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TWENTY-FIVE YEARS  
OF  
**CHURCH TEMPERANCE WORK;**

*A RETROSPECT*  
AND A  
*A NEW DEPARTURE.*

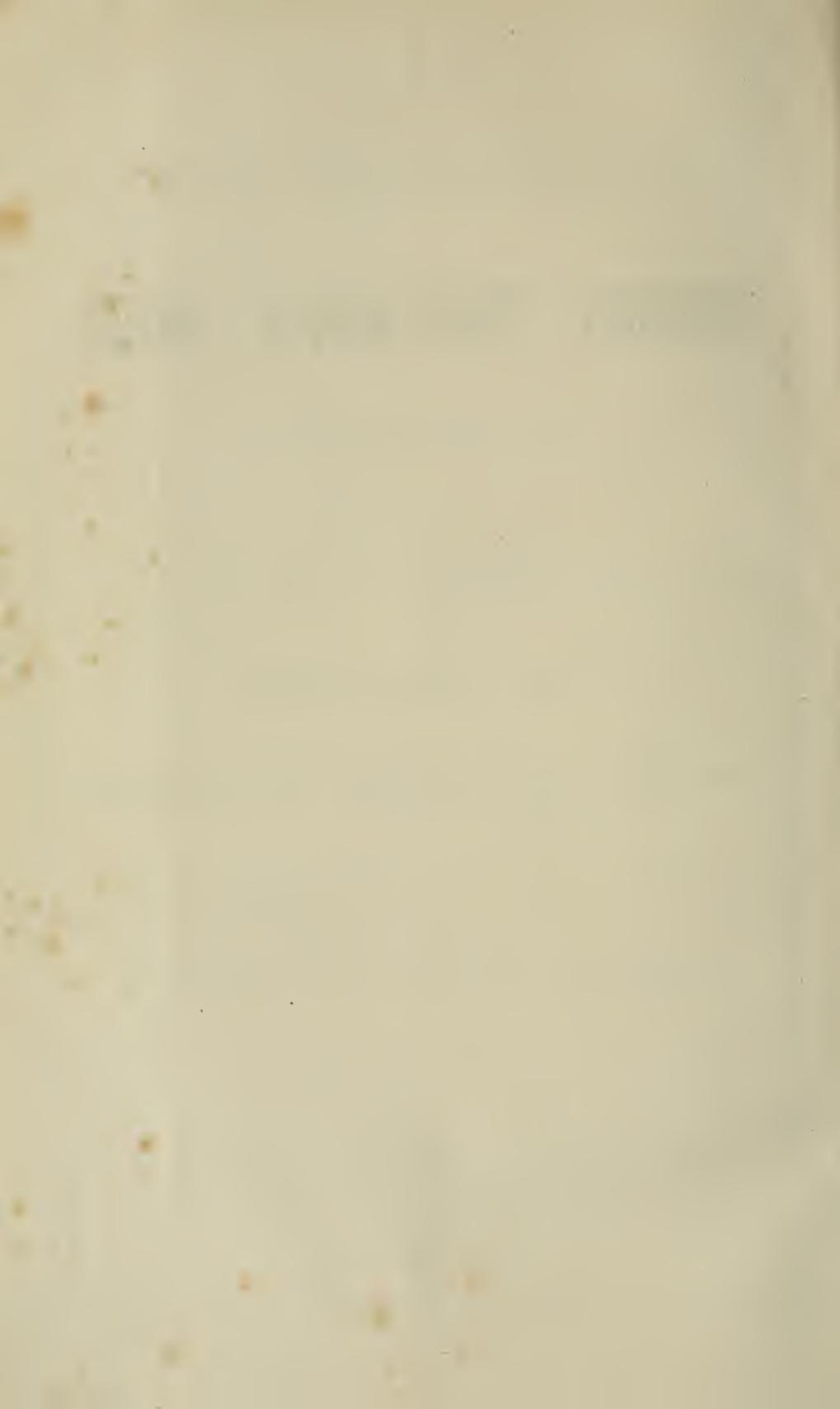
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**A LETTER**  
TO  
HIS GRACE THE ARCHBISHOP OF CANTERBURY,  
BY  
THE REV. H. J. ELLISON, M.A.,  
*Hon. Canon of Christ Church,*  
*Chaplain in Ordinary to the Queen, and Chairman of the Society.*

