. The teacher should impress this with great earnestness upon pupils.

For primary pupils this may be stated in simple language, as :—A little alcohol has the power to make us want more.

For grammar grade pupils, in language less simple, as :—Alcohol has the power to create an alcoholic appetite.

[Suggestion. Talk to the primary pupils about eating bread and milk. Eating bread and milk does not make a man want to keep eating it all the time until he spends all his money and sell his house and lands to get more money to buy bread and milk. He does not let his wife and children go cold and hungry and half clothed that he may have more money to spend in bread and milk to eat himself. Bread and milk, or any good food, satisfies appetite, but in wine or beer or cider there is alcohol, and even a little alcohol has the power to make one like it so well that he will give up everything else to get it, and go on drinking more and more until he dies a drunkard or from some disease brought on by the poisonous action of the alcohol. Be careful not to overstate. Do not dwell upon the exceptions for the children have no means of knowing the proportion of these to the rule, dwell rather upon the danger. No one can be sure if he begins to take it that he will escape. Many who were very sure when they began that they would never become drunkards have become so because of the power of the alcohol to make them want more and more.]

[The following testimonies from eminent medical authorities may be used in support of this proposition.]

“The habitual use of alcoholic liquids, by the anaesthetic effects of alcohol on the nervous system, tends constantly to create an appetite for more, and consequently moderation from the beginning very generally leads directly to excess sooner or later.”—Dr. N. S. Davis, Dean of the Faculty and Prof. of Principles and Practice of Medicine and Clinical Medicine in Chicago Medical College.

“I observed as a physiological, or perhaps a psychological fact, that the attraction of alcohol for itself is cumulative. That so long as it is present in the human body, even in small quantities the longing for it, the sense of requirement for it is present, and that as the amount increases so does the desire.”—B. W. Richardson, M. D., L.L. D., F. R. S., F. R. C. P.

“Alcohol creates an appetite for itself that soon becomes almost irresistible, and every drunkard will admit that when he began to drink he had no intention of becoming a drunkard.”—R. Gowans, M. D.

"In the case of moderate drinking, either of malt or spirituous liquors, there is small hope that the habitual drinker will remain a moderate one."
—A. G. Bullock, President Mutual Life Insurance Company.

"The power of moral resistance is weakened with every repetition of the poison dose."—Felix Oswald, M. D.

"It is the temperate use of alcohol that creates the appetite of the inebriate."—William Hargreaves, M. D., in "Alcohol and Man," p. 133.

"As to the moderate use of alcoholic liquors I beg leave to state that after an observation of nearly thirty years I find in the majority of instances the moderate use of such beverages leads to an excessive use of the same, as also to the use of the stronger drinks, and therefore the use of light wines and beers is dangerous."—Dr. J. T. Kennedy, New York City.

"People sometimes wonder," says Dr. Jennings, "why such and such men, possessing great intellectual power and firmness of character in other respects, cannot drink moderately and not give themselves up to drunkenness. They become drunkards by law—fixed immutable law. Let a man with a constitution as perfect as Adam's undertake to drink alcohol, moderately and perseveringly, with all the caution and deliberate determination that he can command, and if he could live long enough he would just as certainly become a drunkard—get to a point where he could not refrain from drinking to excess—as he would go over Niagara Falls when placed in a canoe in the river above the falls and left to the natural operation of the current. Proportionately as he descended the stream would his alcoholic attraction for it increase, so that he would find it more and more difficult to get ashore, until he reached a point where escape was impossible."—Dr. Jennings, quoted by Felix Oswald, M. D., in "Poison Problem."

"The physician who prescribes narcotics is dogged by the ever present danger that his patients may acquire a craving for the drugs thus ordered. . . . It is a common experience that a morphia or chloral habit owes its origin to the orders of a medical attendant, who has therefore incurred a most serious responsibility. Alcohol, as the temperance reformers have so long insisted, must be included in the list. Tobacco, although no longer a medicinal narcotic, falls within the same category and its use is undoubtedly harmful in many cases."—The Birmingham Medical Review, May, 1891.

ENDORSED TEXT-BOOKS ON TEMPERANCE EDUCATION.

Why endorsed? In 1882 when the first law was enacted, making "Physiology and Hygiene with special reference to the effects of alcoholic drinks and other narcotics" a mandatory study there was not a school text-book in existence that answered the description of that statute.

In 1884, authors and publishers who had before doubted the possibility of a sustained sale for this kind of school literature, roused by the passage of the New York Temperance Education Law, rushed upon the market, crude, hurriedly prepared and badly graded, so-called "Temperance Physiologies," containing very little and very defective temperance matter. That their use would defeat the object of the study was obvious. This condition was made worse by the fact that teachers were not prepared to supplement defects in these as in text-books on topics with which they were familiar.

The need of an authoritative standard for school literature of this kind became early apparent. In 1887, with the aid of experts, a syllabus of topics, which books on this subject should teach, was prepared and signed by over 200 of the most representative names in the United States in medical, chemical, educational, legislative and other circles interested in the public good, and was sent to all publishers of this kind of school literature, respectfully asking that their books on this topic be revised to contain the latest truths of science as set forth in the petition. These, summarized, are :

- a. That alcohol is a dangerous and seductive poison.
- b. That beer, wine and cider contain this same alcohol, and that they are the product of a fermentation that changes a food to a poison.
- c. That it is the nature of any liquor containing alcohol to create an appetite for more.
- d. They must teach also the effects of these upon the "human system," that is upon the whole being, mental, moral and physical.
- e. This instruction must be as well graded to the capacities of each class of pupils as modern school readers are.
- f. In all grades below the high school this instruction should contain only physiology enough to make the hygiene of temperance and other laws of health intelligible.
- g. As by common consent, the lay prescription of alcohol is condemned, the question of its use as a remedy is out of place and misleading in a school text-book, and should be relegated to medical treatises.

The largest share of the school physiologies now used in the United States have been revised to conform to this standard. That these revised books might be distinguished at a glance, a committee was chosen from the signers of the petition to indicate upon each, its character. As that committee also held an official relation to the same subject as Superintendent and Advisory Board of the Department of Scientific Instruction of the Woman's Christian Temperance Union, their endorsement of these books appears in that connection.

For a more detailed history of this, and other features of the movement, see Appleton's Annual Cyclopædia for 1891.

"*Why are there no names of physicians on these endorsements?*" When this question is asked we reply, to have asked another physician to endorse such a book as, "The Human Body and the Effects of Narcotics," written by Dr. H. Newell Martin, an F.R.S. and Professor of Biology in Johns Hopkins University, a physiologist honored on two continents, or the books of other distinguished physicians which appear on our endorsed list, would have been a redundancy, if not a discourtesy. Such names are their own endorsement.

Inasmuch as Dr. Martin and all the other authors teach in substance the same things, further medical endorsement would seem needless to those who know and appreciate the facts.

Temperance Reference Books.

- Gustafson's Foundation of Death: a Study of the Drink Question.** Revised Ed. "The most thorough and careful study of the question that has appeared."—*New York Tribune*. 1.50
- Palmer's Temperance Teachings of Science.** "It ought to be in the hands of every teacher in the schools."—Mrs. MARY H. HUNT, of the National W. C. T. U.60
- Luce's Nature and Effects of Alcohol.** A systematic outline of the chemical nature, physiological action and pathological effects of narcotics.15

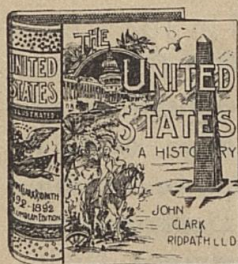
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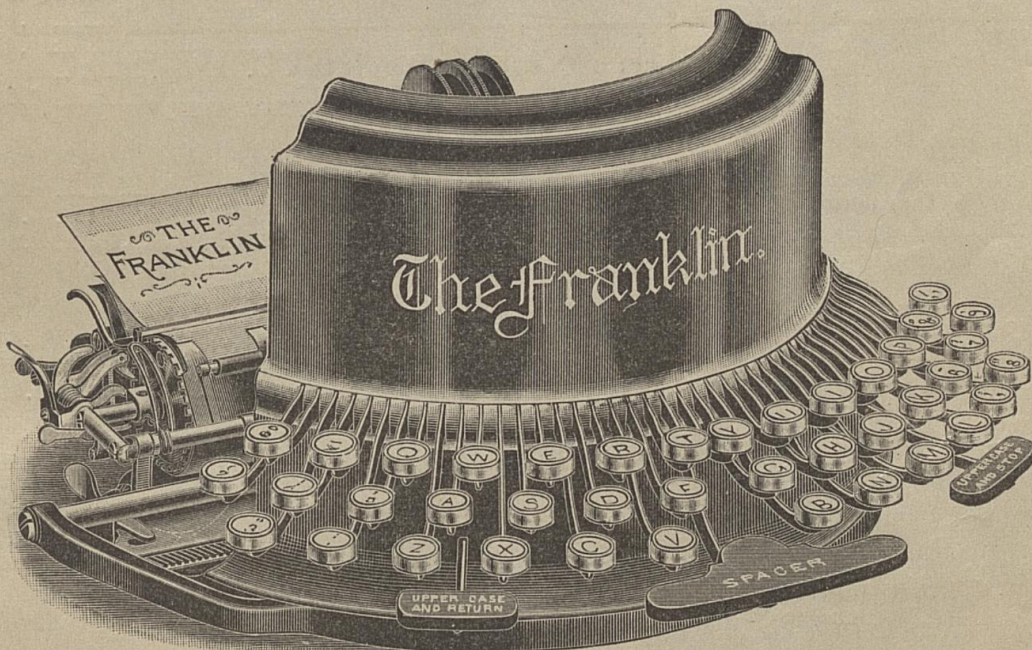
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A PROLOGUE AND INVOCATION.

O Lord permit us to beseech

In broken words and canting speech
Thy grace, our erring hearts to teach.

Thou knowest well we like to pray

In the old heathen, business way,
And our great eloquence display.

We long to pray in public places

Where we can look on human faces
While we invoke thy gifts and graces.

These gentile methods we prefer,

We love the ranting canting stir
Of the old heathen worshiper.

We know thou art the pagan's choice

Who claim to hear and heed thy voice,
And in thy presence so rejoice.

We know these wicked ignorant heathen

Thus brawl aloud and believe in
Ghosts beyond this world we breathe in.

If there be virtue in their Savors

We ask of them their help and favors
To keep us from our misbehaviors.

We know much praying is the fashion

And the daily occupation
Of every pious heathen nation.

We disregard our master's saying
To his servants as to praying,
Thus our contempt for him betraying.

If to him the light was given
To know the truth, he told us heaven
Should be the world we all now live in.

That God and Heaven are within us,
In the hearts of saints and sinners,
And to this faith he tried to win us.

Nor do we Paul's religion own,
That in the human heart's thy throne,
Where all we know of thee, is known.

They say thou knowest what we need
Before we ask it, yet we plead
The stronger lest thou fail to heed.

We think more public our positions
And the louder our petitions,
More sure we gain thy recognitions.

We scorn this secret silent prayer,
With none to see or hear or care—
Availing nothing any where.

Should thy abode be heaven or hell
The human heart or monad cell
Our prayers will serve us just as well.

But where thou art if any where
Beneath, above in sky or air
To thee we offer up this prayer.

PRAYER.

O Lord, as servants of thy own,
Thou hast clearly made it known
That we are guided from thy throne.

Thou hast ordained before our birth,
And assigned to us a greater worth
To help enforce thy will on earth.

We lead the rulers of the state;
They heed whatever we dictate;
We create laws and uncreate.

We thank thee that they so obey
Thy will through us, and thus that they
Regard with reverence what we say.

O Lord, we stand in solemn awe
As we the world's attention draw
Unto us, while we make the law.

We know that thou hast made it sure
For us to either kill or cure
As we to right or wrong allure.

We know that all the overplus
Of good things granted unto us
Would unto sinners be a curse.

O Lord, save us when we drink,
From draughts which send men to the brink
Of the abyss where drunkards sink.

Save us thy saints from sin and thrall,
Excesses that the poor befall,
Lest we should stray beyond recall.

We thank thee that thou hast decreed
That we shall have what drink we need,
Yet from the drunkard's curse be freed.

That thou hast given us strength to stand,
As a faithful and a holy band,
To say what laws shall rule the land.

Ourselves and brethren we want free
To serve each other as we serve thee
In this great land of liberty.

O, teach us to obey thy will
And all thy holy laws fulfill
E'en if it should a brother kill.

We are appointed thy elect
And feel with reverence and respect
Tis' thine to save or to reject.

Thou hast put it in our hearts to know
That while upon this earth below
We must thy power and glory show.

We lead the world at thy command
And what we do must fall or stand
As though performed by thine own hand.

O Lord, be with us in our rule
And grant thy blessing on the school
That turns the wise man to a fool.

We know that some are born for fame
 And some for drunkenness and shame,
 But all to glorify thy name.

We pray thee that thou wilt quite soon
 Make us all feel the gracious boon
 We have from thee in the saloon.

By thy law on their inward parts
 Thou hast touched our ruler's hearts
 And made them skilled in human arts.

We thank thee for all thou hast done,
 To show us how the crown is won
 And made our taste and duty one.

We know High License will secure
 Its blessings to the rich and poor
 And will from danger all insure.

We know O Lord, it is thy will
 Thy chosen ones should take their fill,
 While the poor that thirst, must thirst still.

Some live for pleasure some for pain,
 It is thy will that some be slain,—
 What ever is thou dost ordain.

Wilt thou please help us bear it all
 Or, what ever else may us befall,
 Or our poor sinful hearts appal.

Right well we know the powers that be
 Are all ordained to rule by thee,
 To make men slaves or make them free.

To torture, murder or abuse
 Or in any other way to use
 The people, that thy servants choose.

We know it is in thee to cherish
 Whatever, will thy servants nourish ;
 While sinners may be left to perish.

We know that every seeming snare
 To catch the weak is in thy care,
 And we the good and evil share.

If we a License buy or sell
 For sending all the poor to hell,
 In thy own sight it must be well.

For unto us the power is given
 By virtue of thy holy leaven,
 To send to hell or send to heaven.

Tis' thine to sanctify and bless
 The widow and the fatherless
 And comfort all whom drink distress.

To give us grace our grief to bear,
 Support us and our feelings spare,
 When listening to the drunkard's prayer.

O save us from all fear and doubt,
 Remorse within and shame without
 For what thy wisdom brings about.

Give us the courage to repress
 Our human sense of tenderness,
 Or pity, for those in distress.

We know it is thy holy will

That whiskey shall our purses fill
And swell the faithful landlord's till.

O Lord, if sometimes men let loose
Their cravings for the precious juice,
Teach them its use, without abuse.

Bless those who at the wine cup tarry,—
Bless the girls whom drunkards marry,—
Bless the lives that drinks miscarry.

Bless parents who have drunken sons,—
Bless the afflicted sorrowing ones
And him who to destruction runs.

O, be thou with the drunkard's wife,
Preserve her home from war and strife,
And cheer her in her wretched life.

Comfort her naked starving brood
Provide for them the needful food,—
Thou shall receive our gratitude.

Well thou knowest how good we feel,
When not quite full enough to reel,—
How it inspires our holy zeal.

When all nature seems so grand,
All sights and sounds are music bland,
We half entranced in rapture stand.

But those alone who know, can tell
How much our transports then excel
The tamer moods, that round us dwell.

Lord, bless all our drink saloons

And curse the meddling prohibits doings,
Who plot to bring the land to ruins.

Be with and bless the moderate drinkers

But curse these meddling rude free thinkers
With all the babbling moral tinkers.

Bless every one who bravely fights

To make secure our personal rights
To gratify our appetites.

In every goodly drink that cheers.

In brandy, wines, in gins and beers
That solace youth and comfort years.

O Lord, wilt thou near to us dwell

When tempted, or out on a swell
Lest we should tumble into hell.

Thy holy spirit to us send,—

Thy outstretched hand to us extend,
As we our wine and worship blend.

O, for the sake of him who gave

His precious blood our souls to save,
We humbly now this favor crave.

Then Lord thou knowest that License High,

Though drunkard's families starve and die
Will a large revenue supply.

Thou knowest drink will many kill,

Our prisons too with sinners fill
And swell the nation's pauper bill.

That rich men should the trade pursue,
 And bring the state more revenue
 Than from low license will accrue.

Too well O Lord, thou knowest when
 They thirst, the low priced liquor den
 Is not the place for our young men.

Inspire them with profound respect
 For church saloons and bars well kept,
 Where naught their joys may intercept.

Make thou their pathway clear and bright
 With freedom and a keen delight
 In tippling toddy day and night. —

And that no crimsoned blush of shame
 Or blemish placed upon their name,
 Shall smirch or tarnish their fair fame.

All ultraists should plainly see
 That their extremes do not agree
 With tastes ordained by thy decree.

Thou knowest what the lusts inflame
 Excite excess, disease and shame—
 Our pride subdues, our spirits tame,

Wakes in the soul the tuneful lyre,
 Fills bard and seer with holy fire,
 And saints with love divine, inspire.

That which at first with joy may thrill,
 May break the stubborn human will,
 And sense of self-distrust instill.

It brings the haughty soul to see
 Its only hope and trust must be
 To lean in confidence on thee.

King David, after thy own heart,
 Thus led, in transports did impart
 The triumphs of the psalmist's art.

We thank thee for this precious gift
 That lends to life an upward lift,
 And to the soul a heavenward drift.

Noah thy chosen one of old
 Through wine thy secrets did unfold
 And to his sons their futures told.

He built the Ark at thy command,
 Sent out the dove to find dry land
 And through the flood was in thy hand.

While drunken in his tent he lay
 He did miraculous gifts display
 Of wisdom, in that early day.

And Solomon the saint and sage
 The wisest man of any age
 Recorded on the sacred page,

"Give thou him ready to perish
 Strong drink, thy brother's life to cherish
 And wine his heavy heart to nourish.

Let him drink, till he never more
 Shall remember that he is poor
 Or wake, to count his miseries o'er."

O, give us faith to see in this
 The pathway to a state of bliss
 To all who stray or go amiss.

That in strong drink and ruddy wine
 Are secret messengers of thine
 To lift our hearts,—our lives refine.

To heal our wounds, allay our grief
 And of thy abounding mercies chief,
 For all our faults to bring relief.

With much more in the holy tome
 Of thy great care to bring those home
 Who from the paths of virtue roam.

One sinner finds more joy in Heaven
 Than to the ninety-nine is given,
 Who never have to wrong been driven.

O Lord, the unfathomed mysteries
 Contained in thy divine decrees,
 Are kept from man, who blindly sees.

By cravings wild, is it not shown
 Thy hand in us the seeds have sown,
 Through which thy holy will is known.

That church and state should join to make
 Resorts where all, their lunch may take
 With beer and rum their thirst to slake.

That the best way thy will to serve
 Is never from those laws to swerve,
 As stamped by thee on brain and nerve.

We know by thy own wise design,
By thy miraculous power divine,
Water once was turned to wine.

That wedding guests might have their fill,
Through thy almighty, sovereign will,
Of drink prepared by miracle.

And Paul to Timothy once spake,
"Of water drink no longer, take
Little wine for thy stomach's sake."

We can't O Lord, our joy conceal,
Nor the great gratitude we feel,
That there thou didst thy will reveal.

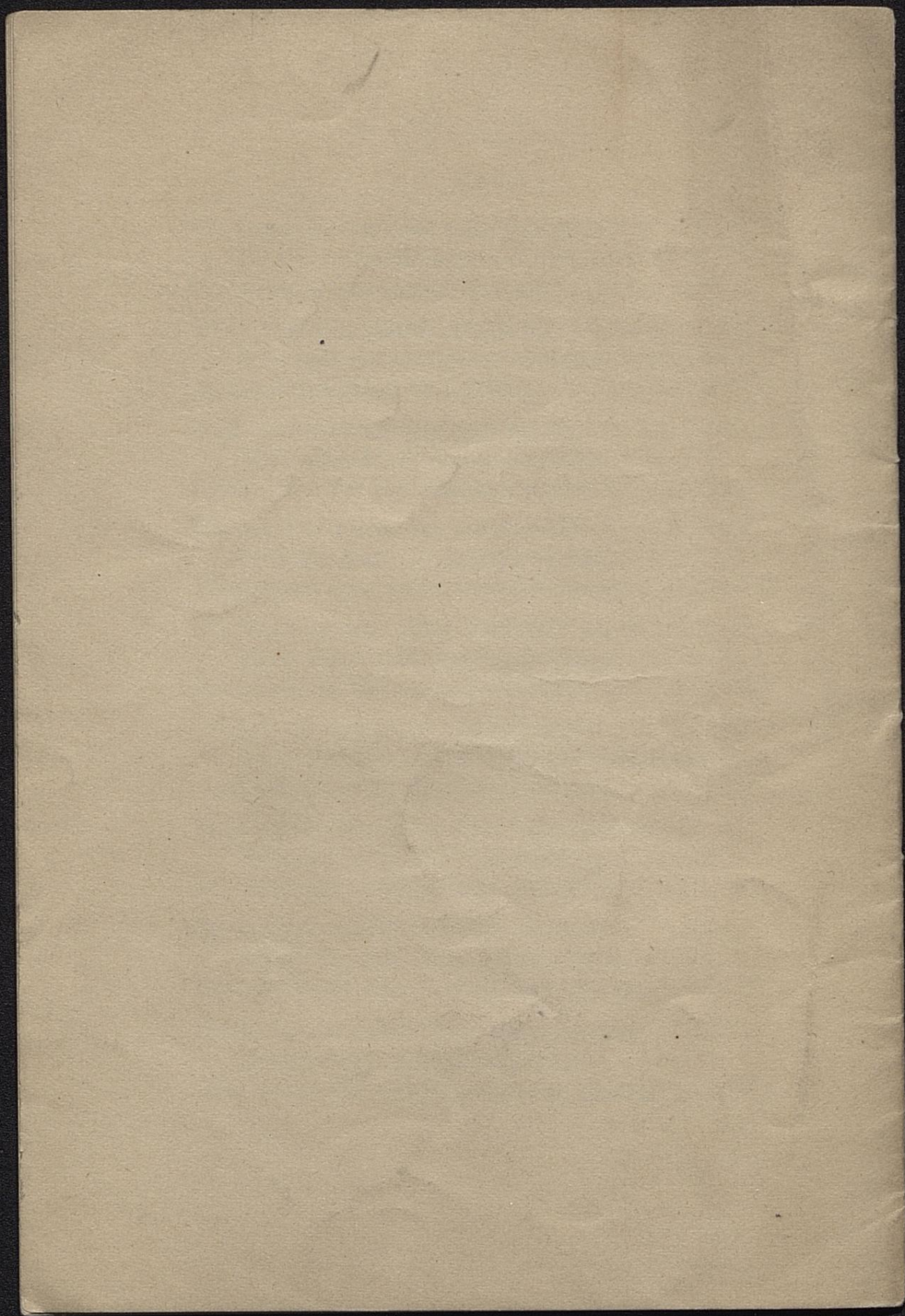
On that strong basis we shall stand
And obey this wise command
Recorded by thy servant's hand.

Pardon O Lord our derelictions;
Preserve our souls from all afflictions,
And grant to us thy benedictions.

Wilt thou now hear our long petition—
Extend to us thy recognition,
In what may seem some repetition.

In broken words we ask of thee
Help us, our deep desire to see
This wicked world from sin set free.

Grant us O Lord, our prayers then,
Accept our hallelujahs when
We voice thy praise,—Amen! Amen!



A BILL

To be submitted to the Legal Electors of the State of Oregon
for their approval or rejection

AT THE

REGULAR GENERAL ELECTION

TO BE HELD ON THE

FOURTH DAY OF JUNE, 1906,

TO PROPOSE AN

AMENDMENT TO THE LOCAL OPTION LAW GIVING ANTI-PROHIBITIONISTS AND PROHIBITIONISTS EQUAL PRIVILEGES

*By Initiative Petition filed in the office of the Secretary of State January 22, 1906,
in accordance with the provisions of an act "making effective the Initiative and
Referendum Provisions of Section 1 of Article IV of the Constitution of the State of
Oregon," approved February 24, 1903.*

Printed in pursuance of Section 8 of the foregoing act.

—SECRETARY OF STATE.

THE FOLLOWING IS THE NUMBER AND FORM IN WHICH THE QUESTION WILL
BE PRINTED ON THE OFFICIAL BALLOT:

PROPOSED BY INITIATIVE PETITION.

For amendment to the Local Option Law giving Anti-
Prohibitionists and Prohibitionists equal privileges. Vote Yes or No.

304 Yes

305 No

A BILL

To propose, by initiative petition, a law to amend section 1 and to repeal sections 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, and 18, and adding sections to be designated as sections 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, and 12, of a law enacted by the people of the State of Oregon, under an initiative petition by vote and election held at the general election in June, 1904, and entitled "A bill to propose, by initiative petition, a law providing for elections in any county or any precinct therein, or any subdivision of a county, consisting of any number of entire and contiguous precincts of such county, to determine whether the sale of intoxicating liquors shall be prohibited in such county or subdivision thereof, or in such precinct; providing for the filing of petitions for such elections and the form and effect thereof, and for notices of such elections and for the time and manner of holding and conducting the same; declaring what shall constitute a subdivision of the county within the meaning of this law; declaring what acts shall and what shall not constitute a violation of this law; declaring the qualifications of petitioners and of electors at such elections; applying to such elections the provisions of sections 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, and 1975 of Bellinger and Cotton's Annotated Codes and Statutes of Oregon; providing for printing and distributing ballots for such elections; prescribing the duties of public officers in relation to such elections and in relation to the enforcement of the provisions of this law; providing for the issuance by the county court of orders

prohibiting the sale of intoxicating liquors within certain limits, and declaring the duties of such courts in reference thereto; limiting the time within which the question of prohibiting such sale of intoxicating liquors may again be submitted to vote in the same district; providing penalties and punishment for the violation of any of the provisions of this law; providing for the return to any liquor dealer or other person of a proportionate amount of any license fee which he may have paid, whenever the district in which he shall be engaged in business shall be declared to be prohibition territory; and applying to all elections held under the provisions of this law, the provisions of the general election laws of the State, and declaring certain rules of evidence applicable to prosecutions under this act, and designating the precincts to which this act applies, and providing that this act shall not apply to the manufacture or sale of liquors at wholesale by brewers, distillers, vintners, or wholesale liquor dealers."

Be it enacted by the People of the State of Oregon :

Section 1. That section 1 of the law enacted by the people of the State of Oregon under the initiative petition by the voters of the State, at an election held on the sixth day of June, 1904, known as the "Local Option Law," and entitled "A bill to propose, by initiative petition, a law providing for elections in any county or any precinct therein, or any subdivision of a county, consisting of any number of entire and contiguous precincts of such county, to determine whether the sale of intoxicating liquor shall be prohibited in such county or subdivision thereof, or in such precinct; providing for the filing of petitions for such elections and the form and effect thereof, and for notices of such elections and for the time and manner of holding and conducting the same; declaring what shall constitute a subdivision of the county

within the meaning of this law ; declaring what acts shall and what shall not constitute a violation of this law ; declaring the qualifications of petitioners and of electors at such elections ; applying to such elections the provisions of sections 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, and 1975 of Bellinger and Cotton's Annotated Codes and Statutes of Oregon ; providing for printing and distributing ballots for such elections ; prescribing the duties of public officers in relation to such elections and in relation to the enforcement of the provisions of this law ; providing for the issuance by the county court of orders prohibiting the sale of intoxicating liquors within certain limits, and declaring the duties of such courts in reference thereto ; limiting the time within which the question of prohibiting such sale of intoxicating liquors may again be submitted to vote in the same district ; providing penalties and punishment for the violation of any of the provisions of this law ; providing for the return to any liquor dealer or other person of a proportionate amount of any license fee which he may have paid, whenever the district in which he shall be engaged in business shall be declared to be prohibition territory ; and applying to all elections held under the provisions of this law, the provisions of the general election laws of the State, and declaring certain rules of evidence applicable to prosecutions under this act," be and the same is hereby amended so as to read as follows :

Section 1. Whenever thirty per cent of the qualified electors of any precinct in the State of Oregon shall petition the county court of any county for the privilege to determine by ballot whether the sale of intoxicating liquors as a beverage shall be prohibited within the limit of such precinct, such county court shall order an election to be held thereon at the next regular biennial general election in said county ; but such petition shall be filed with the clerk of said county court

not less than forty-five days nor more than ninety days prior to such election. Such election shall be held at the usual place for holding elections in said precinct, if there be such place, and if not, then at such place as the county court may direct within said precinct, and notice shall be given and the election conducted in the same manner as provided by law for the election of general officers, so far as said law may be applicable. The election shall be conducted by the regular judges and clerks of election in all cases, and the county clerk shall furnish the ballots for such general election at which such local option vote is to be taken, prepared as hereinafter provided. The result of such election shall be certified by the judges and clerks of election in the same manner as the result of the election of county or other officers at a general election, and the county clerk shall enter forthwith the record of the result of the election upon the record of the county court of said county. In all trials for violations of this law the original entry of said record and copy thereof, certified to by said county clerk, provided it shows that a majority of votes cast at such election in said precinct were against the sale of intoxicating liquors as a beverage, shall be prima facie evidence that the selling, furnishing, or giving away of intoxicating liquors as a beverage, or the keeping of a place where such liquors are sold, kept for sale, furnished, or given away (if such selling, furnishing, or giving away of intoxicating liquors as a beverage, or the keeping of a place where intoxicating liquors were sold, furnished, or given away, occurred after ninety days from the date of entering the result of such election), was then and there prohibited and unlawful.

Section 2. That the law aforesaid be and the same is hereby amended by repealing section 2 thereof and adding a section, to be designated as section 2, as follows:

Section 2. The ballots at any election where said local option question is to be voted upon, in addition to the names

of officers and other matters thereon, shall be printed with an affirmative and a negative statement, as follows: "The sale of intoxicating liquors as a beverage shall not be prohibited"; "The sale of intoxicating liquors as a beverage shall be prohibited," with a blank space on the left side of each statement in which to give each elector an opportunity to designate his choice by a cross, and if the majority of the votes cast at such election shall be in favor of prohibiting the sale of intoxicating liquors as a beverage, then from and after ninety days from the date of entering the result of such election it shall be unlawful for any person, personally or by agent, within the limits of such precinct, to sell, furnish, or give away any intoxicating liquors, to be used as a beverage, or to keep a place where such liquors are kept for sale or are given away or furnished for beverage purposes; and any person who, from and after ninety days from the date of entering the result of such election, in any manner directly or indirectly sells, furnishes, or gives away, or otherwise deals in any intoxicating liquor as a beverage, or keeps or uses a place, structure, or vehicle, either permanently or transient, for selling, furnishing, or giving away, or in which or from which intoxicating liquors are sold, given away, or furnished, or otherwise dealt in as aforesaid, shall be guilty of a misdemeanor, and shall, on conviction thereof, be fined not more than \$250 for the first offense, and shall for any subsequent offense be fined not more than \$500.

Section 3. That the law aforesaid be and the same is hereby amended by repealing section 3 thereof and adding a section, to be designated as section 3, as follows:

Section 3. A petition for an election under the provisions of this law shall be sufficient, if substantially as follows:

A PETITION

To determine whether the sale of intoxicating liquors as a beverage shall be prohibited in ----- precinct of the county of -----, in the State of Oregon.

(Date) -----, 190---

To the county court of ----- County, State of Oregon:

We, the undersigned, respectfully represent that we are qualified electors of ----- precinct, in the county of ----- and State of Oregon, and that we hereby request you to order an election to determine whether or not the sale of intoxicating liquor as a beverage shall be prohibited in said precinct, said election to be held at the time of the next biennial election in said county.

The county clerk shall, upon receipt of such petition, immediately file the same, and shall thereupon compare the signatures of the electors signing the same with their signatures on the registration books of the election then pending, or if none pending, then with the signatures on the registration books and blanks on file in his office for the preceding general election. If the requisite number of qualified electors shall have signed the petition, he shall thereupon see that it is entered in full in the records of the county court. At least twenty days previous to any election hereunder the county clerk shall deliver to the sheriff of the county at least five notices of the election for each election precinct in said county voting on the question. Said notice shall be substantially in the following form :

LIQUOR ELECTION NOTICE.

Notice is hereby given that on -----, the ----- day of -----, 190--, at the -----, in precinct-----, in the county of -----, an election will be held to determine whether the sale of intoxicating liquors shall be prohibited in said precinct,

which said election will be held at 8 o'clock in the morning and will continue until 7 in the afternoon of said day.

Dated this ----- day of -----, 190--.

-----, County Clerk
of ----- County, Oregon.

It shall be the duty of the sheriff, at least twelve days before any election hereunder, to post said notices in public places in the vicinity of the polling place or places. Thereupon the clerk and the sheriff shall each briefly enter of record their compliance with the provisions of this section, and such record shall be prima facie evidence that all the provisions of this section have been fully complied with.

Section 4. That the law aforesaid be and the same is hereby amended by repealing section 4 thereof and adding a section, to be designated as section 4, as follows:

Section 4. The phrase "intoxicating liquors," as used in this act, shall be construed to mean any distilled, malt, vinous, or intoxicating liquor, by whatever name the same may be known, but nothing in this act shall be construed to prevent the selling of intoxicating liquor at retail by a regular druggist for exclusively medicinal, pharmaceutical, scientific, or sacramental purposes, and when sold for medicinal purposes it shall be sold only in good faith upon a written prescription, issued, signed, and dated in good faith by a reputable physician in active practice, which prescription shall not be used but once; and nothing contained in any of the sections of this act shall in any manner affect the right of any bona fide wholesale dealer, brewer, distiller, or vintner in said precinct to sell or deliver intoxicating liquors at wholesale. The words "giving away," where they occur in this act, shall not apply to the giving away of intoxicating liquors by a person in his private dwelling, unless such private dwelling is a place of public resort. The word "precinct," as used herein,

shall be construed to mean a voting precinct as established in the several counties of the State.

Section 5. That the law aforesaid be and the same is hereby amended by repealing section 5 thereof and adding a section, to be designated as section 5, as follows :

Section 5. The following shall be deemed a sufficient entry and record as a result of an election held under the provisions of this act :

State of Oregon, County of -----, ss.

The election held on the ----- day of -----, 190--, in ----- Precinct, in the county of -----, State of Oregon, under the precinct local option law, resulted as follows :

Whole number of votes against the sale of intoxicating liquors as a beverage, -----.

Whole number of votes for the sale of intoxicating liquors as a beverage, -----.

-----, County Clerk.

Section 6. That the law aforesaid be and the same is hereby amended by repealing section 6 thereof and adding a section, to be designated as section 6, as follows :

Section 6. The territory enclosed by the boundaries of any precinct within which the sale of intoxicating liquors has been prohibited, as provided in section 1 of this act, shall be controlled by the result of such election, and the law shall remain in full force and effect in said territory for two years and thereafter and until another petition is presented under the provisions of this act in said precinct for another election therein and the result thereof is against such prohibition.

Section 7. That the law aforesaid be and the same is hereby amended by repealing section 7 thereof and adding a section, to be designated as section 7, as follows :

Section 7. Whenever any person, firm, or corporation engaged in any kind of liquor traffic has discontinued such traffic, by reason of an election thereon within the time speci-

fied by section 1 of this act, and has paid or has charged upon the tax or license roll with an assessment upon such traffic, the county court (or city council in incorporated cities where such license or tax is paid to the city), upon being fully satisfied of such fact, shall issue to such person, firm, or corporation an order refunding the amount of such tax or license, proportionate to the unexpired time for which said assessment or license has been paid or charged.

Section 8. That the law aforesaid be and the same is hereby amended by repealing section 8 thereof and adding a section, to be designated as section 8, as follows :

Section 8. The petition for an election provided for herein shall be deemed sufficient when the petition shall be signed by as many qualified electors as is equal to thirty per cent of the number of votes cast in said precinct at the last preceding general election for justice of the supreme court. In complaints, informations, or indictments for the violation of this act, it shall not be necessary to set forth the facts showing that the required number of electors in such precinct petitioned for an election, or that the election was held or that the majority voted in favor of prohibiting the sale of intoxicating liquors as herein provided, but it shall be sufficient to state that the act complained of was then and there prohibited and unlawful.

Section 9. That the law aforesaid be and the same is hereby amended by repealing section 9 thereof and adding a section, to be designated as section 9, as follows :

Section 9. At any time after two years from the date of an election held under the provisions thereof, but not before, another election may be petitioned for, and shall be ordered by the county court as provided for herein. But nothing contained in the provisions hereof shall affect, amend, or repeal or alter in any way any other law, statute, or ordinance which prohibits throughout a municipality the selling, furnishing, or

giving away of intoxicating liquors as a beverage, or the keeping of a place where intoxicating liquors are sold, furnished, or given away as a beverage.