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CHURCH OF ENGLAND TEMPERANCE PUBLICATION DEPOT,  
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PRICE TWOPENCE



*“Twenty-five years of Church Temperance  
Work—a Retrospect and a new Departure.”*

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MY LORD ARCHBISHOP,

It is now within a few months of twenty-five years since a few clergymen met together to found a Church Temperance Society. The lines were those on which we had been already working in our own parishes. In the intemperance around us we had been confronted by a sin of exceptional magnitude. It was exceptional in its extent, but it was exceptional also in its terrible and far-reaching results—in the diseases, the destitution, the premature deaths, and, so far as human eye could see, the certain loss of the souls of the intemperate ; but besides this, in the sufferings it was entailing upon women and children, in the breaking up of the family life, and in the experience accumulating day by day, that by the laws of hereditary transmission, the drink crave and all its attendant horrors would re-appear in the next and perhaps succeeding generations.

We had preached the Gospel to the intemperate, but in vain. And this, as we had come to see, not because the Gospel had lost any of its old power, but because we had erred in our mode of presenting it. We had in truth been casting our pearls before swine. We had forgotten that the first step in the preaching of Christ must be the removing of stumbling blocks. The stumbling block here was the strong drink which, when once it was allowed to pass the lips of its victims, held them in its relentless and cruel grasp, and made them inaccessible to the influences of the Spirit of God. The remedy was obvious—to cut off the offending right arm. The “fruit meet for repentance” which they had to “bring forth” was entire abstinence from that which had been the occasion of the

sin. To this they bound themselves by a mutual agreement; and because in the battle they had to fight they had need of all the help which example and encouragement could give them, we had put ourselves at their head, and invited others—Christian men and women who, in the exercise of their Christian liberty, might be willing to do so—to associate themselves with them in their voluntary abstinence. Then, in the hour of the evil spirit's departure for a season, we had preached Christ as the Saviour of the lost, and had found the Gospel again and again to be “the power of God unto salvation” to the believers; souls were rescued in great numbers; our heart's desire was to make known to our brethren in the Ministry the truth which had established itself in our own experience, that the key to the great national difficulty which had so long been confounding us all, was virtually in their own hands.

The Society so formed was committed in faith to the care and guidance of the Great Head of the Church. For ten years it maintained the even tenor of its way: in the “great and effectual door” opened to it, but at the same time, in “the many adversaries”—in the refutation of unfounded objections—in the gradual extension from parish to parish—and in the reproduction everywhere of the original successes—in all of these proving its weapons, and making it manifest that the faith of the workers was not in vain, but that the Holy Ghost was with them in truth, and was owning the work as His own.

But the time came when a step in advance was to be taken. If rescue work was Christ-like, prevention was no less so. It was impossible thus to take part in seeking and saving the lost, without having the eyes opened to the causes which led to intemperance. These were manifold; and when in the Report of the Southern Convocation of 1869, followed by that of the North a year or two later, the causes were laid bare, and the Church at large was appealed to to organize itself for a direct attack upon the national sin, the Church Society presented itself as the fitting instrument for

the purpose. Only it was necessary that its platform should now be as broad as that of the Church itself; and therefore, without in any way compromising or departing from its Rescue work, only embodying it in a distinct "Abstaining Section," it invited all, whether abstainers or not, to unite in another and "General Section," whose objects should be the "promotion of Temperance, and "the removal of the causes"—social, educational, and legislative—which were so manifestly at the root of the intemperance of the land.

How the Church at large responded to the appeal your Grace will be well aware. The Queen became the patron of the Society, the Archbishops and Bishops, without any exception, its Presidents; the principles of the Society were seen to be unassailable; pulpits which had been heretofore closed to its advocates were everywhere opened; Diocesan Branches were formed, Parochial Branches—now numbering 4,000 soon followed. It is not too much to say that wherever the Parochial Societies exist and are worked with zeal and faithfulness, the sin is being laid bare in its true character; those who have been brought into bondage by it are finding the way of escape; the young are being trained in the ways of strict Temperance; in the pulpit or from the platform, all classes of Society are being reached; and beneath these varied agencies the whole tone of public opinion in the parish is being raised, the prelude, if the Church continues true to its mission, to an eventual change in the national character.