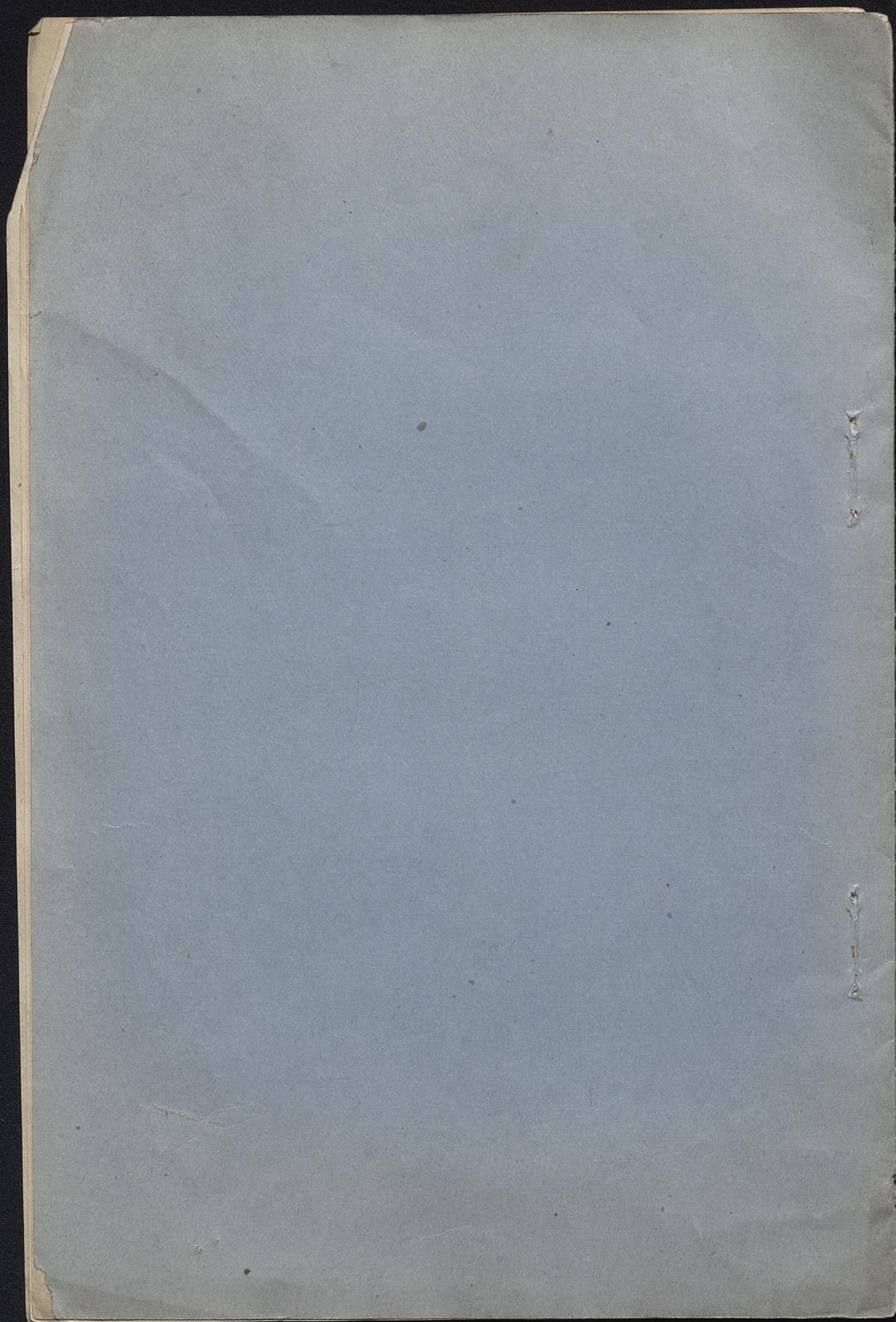
Section 10. That the law aforesaid be and the same is hereby amended by repealing section 10 thereof and adding a section, to be designated as section 10, as follows :

Section 10. All money received from fines and forfeitures collected under the provisions hereof shall be paid into the treasury of the county in cases where the precinct is wholly outside of an incorporated city or town, and shall be paid into the city treasury in all cases where the precinct is within or partly within such incorporated city or town.

Section 11. That the law aforesaid be and the same is hereby amended by repealing section 11 thereof and adding a section, to be designated as section 11, as follows :

Section 11. Any person being a qualified elector of a precinct wherein an election shall have been held, as provided herein, may contest the validity of such election by filing a petition, duly verified in the county court of the county in which such precinct is situated, within ten days after the election, setting forth the grounds of contest. The county judge shall have full and final jurisdiction to hear and determine the merits of said proceedings, and in other respects in the procedure of such hearing he shall be governed by the law for the contesting of an election of a county officer, so far as such law is applicable. The county court or judge thereof shall require the person or persons contesting such election to furnish security for costs before such petition is filed. Any qualified elector of such precinct may appear in person or by attorney in such contested election case in defense of the validity of such election.

Section 12. That sections 12, 13, 14, 15, 16, 17, and 18 of the law aforesaid, and all acts or parts of acts in conflict herewith be and the same are hereby repealed.



NATIONAL PROHIBITORY FEDERATION



James W. Zachary, Manager.

The Prohibitory Federation is omni-partisan except as it proclaims scientific Prohibition, which it maintains should become the leading plank in the platform of all political parties until the license saloon system is completely destroyed.

Its objects, principles and work are briefly stated as follows:

1. To educate the public mind and arouse public sentiment as to the enormity of the saloon evil and the best method of destroying the license saloon system. The membership consists of those who contribute to the NATIONAL DEFENSE FUND by gift or by subscription to the FEDERATION AGITATOR.

2. By public and private solicitation from individuals, from churches, Sunday schools and such organizations to create a NATIONAL DEFENSE FUND of several hundred thousand dollars to support anti-saloon workers and anti-saloon journals and widely distribute anti-saloon literature so as to destroy the liquor trade.

3. The Federation is unreservedly and unalterably committed to the advocacy of municipal, state and national Prohibition of the manufacture, importation, exportation and sale of alcoholic beverages, by stringent laws, enacted and enforced by Prohibition officials supported by a Prohibition populace.

4. To mobilize and co-operate with all anti-saloon movements and present a solid phalanx against the liquor trade.

5. To show the voting church members of the nation that they are chiefly to blame for the existence and continuance of the license saloon system, and that it is their supreme political duty to immediately forsake any and all license saloon parties and vote only for political parties committed to the advocacy of municipal, state and national Prohibition.

6. To induce millionaire philanthropists to endow THE PROHIBITORY FEDERATION so as to enable it to carry out its purposes and plans in political reform and thus hasten the redemption of the land from the curse of saloons and lead workingmen to invest in wholesome and profitable enterprises the millions of dollars which under the saloon policy is squandered for drink.

To act in the capacity of News Agency in purchasing, selling and distributing Prohibition and other literature.

Subscribe for The Federation Agitator, monthly, 10 cents per year, 20 subscribers \$1.00.

THE PREACHERS IN EACH COMMUNITY are requested to organize a local Prohibitory Federation, and notify the manager, at headquarters, giving names of local officers, as early as possible after receiving this information. Begin active operations and push the campaign month after month. Send for free literature.

Address: PROHIBITORY FEDERATION,
Box 303. LEXINGTON, KY.

NATIONAL PROHIBITORY FEDERATION.

CONSTITUTION AND BY-LAWS.

Revised June, 1905.

Art. I. This organization shall be called The Prohibitory Federation, and shall be under the control of a national board of not less than three persons, the majority of whose votes shall be absolute and final authority on any question relating to the Federation.

Art. II. The membership of the organization shall be composed of all individuals, male and female, churches and other organizations, that contribute to the NATIONAL DEFENSE FUND, by gift or by purchase of the Prohibitory Federation literature.

Art. III. The purpose of the Federation shall be: 1. To secure the enforcement of all wholesome laws. 2. To cause the enactment of such municipal, state and national prohibitory legislation as will effectually stop the manufacture, sale, gift, importation and exportation of all intoxicating liquors for beverage purposes. 3. To create a NATIONAL DEFENSE FUND to destroy the license saloon system. 4. To teach Abstinence, Temperance, Equal Rights and Social Purity and to discourage the Tobacco habit.

5. THE NATIONAL PROHIBITORY FEDERATION and all local Federations shall be News Agents to purchase, sell and distribute whatever literature may be thought helpful to the Federation work.

6. This organization shall also conduct a system of oratorical or declamatory contests by communities, counties and states, giving silver and gold medals.

Art. IV. For the accomplishment of its purposes, the Federation shall appoint and employ such agents and effect such sub-organization in each state and in each county and city thereof as the national board may decide necessary and helpful.

Art. V. The officers of the National Board shall be a President, Secretary and Treasurer, whose duties shall be to carefully superintend the business of the Federation. The Treasurer shall also be General Manager of the Federation work.

Art. VI. Each local Prohibitory Federation shall have a President, four Vice Presidents, a Secretary and Treasurer and five special committees, of not less than three members each, as follows: Committee on Membership, Program, Press and Literature, Law and Enforcement, and Finance. Whenever necessary one person may fill more than one office and serve on two or more committees.

In absence of proper persons for committees a temporary organization may be constituted by electing a President, Vice President, Secretary and Treasurer to do the work of committees until organization is completed.

Art. VII. Each local Federation shall hold not less than one Federation meeting per month, usually Sunday afternoon, in some church, to discuss, agitate and study, in songs, sermons, lectures, reading, recitations, and debates, the subjects pertaining to the Federation cause and work, and to collect money to forward the Federation. The plan of meeting shall be the usual order of religious and literary exercises.

Art. VIII. Each local Federation may use sixty per cent of its funds for local expenses and work. Forty per cent of the funds shall be sent to the national Treasurer for state and national work.

Art. IX. This Constitution and By-Laws may be amended or changed by majority vote of the national board of the Prohibitory Federation.



THE CIGARETTE AND THE YOUTH

BY

E. A. KING,

President Central Anti-Cigarette League,

NEWPORT, KENTUCKY.

SIR GEORGE WILLIAMS,

FOUNDER OF Y. M. C. A.,

St. Paul's Churchyard, London, England, says:

"I sympathize with your efforts to combat this growing evil, and wish every success and a wide circulation to *"The Cigarette and the Youth."*

FIFTH EDITION—60th Thousand.

COPYRIGHTED BY

WOOD-ALLEN PUBLISHING CO.,

ANN ARBOR, MICH.



The use of the cigarette is universal. Many billions are manufactured annually. The Internal Revenue Department and the printed statements of tobacco journals corroborate this figure:

"During the fiscal year 1896, the number manufactured in the United States was 4,043,798,737. The greatest production was in October, during which month 458, 929,090 were manufactured.

(Signed), "T. W. WILSON,
"Acting Com. Treas. Dept.,
"Washington, D. C."

May 10, 1897.

Each year the appliances for manufacturing cigarettes are improved, and the cost of placing them upon the market is very little. They are now sold at so low a rate that they can be purchased by a child for a few pennies, as candy is sold.

There is a great profit in the cigarette business, and largely for this reason it is carried on in its present enormous proportions. The American Tobacco Trust claims that in one year it made, clear profit, \$4,000,000 from the sale of cigarettes alone.

RECOGNIZED AS AN EVIL.

This question of tobacco using by the young is no new theme. When it was first introduced by Sir Walter Raleigh it was condemned even by adults, and when New England was first settled a rigid law was passed against its use in the settlement. As the years have passed the subject has been agitated again and again. The government of the United States of America has prohibited the use of the cigarette at West Point and Annapolis, on sanitary and moral grounds. Many colleges prohibit its use. Dio Lewis, M. D., said that during fifty years five out of every six of the students at Harvard College were addicted to the use of tobacco,

but "no smoker had ever graduated at the head of his class!" Anti-cigarette leagues have been established in schools, laws have been passed in forty-two States and published.

A general agitation has been raised again and again against its use by the young, but somehow, these things have gone from the memory of the law enforcers and the general public. A new generation of boys and girls is growing up that is not fully aware of all the danger, and in trying to mimic its elders falls into divers temptations and are led to squander energy and acuteness of intellect in its attempts to "mannish," and there is no doubt that the present adult citizens are responsible for this condition.

The cigarette is tolerated as a sort of necessary evil, akin to the popular "wild oats" notion, * but when considered from a scientific standpoint, and with a moral perception, the cigarette deserves its popular captions of "Coffin Nails" and "Devil's Kindling Wood."

PRINCIPAL OBJECTIONS.

First—The Method of Manufacture. Originally, cigarettes were made by hand, that is, they were rolled, pasted and packed by hand. During the last three or five years, however, machinery has been invented so that much of this process is dispensed with. Many are still made by hand, and in this process lies a great danger. In writing upon this subject, Dr. F. W. Abbott says: "The employes of the large manufactories of New York, where most cigarettes are made, are mainly from the lowest and most degraded classes—

*Read "SUCCESSWARD," by Edwardd W. Bock, ch. 5 p. 29; also "Young Men and Morality," in NATIONAL PURITY CONGRESS, p. 82.

MASSACHUSETTS MEDICAL JOURNAL, Boston, Mass., Vol. 14, p. 486, Nov. 1904.

drabs from the slums and stews of the great metropolis, and these degraded women, filthy in the extreme, and often victims of loathsome diseases, handle most of the cigarettes and cheap cigars made." The demand for the cigarette has increased, and their method of manufacture now enables the demand to be supplied. The machines that are rapidly taking the place of the hand work are wonderful inventions. The machine is fed with an endless sheet of paper; the tobacco is weighed in automatic scales that pour out upon the paper; it is then rolled, pasted, cut into appropriate lengths, counted, assorted and packed, without the aid of human hands!

Second — The Peculiar Ingredients Used in Its Manufacture.

As a result of some experiments by the writer and others, the following statements are made:

A cigarette was "smoked" by a mechanical arrangement conducting the smoke into MAYER'S TEST FOR ALKALOIDS.* A precipitate was thrown down. This demonstrates the presence of nicotine in some considerable quantity.

The Journal "Science" says: "Nicotine is one of the most powerful nerve poisons known. Its virulence is compared to that of prusic acid. It destroys life, not by attacking a few, but all the functions essential to it, beginning at the center, the heart. A significant indication of this is that there is no substance known that can counteract its effects. Its depressing action upon the heart is the most noticeable and noteworthy symptom of nicotine poisoning. The frequent existence of what is known as "tobacco heart" in

*This test was kindly suggested by the noted pharmacist and author of "EDITORPHA," Prof. John Uri Lloyd, Ph. G. M. D.

men whose health is in no other respect disturbed is due to this effect.

A drop of nicotine in concentrated solution is sufficient to kill a dog. In man, it is said, in poisonous doses, to destroy life in from two to five minutes.

Different companies make different "brands" by mixing. The basis of the cigarette is generally the sun-dried tobacco of North Carolina. Foreign tobacco is often used with the above. Various oils and drugs are also used.

A physician who further investigated the subject writes that there can be no doubt that opium, valerian, cannabis indica, and other appetite kindling drugs are used to a large extent.

This is easily noted in the increasing craving for the cigarette in the constitution of the smoker. He begins with one, then two, then three, and so on, to five or more boxes a day, until at last an internal gnawing desire takes complete possession of the victim.

Another physician writes: "The cigarette is made, in most cases, of drugged tobacco." Opium is the chief drug used, a fact testified to by all who investigate.

"One physician claims that cigarette-smoking is another form of the opium habit.

A noted Kentucky physician writes that some cheap cigarettes are made out of the remains of cigars smoked and the stubs thrown in the gutters and cuspidores, together with the quids of tobacco. These, he says, are collected, dried, ground up and mixed with refuse opium and other drugs.

An Italian boy, 8 years old, was arrested and tried for vagrancy before a justice in New York City, having in his possession a basket half full of cigar stumps. Upon being asked what he did with them, he said that he sold them to a man for ten cents a pound, to be used in making cigarettes.—(M. L. in "An Open Letter to Boys," p. 5.)

"A leading journal of Philadelphia

describes the way material is secured for making cigarettes: Scavengers go around to saloons and bar rooms picking up stubs of cigars and raking over the contents of spittoons for rejected quids of tobacco. These are thrown into a sack and carried to the manufactory where they are cleansed (?), ground up, sprinkled with liquor, Havana flavoring and other chemicals added, and allowed to stand till the whole mass is permeated with the flavoring. It is then rolled up in its paper wrapping, and becomes the cigarettes considered so dainty. The rolling introduces another element of filth, as in doing it the rollers continually moisten their fingers with their own spittle. This work is often done at home in the lowest and filthiest tenement houses, often in the very room with contagious disease. Thus cigarettes often become the means of spreading the most loathsome disease. Leprosy has thus been disseminated from leprous hands engaged in rolling cigarettes."—Loyal Temperance Legion Manual, "Men," Chicago, March 20, 1897.

Third—Manner of smoking.

The "accomplished" cigarette smoker is not content with a single puff of smoke; but he draws the smoke into the depths of his lungs, holds it there a moment, and then expels it through his mouth and nose. The poison is thus allowed to penetrate to every portion of the lung cavity, and, by absorption, is taken into the blood.†

Think of taking into one's lungs contagious germs that in time may develop into horrible diseases! But this is not all. The smoke, as it comes in contact with the delicate mucuous membrane that lines the cavities of the

†See Kirkes' **HAND BOOK OF PHYSIOLOGY**, Ed. 1895, Ch. "The Blood" and "Respiratory Changes in the Blood," pp. 117, 118.

throat and nose, causes an intense irritation, which brings on what is known as "smoker's thirst." This dryness is often alleviated by the use of alcoholic drink, and so men are very frequently led into the lives of drunkenness and debauchery through this means.

Fourth—Hereditary Results.

"The parent whose blood and secretions are saturated with tobacco, and whose brain and nervous system are semi-narcotized by it, must transmit to his child elements of a distempered body and erratic mind; a deranged condition of organic atoms which elevate the animalism of the future being at the expense of the moral and intellectual nature."

While smokers may be apparently free from these evils themselves, yet children born to them may grow up weakly and nervous, tainted with other hereditary ailments, and quite frequently epileptics and imbecile.

A certain man, seventy odd years of age, living in H., still retains his even disposition, good health and genial manner, yet all of his children are physically below the average. Tobacco inheritance is also one of the causes of weak eyes, dull ears and mental and moral obtuseness among many of the boys and girls we see to-day wearing glasses and loafing about the street corners.

A clergyman denied the ill effects of tobacco-using, asserting that his father had always smoked and at 93 was still vigorous. But the clergyman at 61 was a nervous wreck, and his son, the grandson of the vigorous old smoker, was obliged to leave college at 19 because of nervous exhaustion.

OTHER PHYSICAL AND MORAL DANGERS.

1. It lowers the dignity of the boy who smokes. "Boys are the stuff that men are made of," but the first cigarette is lighted in a corner, the boy is ashamed, and the first step is taken in a downward career.

2. It makes him obnoxious to his friends. The aroma arising from the person and breath of a cigarette smoker is most disgusting. Many public buildings and business establishments have prohibited the smoking of them in or about their premises.

3. It enslaves him to a fatal habit. Gradually, little by little, the chains of repeated action grip about his will-power, growing slowly but surely, until the bright eager mind is withered and blasted.

"Close observation for a number of years convinces us that the use of tobacco by boys in their teens is the principal cause of failure. It takes the strength, shatters the nerves and destroys the will power to such an extent that but a very few who have the habit are able to do our work well."—(From the Tenth Catalogue of the Technical School, Cincinnati, O., 1895-6, p. 30.)

4. The moral and mental perceptions are deadened. The once bright, energetic mind, the clear, clean-cut distinction between right and wrong is weakened, and sometimes entirely obliterated. All this comes gradually, and the lad is usually unconscious of the change until it is too late to mend.

The principal of a Chicago school gives this result of three years of investigation:

"In one school it was found that 125 boys were addicted to the cigarette habit. Twenty-five of these confessed that they were too sleepy to study; thirty of them said they were dizzy after smoking; twenty-two could not write neatly because their hands trembled, and several said they felt 'shaky' when they walked. It was also shown that the cigarette habit gradually blunted the moral sensibilities of the boys, making them deceptive, se-

cretive and untruthful, while very few of them were able to keep up with their classmates who were not addicted to the baneful habit."—(From "Men.")

5. Physical disorders are the natural consequence of this indulgence. They are varied and numerous. Among them may be named "smoker's cancer," "tobacco heart," heart disease and paralysis. Nervousness, dyspepsia and nausea follow in the footsteps of the smoker. The voice, eyes and sense of taste and smell are more or less injured. Drunkenness and gross immorality frequently follow, and life itself becomes a wreck. The late Dr. Mussey, of Cincinnati, O., said: "Smoking and chewing tobacco produces a continual thirst for stimulating drinks, and this tormenting thirst is what leads to drunkenness."

"A physician of Milwaukee, Wis., who recently made affidavit that a certain young man of that city had become insane from smoking cigarettes, said in his affidavit: "The morbid pathological condition produced from smoking is often thickening of the capillaries in lung substance; then follows a morbid change in nerve filaments in lungs, which results in a sclerosis of nerve, finally reaching the brain and producing insanity.'"

FINAL RESULTS.

1. Broken Constitution. The lungs and general health are so weakened and impaired that when disease from other causes come, the body is unable to resist, and therefore sinks for want of vitality. Many cases of consumption began with this habit.

Out of nine applicants for position on the naval cruiser, "Michigan," only three were accepted. Dr. Edgar, the surgeon, when asked the cause of the bodily conditions which led to the rejection of so large a proportion of the

boys, said: "The main cause is cigarette smoking."

A bright boy of thirteen came under the spell of cigarettes. He grew stupid and subject to nervous twitchings, then finally he was obliged to cease study. When asked why he didn't throw away his miserable cigarette, the poor boy replied with tears that he had often tried to do so, but could not. Another boy of eleven was made crazy by cigarette smoking and was taken to an insane asylum in Orange county, N. Y. He was regarded as a violent and dangerous maniac, exhibiting some of the symptoms peculiar to hydrophobia.

A fine young boy of 18 sits in a dark room, his eyes swollen and painful, the cause, cigarette smoking. He has been warned of the danger many times, but would not listen, like thousands of others. This is what he says: "I can't see now. They told me it would hurt me, but I did not believe it. I never expect to see the beautiful world again, but if I do I'll never smoke another cigarette."

William Bird began smoking at 14. After four years' smoking, some of the time three or four packages a day, he began acting queerly, then became violent, was taken to the hospital, where it was necessary to strap him to his cot. After a long treatment the spasms were subdued, but he lay on his cot pale and thin, a pitiful object, his system saturated with nicotine and opium.

George Mann, a bell boy in Lincoln, Neb., "an inveterate cigarette smoker," locked himself in a room, raving and screaming, crazed by poison. These instances can be multiplied by hundreds.

2. Death Frequently Follows.

I have known of four deaths induced by cigarette smoking within a year or

two. Friends report others. Physicians testify to this truth.

A young man of 17 in Hoboken, N. J., another of 19 in Streator, Ill., died from its effects. A choir boy of St. Mary's church, Brooklyn, 16 years of age, an exquisite singer, died in St. John's hospital. The sister who attended him says: "During all his suffering he never forgot what brought him to this terrible condition. He kept asking me to warn all boys against their use." When asked why he did not stop when he saw it was hurting him, he replied: "Oh, I could not. If I could not get to smoke I almost went wild. I could think of nothing else. For months I kept it up, though I knew it was killing me. Then I seemed to fall to pieces all of a sudden."

A school teacher in New England writes. "When I first began to teach in N. A., a certain boy gave much trouble by his smoking. He ceased to grow at 11, and was very small. Within a year he has died of paralysis, aged 21 years."

IMPREGNABLE TESTIMONY.

Concerning Smoking by the Young. The first testimony is that of the respected and honored Doctors Seaver, of Yale University, and Hitchcock, of Amherst College. They have clearly demonstrated by actual personal examination and recorded statistics, that the use of tobacco among college students checks growth in weight, height, chest-girth, and, most of all, lung capacity. If this be true of young men so nearly grown as college students, what must be the effect upon younger boys?

2. Testimony of a Tobacco Journal. A very significant statement is made by "Cope's Tobacco Plant," a journal of the trade. It says: "Few things could be more pernicious to boys, grow-

ing youths and persons of unformed constitution than the use of tobacco in any of its forms." Another writer testifies that the smoking of the cigarette lowers vitality, lessens bodily vigor, unfits the victim for concentrated study and is usually associated with low morals and with the practice of other vices.

CONCLUSIONS.

In a case so clearly demonstrated, it seems that the boys who smoke, and men who sell to them, and parents and teachers who stand looking on, should join hands and hearts in an earnest effort for the moral, physical and legal protection of the rising generation.

APPENDIX.

Numerous interested persons are asking how to carry on Anti-Cigarette Work. There is a desire on the part of teachers and others to organize among the young people, especially in the public schools. We feel that this desire should be met in an intelligent manner and so present the following suggestions, based upon actual experience.

1. Thoroughly Study the Subject. By sending to Mrs. E. B. Ingalls, 4119 Westminster Place, St. Louis, Mo., helpful literature upon the general theme of anti-tobacco may be secured. Examine the Science Series of school physiologies, concerning the physiological effects upon body and mind. (See list of books and pamphlets given in "Tools for Workers.")

2. Get Others Interested.

Carefully mark the printed matter and loan it to friends, whose influence and co-operation is desirable. Draw up some sort of statement as to the proposed plans of work and call upon physicians, clergymen and educators; get them to commend the movement by giving their personal signatures, and then use

the daily press and printer's ink freely in distributing the results.

3. Seek to Create an Intelligent Public Sentiment.

This may be accomplished by giving public talks or addresses, or getting others to do so. Secure large quantities of these pamphlets, "The Cigarette and the Youth," and distribute them carefully. Seek an opportunity to present the subject before conventions of reformers, teachers, etc. Get ministers and Sunday-school superintendents to devote to it sermons and lessons at stated times in the year.

4. Organize Anti-Cigarette Leagues. This may be accomplished in conjunction with school teachers, superintendents, Sunday-School workers, clergymen, etc.

We advise the following simple pledges:

PLEDGE.

We, the undersigned, do hereby pledge ourselves upon honor to abstain from smoking cigarettes of any kind; to abstain from the use of tobacco in all its forms; to use our influence to induce all boys of our acquaintance to take this pledge.

With the consent of the league—by two-thirds vote—girls and young women may become honorary members by signing the following:

PLEDGE.

Abstaining myself from all narcotics, I promise to use my influence to induce all girls and boys and young men to do the same; also to encourage those already members of the league.

Have the pledge strictly and simply anti-tobacco. Do not introduce into it anything else, such as temperance or patriotism. For very small boys and girls a temporary pledge is suggested, i. e., limit it to the school year.

5. Keep Up the Interest.

By holding monthly meetings of the league, and once in a while hold a mass meeting of all the leagues, at which time have an instructive, illustrated anti-tobacco lecture.

AGITATE.

Write letters to state and national legislators urging them to vote for the anti-cigarette bills now pending in nearly every state. Secure names of voters and petition city councils or town boards to abolish them, or at least put a high license upon their sale and see that the law is enforced.

Twenty-seven state legislatures have before them bills for the regulation of the sale of cigarettes and the prohibition of their sale to boys.

Editor Ober, of "Men," aptly says: "It is to be most earnestly hoped that the crusade against the cigarette will result in the suppression of the white-robed, blood-sucking pestilential nuisance. A few determined men can make their influence count heavily for the good of the coming generation of boys by urging the anti-cigarette bills now pending."

E. A. KING.

Newport, Ky., April 16, 1897.

NOTICE.—The readers will confer a favor on the publishers if they will send all items of interest along this line to Dept. C., Wood-Allen Pub. Co., Ann Arbor, Mich.

A FEW INTERESTING EXTRACTS.

A HUSBAND'S TESTIMONY.

In evidence of the last charge, which is the gist of his complaint, and, by the way, solely responsible for our theme, he avers that his wife can detect tobacco, by smell and taste, in the candy from one of the neatest groceries in town. He knows this; for he has tested

her, now and then, with goods bought, at first-hand, of a confectioner who excludes the weed from his manufactory, and never found her lacking. Therefore, he infers a like contamination of various food-stuffs, and suggests the retail of tobacco, in all its preparations, by tobacconists only.—Massachusetts Medical Journal.

A recent article in the Chicago Tribune shows that the cigarette habit among school boys is making gigantic strides, "several thousand having become addicted to the habit, while the majority are so affected mentally and physically that they are unable to make further progress in their studies." Of 125 boys addicted to the habit, only ten were able to keep pace with their classes. "Twenty-five stated they could not learn their lessons because most of the time they were 'too sleepy;' " thirty were dizzy, twenty-two were unable to write because of trembling hands. They "felt shaky" when they walked. "A large number were unable to run any distance, some not more than a block." Nearly all had headache. "Ten of these boys were four or five years too old for their grades."—(From Good Health, July, '97.

HEART DISEASE.

Editor The Voice.—The increasing habit of cigarette smoking by boys under twenty years of age results, according to my experience, in organic disease of the heart, and I have known several cases of death to be hastened or caused in part by the use of cigarettes.

F. M. Blodgett, M. D.

1286 Broadway, New York.

Member of Mass. Medical Society,
New York Historical Society, etc.

FEARFULLY INJURIOUS.

Editor The Voice.—My experience

shows that the cigarette habit when indulged in by boys of under twenty years is very injurious under all circumstances, and fearfully so when the smoke is inhaled as it generally is. It strongly predisposes to catarrh, consumption and permanent injury of the vocal organs.

J. D. Beeck, M. D.

Cincinnati, O.

Dean of Pulte Medical College.

CAUSES DISTURBANCES OF THE
HEART.

Editor The Voice.—My observation is that the habit of smoking cigarettes is increasing among boys. It causes functional disturbance of the heart, and frequently valvular murmurs. I know cases where an organic affection has been caused by persistency of the functional disturbance.

W. P. Brechin, M. D.

16 Temple St., Boston, Mass.

APT TO CAUSE CANCER.

Editor The Voice.—The habit produces palpitation of the heart, and gastric indigestion, besides many other evil effects. I know a recent case of "ichthyosis linguae" (a disease of the mucous membrane of the tongue) which is very apt to terminate in cancer. It was brought on by an inordinate use of cigarettes.

M. D.

New York City.

Editor The Voice.—I have seen death from inhaling cigarettes, and persons incapacitated from business and made wrecks. It is explained in this way. The smoke when inhaled is brought in contact with over 500 cubic feet of surface in the lungs, with immense facilities for absorption, and at once the nicotine is deposited in a fruitful field and incorporated in the blood.

Herber Bishop, M. D.

Hoffman House, Boston, Mass.

Surgeon U. S. Mutual Accident Association of N. Y.; Late Surgeon of Her Majesty's 58th Regiment, Canada.

LOSS OF MENTAL CAPABILITY.

Editor The Voice.—In San Francisco the cigarette habit among boys is increasing alarmingly. Ischaemia of the vascular system; irritable, palpitating heart; atonic dyspepsia and severe nervous irritability, with loss of mental capability, are some of the noticeable results of the habit.

Winslow Anderson, M. D.

829 Broadway St., San Francisco, Cal.

Asst. to chair of Materia Medica and Medical Chemistry, University of Cal.

STUNTS THE GROWTH.

Editor The Voice.—The habit of cigarette smoking, indulged in by boys under twenty, results in stunted growth, nervousness, indigestion and disease of brain and kidneys. It dulls the intellect to a great extent. The use of cigarettes among boys is increasing to an alarming extent, and I have known the habit in some cases to hasten death.

C. P. Chesley, M. D.

754 Howard St., San Francisco, Cal.

PREVENTS DEVELOPMENT.

Editor The Voice.—The cigarette habit is increasing even among boys of not more than six years of age. It prevents development, mentally, morally and physically.

C. T. Cranfield, M. D.

244 Lincoln Ave., Chicago, Ill.

Treasurer of Women's Home Medical Society of Chicago.

INSANITY AND SUICIDE.

Editor The Voice.—Cigarette smoking is increasing to an alarming extent among boys. It causes nervousness and disease of the stomach and heart. I know of a case of insanity and suicide

caused directly by the immoderate use of cigarettes. C. W. Benson, M. D.
521 N. Howard St., Baltimore, Md.
Specialist in Dermatology.

THE TOBACCO HEART.

Editor The Voice.—I observe that the cigarette habit is increasing among boys and also among girls. It impairs nutrition, develops the "tobacco heart" (weak heart) and impairs the vigor of the circulation, producing dyspepsia, short breath and constipation.

James Collins, M. D.
704 Franklin St., Philadelphia, Pa.

POISONED BY TOBACCO SMOKE.

The fact has just leaked out that Mr. W. L. Mallory, who fell dead in a Cincinnati Northern Railroad car on his way to his home in Avondale, Monday evening, was slowly killed by inhaling the nauseous fumes of the deadly cigarette and the villainous cigar. At least, his heart trouble, which had seldom given him any uneasiness, was so aggravated by the suffocating smoke in the car that he died after breathing it a few moments, and two other men, whose names could not be ascertained last night, fell in fainting fits. The "accommodation" on the road is a little bob-tail car, with only one compartment, into which men, women, and children are all jammed together. Until a few weeks since two cars or one large car with a partition were used. One-half of the latter was intended as a smoker for gentlemen. Under this arrangement lovers of the weed could take it easy and smoke at their convenience. When this car was taken off there was great objection, and many patrons of the road filed their protests. When Mr. Mallory boarded the train he was in robust health. The car was crowded with men and women. Many of the men were smoking. The win-

dows were all down, and the smoke was so dense in the coach that it could be cut with a knife. Mr. Merriweather, the tea merchant, was on the train, and gives a vivid description of the scene. To a News-Journal reporter who questioned him he said: "The atmosphere in the car was stifling—suffocating. My wife was with me, and we were seated behind two young men who were smoking cigarettes. They puffed out the smoke in immense volumes, and my wife began to get sick. I went up in the forward part of the car, and a couple of gentlemen offered me their seat, which I accepted for Mrs. Merriweather. It was the seat we vacated that Mr. Mallory and another gentleman occupied, so that they got the benefit of the same smoke that made my wife ill. It would be hard to describe the atmosphere in the car. When Mr. Mallory fell over and was in his death-struggles his companion on the seat, who was also affected by the nauseous air, fell in a dead faint. Those who rushed to the relief of both thought they had two dead men on the car, for the other gentleman seemed to be as lifeless as Mr. Mallory. The first thing was to break the windows and let in some fresh air. Water was hastily procured, and all the usual restoratives applied, but it was found that Mr. Mallory was dead. The other gentleman no one knew. He was taken in charge by the conductor, and at the Zoological Gardens transferred to the other car and brought back to the city, where he was properly cared for. He was very sick, and for a while it was feared he would die. I also understand that another man on the car became sick and nearly fainted."—From the Cincinnati News Journal, March 16.

Rev. Mr. Kidder, writing in the Advance, refers to a Wisconsin city of 6,-

000 population in which a recent investigation revealed the fact that a single dealer retailed on an average 300 cigarettes per day, or between one and two-thousand by the various dealers of the town.

In Lansing, Mich., Superintendent Laird and others made a systematic canvass of the schools, and the habit of using tobacco was found to have been formed by many boys. Some of them had gone so far as to forge their parents' names in order to procure the weed. A principal in Chicago says the sale of cigarettes to children has been steadily increasing, and that she actually discovered a boy of eleven years smoking in her office, his desire to smoke being so strong that he ran the risk of indulging even there.

BEWARE OF THE CIGARETTE GROCER.

An infernal method of extending trade has been adopted by a St. Louis grocer. With every purchase made by the small boys of the neighborhood he would give them three cigarettes. As there is now a grade of cigarettes made that wholesale at fifty for five cents, this was a profitable method of advertising. Boys would go numbers of blocks out of their way when sent to purchase articles in the grocery line in order to deal with this man who gave them cigarettes with every purchase. The St. Louis Post-Dispatch has gotten after this fellow, and shows him up as a destroyer of youth. Their office boy was sent to purchase a bar of soap, and was given three cigarettes as a *douceur* to encourage further trade. The very best grades of cigarettes are bad enough, but when it comes to giving out rank guttersnipes in the shape of coffin tacks as an advertisement(it is certainly time to call a halt.—From

the Prison Mirror, Minnesota State Prison.

LISTEN, BOYS!

Hear what Mr. George Baumhoff, Superintendent of the Lindell Railway of St. Louis, says about the use of cigarettes:

"Under no circumstances will I hire a man who smokes cigarettes. He is as dangerous on the front end of a motor as a man that drinks; in fact, he is more dangerous. His nerves are bound to give way at a critical moment. A motorman needs all his nerve all the time, and a cigarette smoker can't stand the strain. It is a pretty tough job for men in good condition, and even they sometimes get flurried. If I find a car beginning to run badly and getting irregular for any time, I immediately begin to investigate the man to find out if he smokes cigarettes. Nine times out of ten he does, and then he goes for good."

Major Houston of the Annapolis Naval Schools, says that one-fifth of the boys who apply for admission are rejected on account of heart disease, and 90 per cent of those thus rejected have induced the heart-disease in themselves by the use of tobacco.

Dr. Seaver says: "A tabulation of the records of the students who entered Yale in nine years, when all the young men were examined and measured, shows that the smokers averaged fifteen months older than the non-smokers, but that their size, except in weight, which was one and four-tenths kilograms more, was inferior in height to the extent of seven millimeters, and lung capacity to the extent of eighty cubic centimeters."—From Good Health, July, 1897.

Dr. J. C. Mulhall, in writing on the "Cigarette Habit," says: "At several of our great universities it has been found by exact and scientific investigation that the per centage of winners in intellectual and athletic contests is considerably higher in total abstainers from tobacco."—From Good Health, July, 1897.

Dr. E. Hitchcock, of Amherst College, says: "In separating the smokers from the non-smokers, it appears that in the item of weight, the non-smokers have increased twenty-four per cent more than the smokers; in growth in height they have surpassed them thirtynine per cent; and in chest girth, forty-two per cent, while in lung capacity there is a difference of 8.36 cubic inches (this is about seventy-five per cent) in favor of the non-smokers, which is three per cent of the total average lung capacity of the class."—From Good Health, July, 1897.

EFFECT OF TOBACCO ON THE EYE-SIGHT.

Professor Craddock says that tobacco has a bad effect upon the sight, and a distinct disease of the eye is attributed to its immoderate use. Many cases in which complete loss of sight has occurred, and which were formerly regarded as hopeless, are now known to be curable by making the patient abstain from tobacco. These patients almost invariably at first have color-blindness, taking red to be brown or black, and green to be light blue or orange. In nearly every case, the pupils are much contracted, in some cases to such an extent that the patient is unable to move about without assistance. One such man admitted that he had usually smoked from twenty to thirty cigars a day. He consented to

give up smoking altogether, and his sight was fully restored in three and a half months. It has been found that chewing is much worse than smoking in its effects upon the eyesight, probably for the simple reason that more of the poison is thereby absorbed. The condition found in the eye in the early stages is that of extreme congestion only; but this, unless remedied at once, leads to gradually increasing disease of the optic nerve, and then, of course, blindness is absolute and beyond remedy.—Popular Science Monthly.

Tools for Workers.

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Circular from the Board of Education, by U. V. Williams, A. M., M. D., Frankfort, Ky.	
Effects of Nicotine, by J. W. Seaver, A. M., M. D., in The Arena, Boston, Mass., Feb., 1897.	
Tobacco, by Hines.....	1 00

GENERAL LEAFLETS.

The Cigarette and the Youth by E. A. King	\$ 05
The Cigarette (for parents), by Josiah W. Leeds, 528 Walnut street, Philadelphia, Pa.	05
Cigars and Cigarettes, by W. F. Curr- yer, M. D., Indianapolis, Ind.	
The Cigarette Habit, by F. W. Ab- bott, M. D., Taunton, Mass.	
The Weed, by James Brand, D. D., Advance Publishing Co., 153 La Salle street, Chicago, Ill.....	05

PERIODICALS.

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The above can be procured of The Wood-Allen Publishing Co., Ann Arbor, Mich.	