But "Parochial Societies"—"change in the national character" (at best but of slow growth)—is this all that is demanded of us? Your Grace has pointed out in your recent charge how the Church in its best ages succeeded in giving to all the nations "a new and higher standard of national duties." Is there no such "higher standard" imperatively called for now? Has Christendom, has heathendom, have all the nations no claim upon the Church of Christ, which

she can only meet by addressing herself collectively to this question of defective morals? And the Church of England Temperance Society—may it not be found that there is an expansion of her work which may constitute a new departure, worthy of her 25th Anniversary, and even now standing waiting at her doors?

It is these questions to which, as directing the operations of the whole English Church, I desire now respectfully to call your Grace's attention.

Among the many interesting features of the Colonial Exhibition there is nothing more striking than the map of the two hemispheres, projected on a plain surface, and appropriately crowning the arch in the Central Avenue. There is represented there, coloured in red, the whole extent of the British Empire. There, in a remote corner of the world, you see, first, the little island, a mere speck on the map, which to the old Roman appeared to be cut off from the habitable world, the—

“Penitus divisos orbe Britannos.”

As the eye follows the bright red colouring it wanders over vast tracts of country in both hemispheres—9,000,000 of square miles in extent, inhabited by every variety of races and peoples to the number of 305,000,000—held in the bonds, some of an enforced obedience, others of a willing and loyal dependence, constituting together a world-wide empire, such as the world before has never seen. You return to the courts of the Exhibition only to find yourself confronted by the life-size figures of many of these native races—occasionally by the living representatives—and by the infinite variety of industrial products, the works of their hands, and thus to realize still more vividly the magnitude of the Empire.

For what purpose has this empire been given to us by God? Not surely for the glorification of the English race. Not that we may say with Nebuchadnezzar “Behold this great Babylon that I have built,” or that

with Belshazzar we should extract riches from the dependent nations, and make them the instruments of luxurious living? No one, I think, can have followed the fortunes of the English people, and coincidently with them the development of the English Church;—in the case of the latter, its temporary connection with Rome through Augustine, its chafing under the Italian yoke, its early assertions of independence, at the Reformation its recovery of the twin heritage of Evangelic truth and Apostolic order; from that time, and side by side with the Church's growth, the creation of an English Navy, the development of the commercial spirit of the people, the discovery of new countries, the founding of new colonies—at first on an insignificant scale, till the set time had come, and, beneath the pressure of a superabundant population, aided by the discoveries of steam navigation, the great tide of emigration began to flow forth; and then, contemporaneously with this again, the breathing by the Spirit of God of a new life into the dry bones of the 18th century Church till now, in the 19th, it has stood up a great army, aggressive upon the opposing kingdom of Satan here, and planting its Episcopate in every portion of the Empire—no one, I say, can look at this and not see that the purpose of God to England has been what it was to the Jews in the earlier dispensation, to “choose the weak things of the world to confound the things that are mighty”—to train up a people who should be the depositaries of His Word and Sacraments, and then to send them forth to be the preachers of the Word, indeed, but, besides this, themselves, their wives, and children to be “witnesses” for Him—the living exponents to the heathen of that high standard of moral living which Jesus Christ had brought into the world.

This is the purpose of God. How has it been fulfilled? That the Gospel is being preached in all the dependencies of the Empire, that among the Missionaries who preach it, as well as among the

Colonists and the servants of the Empire, whether civil or military, men and women are to be found whose lives are signal examples of the faith which they profess—no one will attempt to deny. But what is the general witness which English Christianity is bearing to the new standard?