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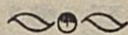
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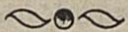
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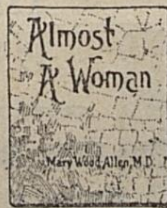
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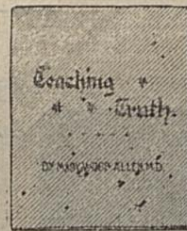
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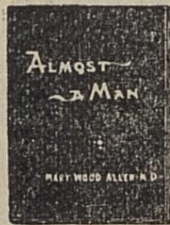
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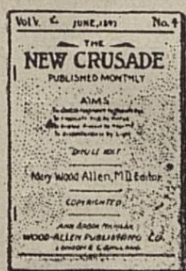
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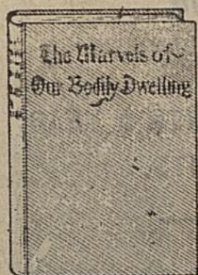
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WANTED ! YOUR FIRST VOTE ON THE RIGHT SIDE.

H. A. DELANO, D. D.

MY DEAR FRIEND:—Mazzini reminded Europe, half a century ago, that "The time had come not only to talk of the rights of men, but also of their duties." You, undoubtedly, believe this. You are full of the enthusiasm of humanity. You believe in social reform, you desire improvement.

Fettered by no tradition, you rise above the tyranny of the past, the despair of the present. and are only glad to see old opinions, hoary superstitions, and ancient evils, tottering and falling to their death.

Your golden age is not in the dim, receding past, but in the brilliant and advancing future.

I know a young man, scarce twenty-one years of age, who is already *party-blind*. He reads upon one side, hurrahs for one side, has unhesitatingly adopted traditional party doctrines; he glories in the prospect of voting the ticket of his——ancestors.

To hear him talk, one would think that he was living in the England of five hundred years ago. "The King [party] can do no wrong." "To the victor belong the spoils." "Might [majorities] makes right." His party "has the grandest record," "*has done* good service," and he is going to vote as his father did,

This young man will never make a Sumner, a Garrison, a Phillips, nor yet a Lincoln. You, I believe, are an independent sort of body, else I would not ask you to read this leaflet. *And*, prizing your clear brain, your inquiring mind, your earnest conscience, I know you will dare to ask yourself.

SOME QUESTIONS.

This party, I am thinking about, has it any other merit than age?

Does it represent principle, or policy?

Is it pledged to anybody, or is it still free?

What is the character of its leadership?

Has it place for new ideas as well as men?

Does it welcome scholarship and opinion?

Does it take account of the many vital, burning, transcendent questions discussed everywhere to-day?

Does it heed the grave tones of the prophet, the argument of the review, the appeal of the pulpit, yea, the thunders of the independent press? or, is it all undisturbed by the half-smothered, inarticulate, yet louder and clearer wail of the masses, whose wronged, pitiful, pleading faces are turned heavenward in an agony of prayer?

Does it make platforms to elucidate principles, or to catch votes?

Do its platforms contain the ghost of a hint as to the wrongs of woman, toiling man, or beggar child?

Has it any recognition of my mother, sister, wife, as a citizen capable, responsible, and free?

Now is a good time to read platforms and take breath.

VITAL ISSUES.

These questions about party matters are vital, because

issues of life or death are at the very door of the republic.

Here is dangerous centralization of wealth. Millions of paupers to a dozen millionaires; a half-dozen men literally controlling the financial nerve of the nation. One little man, weighing one hundred and thirty-five pounds perhaps, who, were he to have a severe fit of indigestion to-morrow, would cause every greenback in the United States to flutter, every bullion dollar to look for a hiding place.

Our railroads, the greatest money-producing institutions in the land, are controlled by the few. Great corporate interests, commercial, agricultural, industrial, of almost every sort, controlled and manipulated by the few; the politician a mightier force than the patriot; legislation confessedly controlled by dollars instead of by arguments; the lobby member of the house possessed of more influence than the orator or debater.

Municipal government is corrupt to its very foundation, especially in large cities.

Men who enjoy its patronage dare not, as a rule, enforce any stringent reformatory law. What is done for the "submerged tenth," the poor, the victims of the "sweating system," the drink curse, or even sanitary measures, is done, usually, by independent citizens' movements.

These are some of the straits and difficulties of the hour, and simply forbode the stress and storm of the to-morrow of this republic.

BUT WHAT IS THE ISSUE?

Somebody says, "*Protection!*" Protection for whom? for what? Do adequately protected people wear more mortgages upon their homes than lightning rods? Do

they put mortgages upon their very farming implements in order to pay taxes? Do adequately protected people inaugurate strikes, agitation and war?

Surely they ought not. Is the tariff an issue? Read the utterances of the great protectionists, and you will see that men of wealth do not look fearfully upon the popular tendency toward an unfettered exchange of commodities, the world over?

Please do not get tired now, for I am going to ask yet once more,

WHAT IS THE ISSUE?

Why, the whole value of the tariff is estimated at only *two hundred and nineteen millions of dollars*, annually.

A small portion of this finds its way directly to the pockets of the people—a mere bagatelle.

The individual workingman would scarce realize the price of a half dozen pie-tins in benefit to himself.

But now, the *annual drink bill* of the country has swollen, enlarged, and through wealthy monopolists defending and professedly good men letting it alone, aggrandized itself to *one billion two hundred thousand dollars*. This money, taken directly from the people, the larger portion from the poor, represents an *issue*. How it shrivels wool! How it dwarfs protection theories in importance, and startles every thoughtful brain.

IT IS COLOSSAL, PARALYZING, BEWILDERING.

Who can attain unto it? Every saloon in the nation, credited with only a moderate share of its fearful responsibility, costs the country *ten thousand dollars* per year.

It costs more than *one billion eight hundred millions*

of dollars, to support the saloon system, altogether. This cost includes arrests, jails, prisons, asylums, almshouses, etc.

Add to this the nameless, gigantic, heart-sickening burden of ruined homes and womanhood, debauched manhood, plundered childhood, orphanage, wretchedness, prostitution, shame, suicide, murder and woe. Close the account, with paralyzed industries, the loss of wages, the loss of character, manhood, citizenship, and, therefore, national honor and glory.

AN ISSUE?

This drink bill represents almost everything of disappointment, danger, and disaster that we know. The wisest statesmen admit it, educators and political economists say so. Statistics overwhelm us with the facts, the church of God staggers and trembles with a sense of it, thousands of hearts are breaking because of it. An issue? The saloon is an enemy of the home, a social tyrant, the corrupter of politics, the incarnation of greed, misrule, anarchy. No grand and self-governing people, no prosperous homes, no peaceful social order, no joyous republic, no serene communities can be built upon and amid its perpetual ruins.

THINK OF IT.

One hundred and ninety thousand saloons—each good for from five to twenty votes—stand solidly at each election, for the maintenance and perpetuation of this hellish system. Prayers, because unaccompanied with works, have failed to lessen or reclaim the evil to any great extent.

License has not materially restricted, and "gosples

temperance" has not conquered it. It is in politics. It lives because of *somebody's* politics. It will be in yours and mine unless we vote it out of existence.

This we cannot do so long as the prayers, sympathies, moral efforts for its overthrow, running through three hundred and sixty-four days, twenty-three hours and fifty-nine seconds, are dissolved by a license vote at the pivotal last second.

IS NOT A NEW PARTY REVOLUTIONARY?

Yes, and it ought to be. Revolution is better than corruption, better than crime, better than the death of the republic.

The blowing up of two or three rows of buildings at the time of the Chicago fire would have saved the city.

"Better fifty years of Europe, than a cycle of Cathay."

Some human heart must ache, some human brain resolve, and some human hand touch the forces of government, aided and inspired with these convictions, ere Justice and Judgment are set in the earth, and the righteousness of God goes forth as a lamp that burneth.

ONLY ONE QUESTION

The independent voter has but one question to ask: "Is it right?"—not, "Is it popular, pleasing, or expedient?" Reason, home, manhood, public safety, good morals, good government, yea, the life of the nation, are involved here.

Womanhood—mother, wife, sister, friend,—her life, comfort, peace, are logically and politically involved—you and I are involved. New parties are rising. Some have dared partial reform; they look strongly and bravely toward industrial revolution. But one there is

Wanted!

that has declared unequivocally for the overthrow and absolute annihilation of this monster drink curse, for the political emancipation of woman, for purity of law and lawmaker, for our common-school system, for God, and home, and native land.

Is this ideal, too ethical, or theoretic? So is the kingdom of God among men. And yet, He has promised it shall come. Do you pray the prayer? Then help the fight. Lay aside party idolatry. Investigate, read, find the truth, then show the world that you DARE to vote it.

Find where the enemies of your country are, the men who are degrading humanity, starving little children, ruining homes, making sport of the temporal and eternal weal of their brothers, and then, in God's name, range yourself upon the other side.

"Take heed of your civilization, ye, on your pyramids
built of quivering hearts ;

There are stages like Paris in '93 where the commonest
men play terrible parts.

Your statutes may crush, but they cannot kill the pa-
tient sense of a natural right ;

It may slowly move, but the people's will, like the ocean
o'er Holland, is always in sight.

"'Tis not our fault !" say the rich ones. No ; 'tis the
fault of a system old and strong ;

But men are the makers of systems ; so, the cure will
come, if we own the wrong."

Safe Remedies in Illness

—: AS :—

Opposed to the Use of Alcoholics.

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Alcohol and Science; or, Alcohol, What It Is and What It Does. A \$500 Prize Essay. By William Hargreaves, M. D. 12mo, 366 pages. Paper, 50c.; cloth, \$1.25.

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Alcohol as a Food and Medicine. By Ezra M. Hunt, M. D. 12mo, 137 pages. Paper, 25 cts.; cloth, 50 cts.

Non-Alcoholic Treatment of Disease, The. By John Higginbottom, Esq., F. R. S. 12mo, 24 pages. 10 cts.

The Physiology of Alcoholics. By William B. Carpenter, M. D., LL.D., F. R. S. 12mo, 22 pages. 10 cts.

Result of Researches on Alcohol. By Benjamin W. Richardson, M. D. 12mo, 24 pages. 10 cts.

Influence of Alcohol on the Human System. By N. S. Davis, M. D., LL. D. 10 cts.

The Medical Profession and Alcohol. By B. W. Richardson, M. D., F. R. S. 12mo, 33 pages. 10 cents.

Alcoholic Liquors in the Practice of Medicine. By N. S. Davis, M. D., LL. D. An essay prepared for the Saratoga Convention, June 21 and 22, 1881. 12mo, 12 pages. 05 cts.

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SAFE REMEDIES IN ILLNESS.

AS OPPOSED TO THE USE OF ALCOHOLICS.

Compiled by Mrs. Martha M. Allen.

The question, "What shall I take instead of Alcohol?" is frequently asked by those who think some form of alcohol really necessary to the cure of disease, but, who, from principle, would prefer other agents if they knew of them. The question shows lack of knowledge of the teachings of non-alcoholic physicians who have repeatedly stated that in most ailments alcohol is not only useless, but positively harmful, its reputation as a curative agency resting solely upon its power to deaden sensation. The patient does not *feel* the same uneasy sensations after taking it as before, hence thinks he is better. He does not know that the cessation of uneasiness results from the benumbing of his capacity for feeling. This benumbing of the nerves is really the beginning of the effect which, with continued doses, becomes complete intoxication. Those asking for "Substitutes for Alcohol" are referred to the following expressions of non alcoholic physicians:

"In abandoning the use of alcohol it should be clearly understood that we abandon an injurious influence, and escape from a source of disease, as we do when we get into a purer atmosphere. *There is not the slightest occasion to do anything, or to take anything to make up for the loss of a strengthening or supporting agent.* No loss has been incurred save the loss of a cause of disease and death." Dr. J. J. Ridge of London Temperance Hospital.

Sir B. W. Richardson, M. D., said of the London Temperance Hospital: "No alcohol is administered, and no substitute for it. Any drug with similar action would be bad; warmth and suitable nourishment are relied on to keep up the system. We know that people who take alcohol often feel better; this is from the narcotic action. The pain may be stilled, and the disease forgotten, but it has not been removed; its symptom has been narcotised.

Another writer says: "I am asked for a substitute for brandy, and frankly and gladly I tell you there is no substitute, for I have no knowledge of any agent equally pleasing to the palate, and yet so destructive of life."

Dr. Nathan S. Davis, Sr., of Chicago, said to the writer: "Tell the women to ask for Safe Remedies, not for substitutes for what is injurious."

"In the whole history of its unholy alliance with medicine, alcohol has not cured a single disease *per se*; it is an antidote for nothing, a specific for nothing, a cure for nothing, a preventive of nothing."—*Medical Temperance Journal*, England.

"To dull the sense of pain with spirituous liquors without taking any further trouble about the mischief which it indicates is foolish."—Danish Physiology.

The following remedies are culled from the writings of distinguished physicians:

ALCOHOLIC CRAVING.—Free use of ripe fruit. Hot water when the craving comes on. Abstinence from meat and highly seasoned food. "A dose of one-half drachm of ipecacuanha to produce full vomiting will by the removal of morbid secretions from the stomach cause the desire for alcohol to immediately subside." Dr. Higginbotham in *British Medical Journal*.

ANAEMIA.—"In the treatment of anaemia, port wine and other alcoholics are worse than useless. The grand remedy is iron, especially as found in chalybeate springs. Such mineral waters can be bought of any chemist. Change of air is of great service."

LOSS OF APPETITE.—Out-door exercise according to the strength. *Go without food* until appetite comes. When it seems necessary to assist appetite, a small quantity of hop tea may be taken with or without Appolinaris water; a handful of hops to a pint of boiling water. Make fresh every day. The appetizing power of beer and ale is chiefly due to the hop or other bitter ingredients. A small quantity of soup or beef extract will assist appetite. Alcoholics create subsequent depression.

APOPLEXY.—"There is a popular idea that whenever a person is taken ill with giddiness, fainting, or insensibility, brandy should be at once poured down his throat. Nothing can be more dangerous in apoplexy, as it may cause fatal hemorrhage. The only treatment which unskilled hands can adopt is to lay the patient on his back with the head and shoulders somewhat raised; loosen the clothing; apply cold to the head, and heat to the hands and feet, and gently rub the limbs."

CARBUNCLE.—"The popular notion that port wine is absolutely necessary, is both erroneous and mischievous. In most cases boils and carbuncles are the result of errors of diet. The diet should be plain and unstimulating, condiments being avoided, and plenty of fresh vegetables taken, if possible. Medical advice is requisite." Hot fomenta-

tions or compresses are helpful. For boils, paint with iodine.

CATARRH.—A daily sponge bath with cold water, immediately upon rising. Vigorous rubbing to keep warm. Expose all the body to the air. Air-baths are also beneficial, exposing the body to the air, and applying a dry flesh-brush.

COLD OR CHILL.—The daily sponge bath is a preventive of colds where ordinary prudence is observed in general living. For chill, a hot foot and hand bath, with mustard in the water, $\frac{1}{4}$ pound to a gallon, and then a warm bed, with fresh air in the room, will probably be sufficient. Drink freely of hot lemonade.

HAY FEVER.—The use of pork, tea, coffee and tobacco should be avoided. Be sparing in eating for a few days, making fruit the principal article of diet. Exercise freely in the open air, taking care to cool off gradually. Catarrh, colds, and hay fever may all be effectually relieved by hot baths. The bath cabinets now on the market are very convenient for such use, and such a cabinet should be in every home. The compiler of this pamphlet keeps one in her home, made by the World Mfg. Co., of Cincinnati, Ohio. Price, \$5.00. Directions for use come with the cabinet. The use in time, of such a bath, is almost a sure preventive of pneumonia and *la grippe*.

COUGHS AND HOARSENESS.—Boil flaxseed in 1 pint water, strain, add two teaspoons honey, 1 ounce rock candy, and juice 3 lemons. Drink hot. Also; roast a lemon till hot, cut, and squeeze on 3 ounces powdered sugar.

DIPHTHERIA.—The colored people of the south use pineapple juice freely. A W. C. T. U. mother in New York, whose son had diphtheria in its worst form, highly recommends this remedy. Dr. Delthel of the French Academy of Medicine states that the vapors of liquid tar and turpentine will dissolve the matter which chokes the throat in croup and diphtheria. "Pour equal parts of tar and turpentine into a tin pan. Set fire to the mixture. The smoke arising will loosen the membrane." Alcohol is dangerous in diphtheria, as its action is similar to that of the disease in hindering oxidation of the blood, and in enfeebling the heart. "*Nature Cure*" recommends the use of ice-cold compresses on the throat, changed every five or ten minutes, and pounded ice held in the mouth, with hot lemonade every hour. Fasting for a few days is imperative. The bowels must be kept free. The cold compress stops growth in the throat.

COLIC.—This may arise from cold, or from error in diet. If the latter it is desirable to induce vomiting. For the pain, apply hot flannels or fomentations; drink hot water. In severe cases, sprinkle a little turpentine on flannel, wrung from hot water, and apply to abdomen. Colic resulting from the accumulation of fecal matter should be treated with hot enemas until relieved.

DIARRHŒA.—This is a symptom of the presence of an irritant of which the stomach is trying to be rid. Do not arrest it prematurely, but assist it. If it persists, arrowroot or corn starch or flour mixed with cold water to the consistency of cream may be taken, a tablespoonful at a time. 2.—Bread charcoal with cold milk. 3.—A tablespoonful of cinnamon water with a teaspoonful of lime water, mixed, every one, two or three hours. Smaller dose for a child. Diet should be confined to toast, milk toast, milk, cold or boiled. Tea, broth, meat, etc., are sure to renew the trouble. Diarrhœa in infants is generally due to errors in feeding, either over-feeding or the use of improper kinds of food. Boiled milk thickened with flour is a simple remedy in light cases. "Alcoholics are utterly unnecessary in diarrhœa, and to order them for young children is quite wrong." A full enema of water, as hot as can be borne, will remove offending substances from the bowels.

DYSPEPSIA:—One doctor writes, "What makes dyspepsia so hard to cure? This very alcohol taking. The best cure is to refuse all alcoholic drinks, at meals and all other times, and drink nothing but water." Avoid every irritant as pepper, mustard, horse-radish, vinegar and alcohol; live on the blandest food; eat little or no meat; avoid fresh bread, pastry, slop foods and suet puddings; also tea and coffee; cocoa is better. Eat slowly and masticate well. Exercise is important. A sharp walk or run before meals improves the circulation of the stomach. Keep as quiet as possible for an hour after each meal. Hop tea is beneficial to some. For acute dyspepsia or severe colic take ten drops of aqua ammonia in hot ginger tea. For mild forms, drink a cup of hot water slightly salted or seasoned with lemon. Hot water cleanses the system by washing out impurities. "The use of alcohol retards digestion."

FLATULENCE:—Many uneasy sensations or pains, even in distant parts of the body, are due to wind in the bowels, resulting from indigestion. Asthma, cramps, depression of spirits, faintness, giddiness, hiccough, prostration, sinking sensations and sleeplessness are all frequently due to the same cause. The diet needs careful attention where there is

much flatulence; tea is often a cause. Charcoal biscuits are useful in some cases; lemon juice in others. Fluid Magnesia may be taken. Watch for the cause and remove it.

FITS:—"Whether the fit be apoplexy or epilepsy, all alcoholics are extremely bad, both at the time and afterwards. Alcohol is the chief cause of apoplexy, and is a cause of epilepsy when taken in the form of beer. In the convulsions of children, alcohol is equally injurious. The alcoholized milk of some mothers causes fits in some cases. Improper feeding is also a common cause. It is safe to place the child in a warm bath, keeping a cold, wet cloth on the head, and guarding against chills afterward."

GENERAL DEBILITY.—The debility of convalescence requires fresh air, easily digested food, the avoidance of over-exertion, with a gradually increasing amount of exercise. Such debility is only aggravated by alcohol, though it may for a time be partially masked thereby. Milk, eggs, fresh fruit and farinaceous articles are the best foods. General debility without obvious cause, may be treated by cold or tepid bathing. Salt added to the bath is helpful. Change of air is a good tonic. Port wine and other alcoholics while giving a false sensation of increased vigor, really *reduce the tone of the pulse*, and therefore tend to enfeeble the system. Alcohol is a relaxant, *not a tonic*.

DEPRESSION OF SPIRITS.—Learn the Delsarte exercises for the "blues," and practice them daily. Hot air baths. Avoid rich food. Take out-door exercise.

HEART DISEASE.—Dr. C. W. Chapman of the National Hospital for Diseases of the Heart wrote in the *Lancet*: "The very thing (alcohol) which they supposed had kept their heart going was responsible for many of its difficulties." Of cases of palpitation and irregularity caused by business anxieties or indigestion, he said, "To give alcohol is only to add fuel to the fire." Dr. Ridge, of London, says, "Alcohol is utterly unable to strengthen the heart, or to give tone to the blood-vessels. The relief to uneasy sensations which it gives is due to the benumbing action, the nerves being rendered less sensible, although whatever danger exists is by no means diminished. The only way to avert the consequences of heart disease is to strengthen the heart, and that is to be done by strengthening the body generally by exercise, baths, and regular living."

HEART FAILURE—Dr. N. S. Davis tells of a case of threatened collapse where he was called in consultation. Patient was in small, unventilated room. "It was easy to see that what she needed was fresh air in her lungs. In

stead of giving alcohol in any form she was moved into a large, well-ventilated room. All symptoms of "heart-failure" disappeared. Had she begun to take whisky or brandy, physician and friends would have attributed her recovery to that, when in fact it would have retarded recovery by hindering oxygenation of the blood."

STIMULANTS.—"The application of hot and cold water to the spine in rapid alternation is a much more effective means of arousing the heart to activity than the administration of alcohol."—Dr. J. H. Kellogg, Battle Creek.

"The advantage of beef extract over alcohol as a stimulant was demonstrated on a large scale in the Ashantee war."—Dr. Ridge, London.

For those who must have a drug; aqua ammonia, 8 drops to $\frac{1}{2}$ cup of hot water, or 20 grains carbonate ammonia to $\frac{1}{2}$ cup water. Hot water alone is a useful stimulant; also water, hot or cold, with a few grains of Cayenne pepper added. The latter is good, not only to start the heart's action in collapse, but also to relieve violent pain.

SHOCK.—"No procedure could be more senseless than the administering alcohol in shock. A stimulant of some kind is necessary in such cases, and alcohol, instead of being a stimulant is a narcotic. * * * Alcohol causes a decrease of temperature, the very thing to be avoided in cases of shock."—Dr. J. H. Kellogg.

"I am perfectly sure that a large dose of alcohol in shock puts a nail in the coffin of the patient."—Dr. H. C. Wood of the University of Pennsylvania.

"The patient should be covered up warmly, and put to bed. Rub limbs with hot flannels. Hot water-bottles to hands and feet. Towels wrung from hot water on head. An enema of hot water, or hot thin gruel. When able to swallow, hot milk, or hot milk and water. Hot drinks will warm more rapidly and powerfully than any alcoholic. In the vast majority of cases there need be no anxiety so far as the shock is concerned; re-action will occur in due time if ordinary care be taken, and will be more natural and steady if the system is not embarrassed by the presence of the narcotic alcohol. In the state of collapse the voluntary nervous system is depressed; alcohol diminishes the power and activity of the nervous centres of the brain, hence its action is undesirable in shock or collapse."—Dr. J. J. Ridge, London.

SUDDEN ILLNESS.—"Those taken suddenly ill are likely to fare best if placed in a recumbent position, with head slightly elevated, all tightness of garments about the neck or waist relieved, and a little cold water given in case of ability

to swallow. A mustard plaster on the back of the neck or over the stomach, and hot water or hot bottles to the feet, are never out of place, while vinegar or smelling salts or dilute ammonia to the nostrils is reviving."—Ezra M. Hunt, M. D., late secretary of New Jersey State Board of Health.

"Both the popular and professional beliefs in the efficacy of alcoholic liquids for relieving exhaustion, faintness, shock, etc., are equally fallacious. All these conditions are temporary and are rapidly recovered from by simply the recumbent position and free access to fresh air. Ninety-nine out of every hundred of such cases pass the crisis before the attendants have time to apply any remedies, and when they do, the sprinkling of cold water on the face and the vapor of camphor or carbonate of ammonia to the nostrils are the most efficacious remedies, and leave none of the secondary evil effects of brandy, whisky or wine."—Dr. N. S. Davis, of Chicago, the "father" of the American Medical Association.

FOODS FOR THE SICK.—Brandy, wine and beer are sometimes ordered for patients as food. The International Medical Congress of 1876 declared that "Alcohol cannot be shown to have any definite food value."

Dr. Ridge, of London, says: "Our duty is to caution patients against regarding alcohol as anything worthy the name of food, and to urge the use of milk, farinaceous substances and broths. It will be said that there have been people kept alive for weeks or months on brandy. It is forgotten that life can be sustained a long time under the conditions of most sick persons provided water is supplied in sufficient quantity."

"In all acute sickness there is at the outset no office for food, as there is usually no desire for it, and the condition of the stomach, and often of the entire intestinal tract clearly indicates to the expert dietist that there can be no hope of digestion and assimilation in default of which only putrefaction and all manner of mischief can result from the ingestion of food. If food were withheld for the first few days, or until the patient is unmistakably hungry, all curable cases would be shortened."—Charles E. Page, M. D., Boston, Mass.

"Unfermented grape juice is a valuable food, being easily retained upon a weak stomach. It is valuable in typhoid fever, usually a pint of juice and a quart of milk daily. In diphtheria, scarlet fever, pneumonia, dysentery, and infantile diarrhoea it has been found extremely useful."

—Dr. O. H. Bird.

"Grape juice may be usefully employed as a preventive of summer diarrhœa in children, as by it the natural longing for fruit may be satisfied without danger. In plethoric conditions, obesity, scrofula, acid indigestion, and many other morbid states it acts both as food and medicine. As a diet for persons whose life is sedentary it is admirable, helping to keep the kidneys washed out and the bowels regular. *But it should not be fermented*, as the presence of alcohol would render it unfit for most of the cases for which I am recommending it. It should also be free from the contamination of chemical preservatives, especially salicylic acid. The action of this acid is deleterious to the blood."—Dr. William F. Waugh, Chicago.

"For that numerous class who cannot, or who think they cannot, take milk, grape juice offers a delicious substitute. Be sure that you have a pure article, absolutely free from alcohol. As much as a pint or even a quart may be taken daily."—F. C. Ford, M. D., Los Angeles, Cal.

The compiler of this pamphlet can confidently recommend the grape juice made by G. C. & W. C. Snow, of Penn Yan, N. Y., as pure unfermented juice of the grape.

The various alcoholics are frequently given as medicine "to support" the body, the idea being that they are useful as food. Yet again and again scientists experimenting with alcohol on men and animals have demonstrated that it weakens instead of strengthens, decreases temperature instead of increasing it, and passes from the body unchanged alcohol as it entered it. Foods strengthen, and warm, and undergo a change in the body; alcohol does none of these. "Food gives force and vitality; alcohol destroys force and vitality, and reduces the normal powers of the whole system."—Dr. W. Hargreaves. "Alcohol imparts no power to man."—Sir B. W. Richardson M. D. Analyses of beer by eminent chemists show an average of 90 per cent. water, 4 per cent. alcohol, and 6 per cent. malt extract. The malt extract left as a residue after separating the water and alcohol consists of gum, sugar, various acids, salts and hop extract. Starch and sugar are all of these capable of digestion, and the amount of them would be equal to 39 oz. to the barrel of beer. Liebig the great German chemist said: "If a man drinks daily 8 or 10 quarts of the best Bavarian beer, in a year he will have taken into his system the nutritive constituents contained in a 5 pound loaf of bread." At 5 cts. a pint it would cost \$292; a high price for as much nourishment as in a 5 pound loaf! Analyses of wine by reliable chemists show that the

consumer must pay \$500 for the equivalent in nourishment of a 5 pound loaf of bread, wine being higher priced than beer. Yet people in millions are deceived into thinking these drinks give strength! Even many medical men are deceived because they do not read of the wonderful discoveries regarding alcohol made by scientists who lead in the profession

MALARIA.---Col. T. W. Higginson of the First South Carolina Volunteers, in 1862, said of Dr. Seth Rogers, an eminent Southern physician, who was surgeon of the regiment; "Fortunately for us, he was one of that minority of army surgeons who did not believe in whisky, so that we never had it issued in the regiment while he was with us, and got on better, in a highly malarial district, than those regiments which used it."

HEMORRHAGE.---"Never give alcohol in a case of profuse hemorrhage. The faint feeling or irresistible inclination to lie down is nature's own method of circumventing the danger, by quieting the circulation and lessening the expulsive force of the heart, thus favoring the formation of clot at the site of the injury."---Clinique.

"For uterine hemorrhage an emetic to induce vomiting is the best cure."---Dr. Higginbotham in *British Medical Journal*.

"If the faint is dispelled too quickly, and the blood-vessels are relaxed by alcohol, or the heart aroused to energetic action by any remedy, the hemorrhage may recommence, and may prove fatal. Quiet, the application of cold, pressure, the elevation of the wound where possible, and the absence of stimulants are the cardinal points of treatment in most cases."---Dr. Ridge.

SLEEPINESS.---Plenty of fresh air, horseback exercise, bicycle riding. Speakers find a glass of warm milk or other light food useful to draw the blood from the brain to the stomach. Edison recommends manual labor instead of going to rest for aggravated insomnia. He says sleep will soon come naturally.

If indigestion is the cause, nothing can be done until this is relieved. In such cases it is best to avoid late suppers altogether. If wind on the stomach is the cause take a sip of cold water. A hot foot-bath before retiring is useful. Sponge head with cold water. Wrap towel wrung from cold water around head. Avoid whisky "night-caps"; they have been the ruin of many.

NEURALGIA.---Avoid salt meats, sausage, superfine flour, tea and coffee. Take a brief fast. Vapor or thermal bath

daily, washing off in tepid water. Hot cloths on sore places. If face and head are the parts affected, the head may be steamed, by holding it over hot water, adding pieces of hot brick occasionally to keep water steaming, head being covered. Great care of the general health is necessary. Avoid opiates of all sorts.

RHEUMATISM---“Alcohol favors the development of rheumatism. It does this by preventing waste matter from leaving the system. Beer and wine, because they contain lime and salts, are said to cause rheumatism, or at least to aid in its development. These salts are absorbed into the system, unite with the uric acid, and form an insoluble urate of lime, which is deposited around the joints, thus causing them to become enlarged and stiff.....

“The success of the Turkish bath treatment has been phenomenal. Of over 3,000 cases treated here at least ninety-five per cent. have been entirely relieved or greatly helped. Some who were treated over twenty years ago have stated that they have not had a twinge of rheumatism since. Very few have persevered in the use of the bath without experiencing permanent relief.”---Dr. Charles H. Shepard, Brooklyn.

Those having a bath cabinet can have a good substitute at home for the Turkish bath. Remember that if tobacco and alcohol are indulged in, there can be no permanent relief.

HEADACHES:--Avoid pills and powders. Persons suffering from headache need to be warned against taking remedies that contain opium and alcohol, and also against the use of a recent popular remedy, usually called a “white powder” or “white tablet.” They take the latter readily because the druggist or physician says it contains no opium. This is true, but it is one of the lately discovered coal tar preparations (anti-febrine, acetanilid, etc.) and is very depressing to the human system. Headache is usually a symptom of trouble somewhere else, often in the alimentary canal, an overloaded stomach, constipation or tight clothing. Learn the cause and remove that, and the headache will disappear.--Dr. H. J. Hall, Franklin, Ind.

Gentle massage is helpful and the use of cold compresses. Lack of sufficient sleep will cause headache. Women often bring on nervous headache by overwork and worry. “Open air exercise as a preventive is good; for this I favor the bicycle.”---Dr. Myra Gillette, Medina, N. Y.

“Headaches, which so largely result from the retention of impure matter in the body, will be cured if a good quantity,

say two or three glasses, of hot water be drank in the morning or at night, and then the next regular meal omitted, so that an interval of house-cleaning can be had before other material is moved in."—*Life and Health*.

LA GRIPPE.—"Alcohol has no place in the treatment of grippe; on the contrary it is because of the too frequent use of this and other narcotics that epidemics make such fearful headway in our land, and such must be the rule until the people study the laws of health and obey them. Profuse sweating, followed by a careful bathing of the body in tepid water, gradually cooling it to a normal temperature, and avoiding unnecessary exposure, will relieve. The patient should sleep in pure air and eat as little as possible, and that only when hungry..... Quinine is essentially a nerve poison, and capable of producing a profound disturbance of the nervous centres. A drug of such potency for evil should be employed with the greatest care, and never when a milder agency will secure the result. Exceedingly pernicious is the habit of dosing children with this drug."—Dr. Charles H. Shepard, Brooklyn, N. Y.

A late surgeon of the gold coast of Africa wrote the following to the London Lancet of Jan. 2, 1890: "Some of the worst cases of this disease, the grippe, remind me of an epidemic I saw among the natives of the swamps of the Niger Irrespective of disinfectants and inhalations there is a simple, effective and ready remedy, the juice of oranges in large quantities, not of two or three, but of dozens. The first unpleasant symptoms disappear, and the acid citrate of potash of the juice, by a simple chemic action decreases the amount of fibrin in the blood to an extent which prevents the development of pneumonia."

SEA-SICKNESS.—The following is guaranteed by a Russian physician to be an effective cure and a means of avoiding sea-sickness when the symptoms first make their appearance. It consists in taking long and deep inspirations. About twenty breaths should be taken every minute, and they should be as deep as possible. After thirty or forty inspirations the symptoms will be found to abate. This is recommended for dyspepsia also.

IMPERFECT CIRCULATION.—Free gymnastics with very few exercises at first. A Primer of Physical Training, price ten cents, is published by Eaton & Mains, New York. In it are exercises arranged by Prof. Anderson.

TONICS.—"If a tonic is needed, alcohol is one of the things to be shunned, because it relaxes the blood vessels. The external use of cold by a dripping sheet, cold sponging,

or a shower-bath, according to the power of reaction, is a valuable means of giving real tone."---*British Medical Pioneer.*

NURSING MOTHERS.---"Bear in mind that when you take wine, beer or brandy you are distilling that wine, beer or brandy into your child's body." "Oat meal gruel well boiled and then thinned out with an equal quantity of milk is the best kind of extra diet for the mother and for her child."---Dr. Edmunds of London Maternity Hospital.

"I have persuaded hundreds of mothers to try fresh air instead of wine or beer, with gratifying results. The fresh air gives them an appetite for needed food."---Dr. N. S. Davis. Chicago.

"It is a mistake to be taking gruel and other things *between* meals, as this interferes with digestion, and the stomach soon rebels. This is the cause in many cases of the falling off in the quantity of milk after the first month or two." Dr. Ridge. "A bowl of oat-meal gruel, sweetened and diluted with rich milk, taken before retiring is helpful for the night." The oat-meal made by the American Cereal Co., of Akron, Ohio, is the best in this country for gruel.

"Infant mortality is mainly due to two causes, the substitution of farinaceous food for milk, and the delusion that ale or beer is necessary as an article of diet for nursing mothers. * * * Countless disorders among infants are due simply and solely to the popular fallacy that the nursing mother cannot properly fulfil her duties unless she resorts to the aid of alcoholics." Dr. Edis of England.

SORE NIPPLES.---Alum water or tannin used for several months in advance will harden as effectually as will brandy. If there is soreness on commencing to nurse, put a pinch of alum into milk, and apply the curd to the nipple.

PRE-NATAL INFLUENCE OF ALCOHOL.---"The use of beer as a medicine during pregnancy is without doubt perilous to the health and vigor of the offspring. Children born under such conditions are sickly and feeble, and suffer from disease more severely than others, or die early. Alcoholic prescriptions to pregnant women are, from all present knowledge of the facts, both dangerous and reprehensible in the highest degree." Dr. T. D. Crothers, Hartford, Conn.

M. Fere, an eminent French physician, recently reported to the Biological Society of Paris the results of experiments which he had been conducting for the purpose of throwing light upon this question. These experiments demonstrate that the exposure of hen's eggs to the influence of the vapor of alcohol previous to incubation retards the development of the embryo, and favors the production of

malformations. It is evident from these experiments that alcohol may act directly upon the embryo when there is no marked influence of alcoholism in the parent.

WEAKNESS, FAINTNESS, EXHAUSTION, FATIGUE.---“The truth is that for simple weakness, faintness, exhaustion, fatigue, cold or wet, the best remedies are simple fresh air, pure water, digestible food and rest. These are nature’s restoratives, and the sooner both physicians and people learn to rely upon them instead of upon drugs the better it will be for all parties. And as the effect of alcoholic liquors are directly depressing to the strength and activity of all the natural functions and processes of life, as shown by the most varied and scientific investigations, it is important that this fact be taught to both doctors and people everywhere.”—Dr. N. S. Davis, Chicago, the foremost man in America on medical ethics.

LIFE SAVING STATIONS.—There is no possible useful place for alcoholic liquors in connection with a life-saving station. Applied externally the rapid evaporation of alcohol reduces the temperature; taken internally it diminishes the efficiency of both respiration and circulation, and by increasing congestion of the kidneys it directly increases the danger of secondary bad effects from exposures of any kind. To restore warmth and circulation to the surface, light, rapid friction and the wrapping with dry flannel is the safest, cheapest and most efficient, while free breathing of fresh air, and frequent small doses of milk, beef-tea, ordinary tea or coffee, or even simple water, will afford the greatest amount of strength and endurance, and leave the least secondary bad consequences. It is just as easy to keep at hand a jug or flask of any one of the articles named as it is to keep a flask of whisky or brandy. There is no need of keeping them hot, as they act well at any temperature at which they can be drunk.” Dr. N. S. Davis, Chicago.

CONSUMPTION:—People who are in the earlier stages of this disease should send to Eaton & Mains, New York, for a 15 cent pamphlet, written by the Rev. Dr. Buckley, editor of the Christian Advocate, giving the history of his cure by living out of doors and using an inhaler.

“Alcohol is a prolific cause of consumption.”—Sir B. W. Richardson, M. D.

TYPHOID FEVER.—“The Brand method of treatment, which is in direct contrast to the drug method, consists in immersing the patient in a comparatively cold bath whenever the temperature rises to 103 degrees F., or above, for the space of fifteen minutes, constant flat hand rubbing to

the body being practiced by the attendant, and so far as possible by the patient himself, during every moment of the time. Under no circumstances is this friction of the skin to be omitted during the bath. The temperature of the water should be about 65 to 67 degrees F. It may be a full bath to the neck if convenient, or the 'half bath', with laving of water over the body, and the patient should wear a heavy cold compress about the head on entering the tub, or the water should be freely laved upon the head. On emerging from the bath the night-gown may be put on without drying the skin, and the patient well wrapped in blankets immediately and returned to the bed to be snugly tucked in sufficient covers to secure soon a feeling of comfortable warmth, which may be hastened upon occasion by means of a sufficient degree of massage or muscle-squeezing over the bed covers, the feet receiving attention of the same character. The bath may be repeated every three or four hours as long as the temperature of the patient remains or returns to 103 degrees F. This treatment, together with fasting for the first three days, tends to rapid recovery, plenty of fresh water being allowed to allay thirst.