There have not been wanting intimations, from time to time, of the havoc which the strong drink and drinking customs introduced by the English have been causing among the native races. They have come at one time in piteous cries, such as were addressed to us by the Indian Reformer Chunder Sen, or by the Native African Chief Khame; at another in the protests of the late \*Bishop Selwyn, or in the dignified remonstrance of the King of Madagascar. But it was left for the Colonists themselves to set forth the indictment against us in all its terrible dimensions and in the urgency of the perils with which it is even now threatening us. This they have done in their papers and addresses at the recent Colonial Temperance Conference at Prince's Hall.† I could not enter at length on the testimony they have borne; I have placed copious extracts from them in an appendix.‡

It must be sufficient to say, in outline that,

—in *Ceylon*, “the reputation of the natives for sobriety is being undermined by the increasing prevalence of Western notions and habits—a large number of European mercantile houses being directly interested in the drink trade;”—

—in *Burmah*, “the religion is Buddhism, whose fifth commandment is—Thou shalt not drink or touch any strong drink—but that since Upper Burmah has been annexed, it is a fearful place for strong drink and heavy crime;”—

—in *Madagascar*, in consequence of the introduction of rum from the Mauritius, “crime has risen by leaps and bounds, the contamination of drink having struck the inhabitants with all the force of a pestilence;”—

—that in *China*, “thirteen years ago, you could hardly see a drunken man anywhere, more especially in Shanghai, but that now if you go down the principal streets you will see hundreds of

\* See Appendix (1)

† Summoned by the National Temperance League.

‡ Appendix pp. 17—35.

Chinamen intoxicated, not with native drinks, but with those imported from this country ;”—

—in *Victoria*, at the gold diggings, there was at first “no drink, and no public-house, but that an influx of barbarism in the shape of a hundred thousand barbarians, who came from England to the diggings, brought the desolation of drink upon them in a way that crushed the Temperance forces, and gave them their work to do over again ;”—

—in *Africa*, Sir C. Warren\*, says, “we were in the habit of taking the Bible in one hand and the brandy bottle in the other, to the natives of S. Africa. There were many thousands of the natives who were reduced to the lowest depths of poverty and an early death by the drink traffic which was forced upon them by the laws of this nation.”—

—it is in *India* however that the evil appears in its most destructive and dangerous form. There we are told that “the nation of abstainers is gradually becoming a nation of drunkards”; that “drunkenness is spreading among the native population with the rapidity of an epidemic; that when, “through caste influences, the prohibition of the Shas-tras, and the usages of Hindoo Society, the vice of drunkenness had disappeared, it had been re-introduced by the British”; that “nothing was being done to check the evil by legislative means”; that “the consumption had been greatly increased by the desire of the Government to raise a revenue from the native liquor”—that now “nearly every village has its liquor shop, and the natives believed they were conferring a favour on the Government by buying the liquor.”

In the world at large, therefore, in the words of the Chairman of one meeting of the Conference—Archdeacon Farrar—we are told that “we have girdled the world with a zone of drink.”

But this is not all. If England and her colonies have been placed by God in the forefront of the attack on heathenism, the other nations of Christendom have not been without their assigned places and their corresponding responsibilities. And it is here that recent information has revealed a state of things as lamentable as it was at one time little suspected. In a paper furnished by Consul-General Oppenheimer,† of Frankfort, to Earl Granville, in June, 1885, it is stated that Great Britain is now far from being the country most addicted to drunkenness.

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\* See Appendix p. 31.

† See Appendix p. 33.

While, with the exception of Belgium, it is, indeed, in advance of other countries in the amount of *beer* consumed (147 litres per head, to 160 in Belgium, to 88 in Germany, to 80 in Switzerland, to 20 in Norway), in *spirits* the proportion is reversed—the consumption in Great Britain being 6 litres per head, while in Switzerland it is 7.5, in Belgium 8.75, in North Germany 10.4, in Russia and Denmark 18.

As the result of this in N. Germany, he says, that “spirit drinking is laying the foundation of vast and unspeakable distress; that it is the prime cause of incalculable ruin both to body and soul; that it annihilates the welfare and prosperity of families and reduces the children to moral and physical misery and ruin.”—In Prussia alone, 508 cases of suicide, due to dipsomania, occurred annually; 690 persons were sent to lunatic asylums, suffering from delirium tremens, in two years; 1088 from dipsomania: in the hospitals a yearly average of 1861 were treated for diseases, the direct consequence of drink; out of 32,000 prisoners in the several German states 41 per cent. were guilty of acts committed under the influence of drunkenness. As in England, so in Germany the sum spent in alcoholic drinks was twice as much as that realized by the whole taxation of the country. It was in vain that at the Brussels conference the representatives of England and America protested against the policy of free rum in the new Congo state. Germany and Holland, in the *interests of commerce*, assumed the responsibility of the traffic, and poured into the Congo territory in 1884, 7,136,263 gallons. Consul Oppenheimer then traces the same lamentable proportions, and the same terrible results in the countries of Holland, (where an increase of 42 per cent had taken place in the consumption) and of Belgium.