"From twenty-three German and French sources Brand obtained statistics that clearly demonstrated that this treatment, as originally recommended by him in 1861, has reduced the mortality in typhoid fever to less than four per cent., the basis of these statistics being 5,573 cases."—*Journal of Materia Medica*, May, 1894.

VOMITING.—"If the vomiting is due to undigested food, and the sickness can be traced to excess or to improper diet, draughts of hot water should be taken in order to be rid of offending matter in the stomach. After the stomach is empty bits of ice may be sucked, or cold water sipped. A quarter of a Seidlitz powder may be taken. A flannel, folded to four thicknesses, dipped in hot water, and wrung dry in a towel, may be applied to the pit of the stomach. Cover the flannel with a hot plate, being careful to have the flannel large enough to prevent the plate's burning the skin. Pin a dry towel over all, around the body. This may be renewed every half-hour or hour, as required. Sometimes a cold wet compress on the pit of the stomach, covered with a dry towel is more efficacious, heat developing by reaction. Fluid Magnesia is often helpful."—Dr. Ridge.

SPASMS.—"These are caused by flatulence, as a result of indigestion. A little hot ginger tea, or capsicum tea, may do all that is required. If these are not at hand, loosen every tight band, rub well the region of the heart and stomach,

flap the face with the corner of a wet towel, and give sips of cold water."

CHOLERA.—"Alcohol, given to a patient, disguises his condition so that he may seem better, though really worse. Hence it is safer not to give any. Alcohol is not a stimulant, but a depressant, and this is a very depressing disease; it is important to have the vital resisting power as vigorous as possible. Hot water both relaxes and stimulates, and the whole cry of the sufferers is for water. Many who die in cholera do not die from the disease but of the drugs, such as alcohol and opium. Acid drinks should be given, as the bacilli cannot live in acid mixtures." Dr. Norman Kerr, England.

ALCOHOL FOR BABIES.—"Parents often labor under the delusion that alcoholic drinks are good for children, and act as tonics. Mothers put drops of brandy into the milk with which their children are fed. In the illness of children the same is given to meet disturbances of the stomach. This is all erroneous, and is a frequent cause of convulsions. Many cases of stomach catarrh in children, followed by emaciation and debility are due to the early administration of alcoholics. The most serious derangement is that of the nervous system." Prof. Demme of Berne.

BEVERAGES FOR THE SICK.—Unfermented grape juice. Hot milk. Egg cream, made as follows: Beat the white and yolk separately, add milk and sugar and stir well, flavor to suit taste. Egg lemonade—beat yolk and sugar thoroughly, add lemon and water, shake well, then add white, beaten stiff. Barley water, made by boiling pearl barley five or six hours and straining the water from it; add milk or cream if wished. These are used in the National Temperance Hospital of Chicago.

BATHS.—"If all people understood the value of water to cool, cleanse, invigorate and sustain life, and how to use it, *and would use it*, one-half of all the afflictions from disease would be removed; and the other half might be banished if all the people understood how and what to eat, how to breathe, and the necessity of daily vigorous exercise. A daily towel bath will do more to counteract disease, and restore the body to its normal health condition, than any other method or remedy yet discovered. After the bath, the body should be thoroughly rubbed with a crash or Turkish towel. Rub until a warm glow is produced. This bath is a fine tonic if taken upon rising in the morning."

There is an excellent book on the care of health, with valuable information regarding baths, diet, exercise and

how to treat various diseases rationally, written by Dr. M. E. Conger, of Chicago. It is called "The Nature Cure," and costs \$1.50. It may be ordered through Miss Julia Colman, 47 Bible House, New York. The compiler of this pamphlet has gained much by living according to the rules of health given in this book.

Caution: Many good people would be sadly surprised if they knew how many persons are innocently forming the alcoholic and opium habit by the use of patent medicines, for their analyses demonstrate that their active ingredients are generally composed chiefly of alcoholic or opium preparations. So it is an excellent rule not to take any drug or medicinal preparation whose composition you do not know, or which is not vouched for by your physician, or a reliable personal friend. Proper medicine assists nature, but does not enslave the individual by forming a dangerous drug habit.

BY A PHYSICIAN.

Opinions of Physicians Upon the Medicinal Use of Alcohol.

"The promiscuous plan of giving alcoholics is really, in a large degree, the force of habit, and has no foundation in modern science, or in good practice."—Dr. Ezra M. Hunt, late Sec'y N. J. State Board of Health.

"Early in my practice, I became convinced that the use of alcoholics was in almost all cases unnecessary, and in most cases attended with direct injury. During an experience of more than a third of a century in a hospital where all the important cases have been under my own immediate care, I have no more clear and definite conviction on any point than this, that the surgeon has no need of alcohol in the treatment of cases, and will have better results without it."—Dr. J. G. Kerr, Medical missionary in Hong Kong, China.

R. Dubois, in 1883, by direct experimenting upon animals, found that the presence of alcohol in the blood much intensified the action of chloroform, and thereby rendered a much smaller dose fatal.

The celebrated experimenters, Ringer and Sainsbury, in closing their report on the action of alcohols say, "By their direct action on the cardiac tissues, these drugs are clearly paralyzant, and this appears to be the case from the outset."

Esperanza.

Hygeia.

UNFERMENTED GRAPE JUICE

FROM CHOICE CONCORD GRAPES.

Medal and Diploma, World's Fair, Chicago, 1893.

No Alcohol.

No Antiseptics.

It is prepared from the choicest Concord grapes and absolutely free from any alcohol or antiseptics.

The **ESPERANZA** is clear and bright and has no sugar added. The **HYGEIA** is darker and heavier and has a little sugar added.

It is a healthful drink, excellent tonic, and perfect food; invigorates without reaction; corrects digestive ailments; purifies the blood.

It is delightful and nutritious to fever patients and a perfect tissue builder. It is relished and retained when other foods are rejected by the stomach, and as a table beverage, it is most appetizing.

The **Esperanza** and **Hygeia** brands of Grape Juice are both food and drink for the well or sick, and indispensable in a perfect dietary.—John S. Linsley, M. D., New York city.

The best I have yet examined. There is no flavor of chemicals or anything but the grape.—Wm. F. Waugh, A. M., M. D., Chicago, Ill.

I have tried many well advertised brands of Grape Juice, but heretofore with regret and disappointment.—Chas. N. Hart, M. D., Denver, Col.

A sample of your Grape Juice was tested here for alcohol and antiseptics, and not a trace of either was found. I have always found it to be of the very best quality and am sure I can recommend it.—L. H. Bailey, Professor of Horticulture, Cornell University.

I find your Grape Juice not only delightful to the taste, but one of the most refreshing and invigorating beverages I have ever used, and I have tried all kinds.—Frank Beard, Chautauqua Cartoonist.

Food and Drink for Well and Sick.

SNOW GRAPE JUICE CO.,

PENN YAN, New York.

TIRED MOTHERS will find that Quaker Oats is not only the most healthful food in the world, but that it is a food which, owing to its peculiar and delicate flavor, the whole family will enjoy day after day. Nothing is easier to cook. Follow cooking directions on package. The best food in the world for growing children. It makes red blood, strong bones, firm muscles and good teeth.

Quaker OATS

At all Grocers.

Sold only in 2-lb. sealed packages.

Every Package bears Quaker - - -

- - - name and Quaker figure.

ACCEPT NO SUBSTITUTE.

Encouragements, Discouragements and the Way to Victory

Such heights as the Prohibition movement has scaled would have dizzied the head a decade ago. Six States redeemed. Georgia, the gem of the South, fought and won her freedom through legislative enactment, and a few weeks later Oklahoma wins Constitutional Prohibition. Georgia says, "With a great sum obtained I this freedom," while Oklahoma replies, "But I was free born." Alabama, North Carolina, Mississippi and Tennessee quickly fall into line. The solid South is broken and the progressive West is on the move to Prohibition. "The stars in their courses fought against Sisera" will be the proclamation of the future. More than forty million people live in the Prohibition half of the territory of the United States. Great cities have demonstrated that Prohibition is practicable. Police reports show only 337 arrests in San Francisco's two months under Prohibition against 1,274 arrests in the next two months under the boasted restrictive measure of high license. Thus was demonstrated that Prohibition will prohibit when the officeholder keeps his oath of office and

that a great city can thrive without the liquor traffic.

Kansas City, Kan., with a population of 100,000 adds her testimony to the effectiveness of the law in the hands of a man who means to keep his oath of office, as Attorney Trickett has shown can be done. Bankers and bakers, merchants and mechanics unite in testifying to the beneficial results. The records of the courts add convincing testimony.

A liquor journal, in calling for reform of the trade, sounds the alarm with the announcement that "never a week and scarcely a day that does not record some notable victory for Prohibition."

The Press.

But yesterday the daily and weekly press was closed to all temperance matter. While now the most radical Prohibition articles as well as news items find ready entrance and oftentimes cordial editorial endorsement. This means much to the reform since to many "the newspaper is parent, school, college, pulpit, theater, example, counselor, all in one. Every drop of our national blood is colored by the press. "Let me make the newspaper and I care not who makes the religion or the laws," exclaims a newspaper enthusiast. So it is with joy that we hail the converted press. Fifty great dailies and a great host of the hardly less influential weeklies have given extended and favorable

comments, many of them editorially to the young Prohibition Reform. This is certainly in response to growing public sentiment and not for financial reasons. On the contrary, it means too often great financial loss, as liquorism has by a low estimate expended in the last ten years for advertisements, editorial and news items probably \$100,000,000. But today many of the better papers refuse all of this so-called news and editorial matter, and more than a score refuse for business all display advertisements of beverage liquor, including beer and wine.

Business World.

The business world has come to be one of the mightiest regiments in the Prohibition Army. It is no small thing that under the control of the American Railway Association one and one-half million men are under total abstinence rules, covering the service of more than three-fourths of the tracks in the United States. The largest employment associations of the country have demonstrated to their own satisfaction that drink and efficient expert labor are incompatible and have swung from the position of issuing liquor to employees to that of requiring total abstinence until more than half the working men of the United States are employed under the rules of enforce Abstinence. And to more than one-third this rule applies off duty as well as on.

Labor Organization.

Samuel Gompers says, "Fifteen years ago the common meeting place of a laboring man would be a saloon or the room adjoining a saloon, but we changed all that. I would not say that it is now never done, but, the whole influence of the federation is given against it. It was not good for men, it was not good for the Union. There was more likelihood of violent talk and unwise measures. It hurts the standing of the Union in the community. Hence that is practically done away."

Life Insurance Companies.

The life insurance companies add their testimony, giving higher premium and charging low rates to abstainers, while many of the mutual benefit associations refuse membership to any but total abstainers. And with few exceptions all of these orders withhold membership to any and all persons engaged in the liquor business.

Sunday Closing.

Sunday closing is the moral spasm of the hour. But meantime some things have been demonstrated, viz: that a Prohibition law even for one-seventh of the time and that, too, in the hands of its enemy pays financially. The Mayor of Minneapolis testifies that Sunday closing for **six months** had brought **\$1,000,000** into **legitimate trades** that had been previously diverted into the Sunday liquor trade. Other Mayors corroborate this testi-

mony. The demonstration is being made, that "Prohibition prohibits" whenever the officers want it to, for it goes without saying that with the enemy, the saloon, camping on the ground, watching for every opportunity to violate the law when possible, the law can be even tolerably enforced, then how much easier will it be with the headquarters of anarchy abolished and officers elected to enforce the law.

Total Abstinence.

Notwithstanding the sensational charge that drink is largely used by women and is on the increase, we respectfully differ. The scum and the dregs of society women may drink, but the real women are total abstainers. The rank and file of the homemakers are done with alcohol once and forever. The decanter no longer adorns the sideboard except as a relic in our American homes. Liquors are not served in ninety-nine out of a hundred of our social functions the country over. The beautiful punch bowl and service has been redeemed to the social board by the introduction of the now popular fruit juices. It is only the vicious, the ignorant or the thoughtless unresourceful woman who serves liquor today against its almost universal use in our grandmother's day. This is the logical outgrowth of the teaching of the 26,000,000 children of the United States the nature and effect of alcohol. There was never

a time when there were so many total abstainers, never an hour when there was so much Prohibition territory, never a day when there was so much persistent agitation, never a moment when there was such calm, determined purpose on the part of thinking citizenship to destroy the beverage liquor traffic.

How? is the only question of the hour. The end is settled. The safest, surest, most speedy means to that end is the only point of debate. Why not the regulative restrictive measure of High License? Calls a voice belated on the highway of reform, Because, my brother, High License is neither regulative nor restrictive from its birthplace in Nebraska to its cradle in Chicago, the verdict is "weighed in the balance and found wanting." The claim was that it would drive out the low dives and put the business in better hands. This it has never done. True, a few less saloons may pay the license, but it is always the more orderly and quiet place that is shut down. The only features of any High License law that for a moment lent to it respectability were its prohibition features, not to sell to minors, not to sell to habitual drunkards, not to sell on Sunday, not to sell between midnight and four o'clock in the morning, and every one of these provisions have been habitually violated. The fact is you can not regulate that which is "evil, and only evil continually,"

that which is a menace to the home, a curse to the individual, an enemy to the church, a foe to society, a destroyer of civilization, a wrecker of nations. Since this fallacy was born in Nebraska we have wandered well nigh forty years in this wilderness of sin. Most of the advocates have died in the wilderness, but not until they had repudiated it as an utter failure.

Well, says a present day expediency advocate, why not Local Option? Certainly this method has proved effective. To this we reply, apparent victory is often real defeat. Most of the W. C. T. U. workers are not now, have never been, can never be local optionists. What cries one 'from Kentucky with nine-tenths of its territory under Prohibition and yet not for local option,' even so, and why? Because Kentucky would long since have had ten-tenths of her territory under Prohibition but for this same compromise of local option. John M. Atherton when he was President of the National Protective Association, said, "Let the preachers and Sunday School Superintendents advocate High License, Low License, Local Option, or anything but Prohibition." Of course, he did. He had seen the test in his own State Kentucky, and I doubt not that if this wisest apostle of "the trade" was under oath on the witness stand today and asked what, in your opinion, Mr. Atherton, has most delayed the Prohibition movement in

Kentucky? He would immediately answer, "Local Option." It is the last resort of the wise opposition. In every State where a Prohibition campaign was on the liquor men have stood for and advocated local option, as they did last winter in Tennessee, West Virginia and Missouri. In the first, they lost; in the last two, they won with the help of short-sighted temperance people. Note their changed attitude in Kentucky; see how they are sounding the praises of local option. It proclaims their knowledge of the strength of the Prohibition sentiment in the State.

We can not deal with a great governmental problem as if it were a local issue, because counties and communities can never outlaw that which the State establishes and protects. The State being greater than the county protects the distillery in the midst of communities that have voted the traffic out and the community is powerless to protect itself and enforce its laws.

Again, a question that touches every individual and every home in a State equally is and must be a State question. As a citizen of the Commonwealth, I am, if a good citizen, interested in the commonwealth. The elevation or degradation of a citizen is a vital personal question with every other citizen. Moral contagion must be quarantined against even more surely than physical contagion. To license

evil is non-humanitarian as well as non-Christian. It is the duty of the State to "make it as easy as possible to do right and as hard as possible to do wrong." There is no excuse for the liquor traffic but selfishness—selfishness of the manufacturer, blind, selfishness of the State to license the business, selfishness of the individual to retail it, and basely selfish of the one who for an hour of deadened sensibilities sells his birthright of free manhood for a poisoned "mess of pottage." The true cornerstone of character is help the helpless. "The strong ought to bear the infirmity of the weak," worked out in government would mean that the strong local prohibition sentiment of one community should reach out a helping hand to the weak community and lift it up to Prohibition. This would be protection to the weak and at the same time self-preservation. The delinquent deficient victims of the slums and alleys become the wards of the State. The taxpaying citizen of the strong Prohibition community must help to bear the burden in common with the urban taxpayers living in the licensed city. This is evidently unjust, yet it is the outworking of unwise effort to deal with a great State question as an issue.

Again, Local Option permits the traffic to remain centralized, not only in the State, but in the very local communities that have voted it out, in the distillery, the brewery, the wholesale

house. It allows the trained business brain, the money and political power to maintain centers of action in the very locality where public sentiment has formally declared at the ballot box against it. There are counties in Kentucky where the beverage liquor traffic has been outlawed with as many as eight distilleries avoiding the law. And this avoidance of the law becomes a far more insidious foe of society. Springing as it does from the astute brains of the trained political manipulator, who represents the liquor business and who is ever on the ground to bring the law into contempt by systematically planned violations of all law that seeks to restrain or regulate the traffic. If the liquor business was in the hands only of the low, ignorant, vicious retail agent, it would be a small matter to overcome and entirely banish it, but its power is in its solidarity. It is the king of trusts, and behind every blind tiger, blind pig and bootlegger is the long-headed, far-seeing brains of the big men, many of them men who would not condescend to run a saloon, and yet they are anarchists. They defy law and public sentiment. Openly in their conventions they boast of their violation of law; for who else is it that ships their contraband goods into Prohibition territory: Who but they send paid agents to solicit orders, and establish agencies in blind tigers in Prohibition territory? Whose circulars are sent into ev-

ery prohibition community offering to ship by the quart or gallon "in plain cases without any mark on the packages." Who is it that is running this school of anarchy in this American republic except these same distillers and brewers? Who is it but these same men who through their organization are purchasing and intimidating voters at the polls and in legislative halls? Citizens, it is more than a question of liquor or no liquor, more than a question of drunkenness or sobriety. It has become a question of whether we will preserve our free institutions or perish as a government. The present, greatly deplored, political corruption owes its existence largely if not entirely to the political manipulations of the liquor traffic. If this State is to be preserved we must cast off this yoke and have State-wide Constitutional Prohibition.

Constitutional Prohibition is the only remedy of existing conditions. Maine has had Prohibition over fifty years. She was the poorest State in the Union when she adopted it. She is now one of the richest in all that is best. She has more depositors, and larger deposits, in the savings bank, per capita, than any other State in the Union. A larger per cent. of her population own their homes than any other State in the Union. Every Governor, every Senator, every Congressman Maine has had in this time testify that "Prohibition does prohibit." Her mer-

chant princes declare it a success. At least we know the smoke of a distillery has not stained her skies in fifty years. Another result: She heads the educational list having the smallest per cent. of illiterates of any State in the Union. She has an unfriendly climate, a sterile, unproductive soil. Kentucky has a fine climate, a productive soil, yet she stands twenty-third in the educational scale. State Prohibition will lift us to a higher level. State Prohibition we must and will have.

Kentucky W. C. T. U. order of Mrs. Frances
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No. 7.

The Silent Million.

B. V. CUSHMAN, M. D

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THE SILENT MILLION.

B. V. CUSHMAN, M. D.

Since 1880, elections upon constitutional prohibition have been held in fifteen states ; the total negative vote was 1,907,197. The corresponding affirmative vote was 1,627,799. By comparison with the last presidential returns, it appears that twenty-two per cent, or more than a million voters, did not record their opinion at the polls. There is always a charm about the uncertain, and peculiar interest centers in this unpolled force which, when a great moral question was on the scales, yet withheld the touch of power from either side. The good it might have done commands our respect.

Prohibition—temperance conviction run into the mold of government—waits upon majorities. In a republic, law must be written upon hearts of flesh before it can be transcribed upon the stone tablets of the state. Could it be enacted without, it would be unavailing, for government without at least majority consent of the governed, will always breed rebellion upon republican soil. Prohibition with the people behind it is never a failure. Backed by the silent million it would at this moment be a grand success in fifteen states.

Let us speculate a little upon the ground occupied by that political remainder, and upon the approaches to it.

In view of the well-known enterprise of the

opposition, with whom on election day there is no lack of money or carriages to bring out their vote, it is safe to say that those who stayed away from the polls were not identified with or by the "whisky ticket." They were not on the side of temperance, else they would have been counted where they would count most. They were not marketable, else beer and boodle would have bought them in those desperate campaigns. They were not impressible, else the songs of children and the tears of women would have won their support. Indifference is hardly to be considered; during the campaigns preceding the amendments, every inch of ground in the contested states was flayed by both parties. Indecision rather than neglect kept these men from the polls.

Broadly, that neutral million can be classified under two heads: Doubters and Drinkers. Can it be possible there are still honest doubters as to the twin duties, total abstinence and prohibition? Unquestionably there are. The Liquor Dealers' Associations had their literature committees flooding the country with false statistics and lying statements of business paralysis consequent upon prohibition, adding to this "the increasing number of saloons in prohibition states"—advertising their own lawlessness. Most blinding and perfidious of all, was the fact that they bought the columns of great and influential newspapers to fill them with what purported to be legitimate matter of news or science. Anti-prohibition literature, black with lies, filled the air. In such confusion no wonder if many honest souls lay close to the

ground, bewildered, and took no part, for in most of the States the campaign was too limited for education ; there was time only for awakening.

There are men who refuse to have their opinions molded in the heat of campaign. Wise political leaders, observing this, have pushed principles and issues in off years, without the complications of candidates and with little mention of party. It is well known that the best allies are won then, and many claim that "the votes are made in the off years."

There is a class of thoughtful foreigners who counted beer or wine as bread in the land of their birth, but they have been swayed enough by the temperance movement to be in doubt, and are conscientious enough to withhold their votes till they can cast them with assurance. Then there is the man of "truest steel and readiest flash," who, irritated by some needlessly hard thrust at his church or party, has retired in disgust from the whole subject, and consequently is not as well informed as he ought to be. He gets caught in opposing currents of opinion and he goes into the "silent million."

Whoever stands outside the charmed circle of avowed "temperance people" finds men full of misgivings and misunderstandings. A man intelligent far beyond the average voter, said, "Don't mention prohibition to me, the very word makes me mad!" Five minutes' conversation disclosed the fact that he is a rigid though recent abstainer, and that he would gladly give his influence to the abolition

of the manufacture of drink and the traffic in it, but he "doesn't think that is the way to get at it." That was puzzling, for what he wants constitutes prohibition. Talking on, it became apparent that the word which means to us the protection of boyhood and tempted manhood from pitfalls—not salvation by law for any, because to the end of time the man who wants to sin will find a way—this, to us, beneficent measure, meant to him, knifing his party. He is neither an ignoramus nor a coward; he is prejudiced, but not dishonest; he is frank and open to a change, perhaps not of party, but of opinion, as to the aim and intent of prohibition. He is practically with the doubters. Honest doubt invites discussion, invites truth.

The division of drinkers referred to is composed of the men who consider themselves very moderate. Some think they drink for their health. They will even take their beer in a china cup with their meals, and imagine that the children think they are drinking tea. That very small quantity paralyzes the hand that would cast a ballot for temperance, and makes the tongue that would speak for temperance cleave to the roof of the mouth. Most silent of the silent million is the man who for any reason drinks a little once in a while, unless he be that whitest of all sepulchres, the man who would vote prohibition upon "the other fellow," but not upon himself.

Here, then, is the balance of power. How shall we win it to our side? It has outgrown the public school where our best temperance education is accomplished. It has escaped

from the Sunday-school department, and is too old to learn the step of the Loyal Temperance Legion. The departments of press work and literature are likely to reach it with influence; but the arguments that persuade and the truth that convicts come largely from the platform. Personal influence is a peculiar quantity, seemingly the hammer that nails and clinches truth in the average mind. Men are not, in large numbers, students, and words to them are like the dial at night with no lamp behind it, unless backed by the fire and force of a mind which believes what the voice utters.

The speaker arranges the latest discoveries of science, showing the drinker for health the truth of the old Jewish proverb, that "alcohol is the fool's physic"; he cites the facts which have led corporations to require abstinence of their employés, and the young man who drinks to stimulate his wit or steady his nerve, learns that swift wit and steady nerve are not at the beck of alcohol. By the woes of uncounted lost drunkards, the orator warns cheer-loving youth that there is no pleasure in sin, and points to the happy heights of real joy and liberty in sober, stalwart, Christian manhood, while in the very dregs of drunkenness the temperance evangelist finds pearls of great price—fallen brothers, to whom he tells the story of new hope in life, and all-sufficient help in God. We all know reclaimed men whom the world could not afford to do without, and we ought to see in every reeling inebriate the possibility of such an one. Heaven "could not afford to do without" the weakest of the worst of them,

hence the Uttermost Salvation came to earth.

Finally, when these varying social elements are warmed and welded together in total abstinence league, they are ready to consider intelligently and conscientiously, arguments economic and philanthropic for prohibition, as a means to the great end, a sober, prosperous people.

The time is ripe for a sweeping revival of true gospel temperance to reap and garner the harvest whose seed has been sown by divers and diverse influences. Besides a multitude of total abstainers, a large proportion of the prohibitory legislation now in force is the result of such movements, imperfect as they were in method. Recall the "temperance lecture" of our childhood, a collection of illustrations, blood-curdling or side-splitting, calculated to show that strong drink makes man fiend or fool, according to caprice; then an impassioned appeal to the victim to "exert his will and be a man again!" Those early and despised reformers did what they could with the means at hand, and thousands of redeemed drunkards have followed them into glory, while prohibition Maine is their monument on earth.

Shall we do less to-day, when the temperance platform is piled high with scientific facts, the census and other government bureaus furnish reliable statistics, woman lends her religious fervor and refining influence, the questionable anecdote is banished, the doggerel song gives way to gospel hymn, and professional men and students of political economy and statesmanship contribute of their lore? All things are

now ready ; let us lay siege to the ear of the people. The challenge is to every local union, every praying heart. The spoils are lost men saved, youth saved before it is lost, and, finally, better laws and better government because of better people.

The free and full discussion of the duties of citizenship which has marked the past half dozen years is calculated to contribute to the highest legislative results from a crusade for individual self-government—first essential of a self-governing people.

We may not say it is a past method, an ancient mode of warfare. Until the human race is fully regenerate, and the new heavens and earth are upon us, the foolishness of preaching the truth in love will be honored of God and men.

A NEW PARTY NEEDED.

BY HORACE WATERS.

In all moral reforms, where two political parties are allied to and connected with any evil the people desire to be rid of, *a new party* is the only force that can thoroughly accomplish the work, because neither of the other parties will act in the matter until forced to do so by public opinion, and public opinion can be made more readily by ballots than in any other way. Intemperance is the greatest evil and curse in our land, but both political parties say to the temperance people—"Preach, lecture, talk and pray against intemperance, organize temperance societies to save all the drunkards made by the liquor dealers of both parties; petition the Legislature to regulate the evil, or for a prohibitory constitutional amendment, *but don't bring it into politics, for it will hinder your cause and put the opposite party into power.*" This talk has pulled the wool over the eyes of hundreds of thousands of temperance people in the United States, but, thanks be to God, the eyes of friends of temperance are being opened, and they are organizing for independent action in nearly all the States of the Union. To prove the success of this new party, we point to history, and demonstrate our theories by analogy. The anti-slavery people were like the children of Israel, forty years in the wilderness (from 1800 to 1840), preaching, talking and praying against slavery; but voting for it (both parties were then allied to slavery). In 1840, however, the anti-slavery men decided that to be consistent and successful they must vote as they talked and prayed. So they organized a new party, calling it the "Liberty Party," and though they cast only 7,059 votes in the whole United States for James G. Birney, their nominee for President, they thanked God and took courage. Three of these ballots were cast in Augusta, the capital of Maine, one of which was cast by the writer of this tract, who being derided by one of the editors of the *Kennebec Journal*, held up his ballot and said, "The party for which this vote is cast to-day will yet rule the land." This prophecy was fulfilled in twenty years. In 1844, 62,300 votes were polled for the same candidate. In 1848 the Democrats nominated Lewis Cass for President, and the Martin Van Buren men (Barn-Burners, as they styled themselves) being dissatisfied, bolted the party. They did not, however, go over to the Whig party, but espoused the principles of the Liberty Party, and assumed the name of *Free-soilers*. They cast 291,263 votes for Martin Van Buren, and the discussions which their agitation provoked enlightened the people of all parties in regard to the evils of slavery, and were the means of giving the Liberty Party at least 50,000 more votes in 1852 than they would otherwise have received.

Now this is a good example for the hundreds of thousands of men in the Republican and Democratic parties in the United States who sympathize with the Temperance cause, and who are dissatisfied with existing parties. Let them join the Prohibition Party and vote its ticket. This will awaken the whole people to a realizing sense of the evils of intemperance, and the possibility of a remedy.

In 1852 there were 156,149 votes cast for John P. Hale, Senator from New Hampshire, which gave the Liberty Party the balance of power between the Whig and Democratic parties. In 1855 or 1856, Horace Greeley, of the *Tribune*

stated that the Whig Party was dead, and the only practical thing to be done was for its adherents to unite with the Liberty Party. A conference was held in 1856, which resulted in giving up the names of Whig and Liberty, and calling the new party "Republican," taking the Liberty Party's platform—"No further extension of Slavery into free territory." About two-thirds of the Whig Party at the North, and one-quarter of the Democratic Party united with the Liberty Party, and in 1856, 1,341,164 votes were cast for John C. Fremont. In 1860, 1,866,352 votes were cast for Abraham Lincoln, who was elected President, and within five years after that the Lord destroyed slavery.

Now, had the anti-slavery men continued to talk and pray against slavery from 1840 to 1860, and vote *for* slavery, through the parties allied to it, as they had done from 1800 to 1840, there would have been a slave-holder or a pro-slavery man elected President in 1840, and slavery would have been settled upon us for perhaps a century to come. But, thanks be to God, there was a new party, the members of which voted as they talked and prayed, and so accomplished the abolition of slavery.

The temperance people have been in the wilderness 72 years—talking, preaching and praying against intemperance, but voting all the time for the liquor sellers' candidates, as neither party dare put a Prohibitory plank into their platform, knowing if they should do it the entire liquor fraternity, and many moderate drinkers, would go with the opposite party. Some good temperance men say, "Choose the least of two evils, and vote the Republican ticket," as if, two thieves being nominated for office, one of whom had stolen a thousand dollars, and the other one hundred thousand dollars, they should vote for the thief who had stolen only one thousand as the least of two evils. *Between the two evils there should be no choice.* Suppose the Government should license men to steal as they now license men to make drunkards, and suppose that two thieves or two men that the thieves would vote for were held up for office by the present great political parties. In that case, all good men would vote with a *new party* for a Prohibitory amendment against stealing. May all good temperance men who have been choosing *the least of two evils* choose *neither hereafter, but vote the new party ticket for Prohibition.*

The license law is a great curse to this nation. The Government has no more moral right to license men to make drunkards than it would have to license men to break the Ten Commandments. The enormity of the evil of intemperance is almost inconceivable. There are nearly 1,000,000 drunkards in the United States, and 3,000,000 women and children are suffering disgrace and poverty on account of their drunkenness. Nearly 100,000 men die drunkards every year, and go to a drunkard's grave, and I fear to a drunkard's hell, as we read in God's book that "No drunkard shall inherit the kingdom of God."—1st Cor., 6-10. Statistics show, also, that 84 per cent. of all the crime committed in this country is the result of intemperance. How long shall we tamely and quietly tolerate a slavery that not only debases the body, but destroys the soul?

The Federal Government receives \$80,000,000 revenue annually from the manufacture of all kinds of liquors, and the States receive \$20,000,000 more for licenses, making a total revenue of \$100,000,000 a year; so the Government receives \$1,000 on every man who dies a drunkard. The debit side is startling in its immensity, statistics showing that \$900,000,000 are annually spent for intoxicating drinks, while to this vast sum must be added the proportionate criminal and pauper expenses—jails, reformatories, prisons, insane and other asylums and poor houses; also the expenditures of public and private charitable organizations, or extra legislation, courts, police and other officials; and finally the loss of time and

injury to health and life. All this is estimated at \$600,000,000; making the awful total, *a billion and a half annually*. This awful waste, and the infamous crimes accompanying the soul-and-body-destroying traffic, is largely to be charged to those Christian voters who have permitted the Government to become its principal partner and all-powerful supporter.

The facts and figures as to the enormities of the traffic are indisputable, and they are being universally disseminated among the people through the press, by tracts—religious, scientific and economical—by platform speakers and by ministers of the gospel. The awful magnitude of the evils being made familiar, the effectual remedy is also becoming known through the same agencies. This remedy—quick and unfailing—is found in total Prohibition, to secure which the ballot alone is essential, and each individual voter must be held responsible in time and eternity for his vote upon this, the greatest question ever relegated to popular decision.

It may be said that there are other issues which must be settled by the old parties. But the history of legislation for years past is a history of broken pledges, stultified promises, and betrayed interests. The Rum power of the country has had its will, forced both parties to obey its demands, while the people have begged in vain for good laws. Each party strives only to defeat the other, while every public interest goes begging for a hearing. Corruption controls our national politics, and vice dominates in our national government. It is high time to rally the Christian forces in one party against the forces of evil. *And it will be done.*

In 1892 the church will vote prohibition. The new party will elect its president and will rule the land two score or more of years. To accomplish these great and glorious results we must WORK AND VOTE AS WE TALK AND PRAY, and God will send us deliverance from this dreadful evil, which is the curse of our land.

“MODERATE DRINKING MAKES DRUNKARDS.”—There are 25,000,000 of moderate and immoderate drinkers and drunkards in the United States, which may be classed as follows: 17,000,000 moderate drinkers; 7,000,000 immoderate drinkers, and 1,000,000 of drunkards; more than 3,000,000 of the moderate drinkers, (be it said to their shame) belong to the professed church of Christ. Stop all moderate drinking and in five years there will be no drunkards and the 200,000 liquor saloons in the United States will be closed. Moderate drinking leads to immoderate, and immoderate drinking makes drunkards. *Every church that upholds moderate drinking upholds making drunkards, and is sending souls to hell.* “For the time is come that judgment must begin at the house of God.” 1st Peter, 4-17.

Were all the churches in the United States to come out against moderate drinking they would most assuredly vote the Prohibition ticket and a Prohibition President would be elected in 1892. Moderate drinking ministers and church members, we say to you, “Handle not, taste, nor touch,” intoxicating drinks. Col. 2-21. St. Paul says, “Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.” 1st Cor., 8-13. There are thousands of moderate drinkers whose fathers, brothers, sons, friends, or neighbors have died drunkards or committed some crime on account of drunkenness. Count those of your own acquaintance on your fingers and you will be astonished. May every moderate drinking church member who reads this tract say, “I will drink no more forever.” There are nearly 16,000,000 church members and 310,000 churches and Sunday-schools in the United States. Let them come out publicly and boldly against moderate drinking, and within one year both political parties will go in for temperance reform.

THE NEW PARTY.

AN EARNEST PLEA FOR PROHIBITION BY MISS FRANCES E. WILLARD,
*The Famous Temperance Orator from the West and President of the Women's National
 Christian Temperance Union; delivered to a crowded audience last evening,
 at the South Second Street Methodist Church, Brooklyn, N. Y.*

Miss Willard was glad to see that there were so many men in Brooklyn, and especially in the Eastern District, who voted with the new party. No man *threw away his vote* when he placed it in the ballot-box with his conviction behind it, and the speaker thanked the Prohibition voters of Brooklyn for their loyalty to humanity, to God, to home and their native land. To carry this movement out there must be an organized, concentrated power, and that power was a party. There was so much that was bad attached now to the name "party," that people forget what a magnificent thing partisanship was when it was on a basis of loyalty to that principle which the party embodies. The party which elected Lincoln in 1860, polled only seven thousand votes in 1840. What Americans had done Americans could do again. (Applause.) Revolutions never go backward, and the fanaticisms of to-day are the victories of to-morrow. The people who stand by this new party have not the flimsy, flabby courage which only dares to assert itself in times of success, and they will grow in strength and numbers and will succeed. The Prohibition movement must be a partizan movement because it must elect men who will enforce the law. In every county it must elect a sheriff and constables who will insist upon the rigid enforcement of the law. Until it does that any prohibition law that may be passed will be like a rusty sword in a still more rusty scabbard.—*Brooklyn Daily Times*, Nov. 24, 1882.

Analysis of the Liberty Party (Anti-Slavery) Presidential Vote.

JAMES G. BIRNEY, 1840. 7,059 votes.	JAMES G. BIRNEY, 1844. 62,300 votes.	MARTIN VAN BUREN, Free Soil and Lib. Party. 1848. 291,263 votes.	JOHN P. HALE, 1852. 156,140 votes.
JOHN C. FREMONT. Liberty Party and Whigs united—name, Republican. 1856. 1,341,264 votes.		ABRAHAM LINCOLN. Elected. 1860. 1,866,352 votes.	

Analysis of the Prohibition Party Presidential Vote.

JAMES BLACK. 1872 : 5,608 votes.	GREEN CLAY SMITH. 1876 : 9,522 votes.	NEAL DOW. 1880 : 10,305 votes.	JOHN P. ST. JOHN. 1884 : 150,369 votes.
CLINTON B. FISK, 1888 : 249,469 votes.			
History repeating itself. 1892 will be the Lincoln year.			

Who are Responsible?

From late Statistics, the following facts have been developed in relation to the Liquor Traffic in this country: There are in the United States about 250,000 licensed and unlicensed places where intoxicants are sold; of these some 150,000 are kept by DEMOCRATS and nearly 100,000 by REPUBLICANS. **100,000 persons die drunkards annually.** 60,000 of these are chargeable to the Democrats, and 40,000 to the Republicans. Can either of these be called a Temperance Party? The Sixth Commandment says: "Thou shalt not kill." But the Republicans and Democrats say (indirectly), "You may kill, and we will license you to kill."

To Republican and Democratic Christian Voters:

DEAR BRETHREN:—Do you believe God Almighty is pleased that Satan through the two great License Liquor Parties, draws down nearly one hundred thousand souls to hell annually, in the United States? **You know** He is not pleased at the awful destruction of human souls through Satan's drink traffic. Then how dare you displease God by voting either of the liquor tickets? Yours, with God, for the Prohibition of the Liquor Traffic and the salvation of souls. **HORACE WATERS.**

This tract was published in 1882. Price: 25 cents per 100, mailed; \$2.00 per 1,000, 5000 for \$9; 10,000 for \$15, by express. For fractions of a dollar send stamps.

Horace Waters, Publisher, 134 Fifth Avenue, New York City.

1,543,000 have already been issued.