What is the meaning then of all this? this wide prevalence of a devastating sin at home—this rapid extension of it abroad—this cupidity of Christian merchants—this complicity of Christian govern-

ments—this failure in the witness for Christ which the Christian Church was intended to bear?

Your Grace, I feel sure, will not be of the number of those who, having received an express revelation of the personality of evil spirits and of the part which they bear in the generation of evil, only seek to explain away their direct interference as beneath the enlightenment of the 19th century. The work is Satan's work—his masterpiece of temptation, developed, step by step, through centuries of careful preparation till now, as—

“Faults in the life breed errors in the brain,  
And these reciprocally those again,”

through the several stages of immoral living, pronounced infidelity, and its result—the further depravation of morals, he shall be able to deceive the nations and lead them to final apostasy from Christ.

And if so the resulting obligation is plain. It is no longer one country only or one branch of the Christian Church that is compromised. It is CHRISTENDOM ITSELF that is attacked at its foundation—Christendom that, in the sphere of its moral life, is threatened with a scourge more devastating than that of the Mahomedan Apostasy of the 7th century, or, in another sphere, that of the Saracenic invasion of the 8th and 9th. It is THE CHURCH OF CHRISTENDOM that must arm itself for the encounter. “For this purpose the Son of God was manifested *that he might destroy the works of the devil.*” For the same purpose His Church on earth was commissioned by Him. In many respects it has fulfilled its purpose along the whole line of the ages. Preaching the truth, informing the minds of men, awakening their consciences, it has dethroned the idols, and with them whole legions of the demons of cruelty have taken their departure. Thus, the gladiators of the Coloseum

“butchered to make a Roman holiday,”

at the instance, and through the self-sacrifice, of the Christian monk Telemachus, were the first to feel its

emancipating power ; in later times at the instance of Clarkson and Wilberforce the trade in human beings came to an end ; more recently still the hideous sacrifices of Juggernaut and the atrocities of the Suttee have disappeared ; and yet another conflict now awaits the Church—the destruction of this giant of intemperance which is defying the armies of the Living God.

That the Church of Christendom, however, may perceive its duty and may respond to it, somewhere or other the alarm must be sounded : somewhere or other the trumpet call must be raised to which the nations may rally : where, if not in England, to whom has been assigned the lead in the colonization of the world ?

It is for this that I appeal to your Grace.

If England has, in times past and present, forgotten her true mission and contracted a perilous load of guilt, it is England that in her several Temperance Societies, the National and British Temperance Leagues, the United Kingdom Alliance, the Band of Hope Union, the Good Templars, the Rechabites, and a host of others, has begun steadfastly to tread the upward path of repentance. There is not one of these societies but, in its past history, the Hand of God may be seen assigning to each its special department of work, laying the foundations broad and deep for the time when He should give the word, and the advance should be made along the whole line. One thing was needed—that the Church of Christ in England should bring to the work the sustained motive, the divinely kindled enthusiasm, and the vitalising power, which are its prerogatives, and should put itself at the head, and give to the several Societies the unity and coherence of a great confederate host.

This has now been done. And if I claim for the Church of England its place as leader in the conflict, it is not merely because it is the Church of the nation, bound in this as in every way to vindicate its true character ; nor yet because the breadth of its plat-

form provides a place for any or all, not only of its own children but of its Non-conformist brethren also, who are fighting side by side with it, and would properly claim a place in the great crusade; but because having been the first—twenty-five years since—to assert that the reform of the intemperate was distinct Church work, to be undertaken, if at all, in the name of Jesus of Nazareth, and in the use of the spiritual weapons with which it had been entrusted by Him, it has been permitted to see the truth of its assertion now universally recognised; and because, in the enterprise which lies immediately before it, it has in the Colonial Episcopate of eighty Dioceses, an organization made to its hand, to which the word of brotherly exhortation may at once be addressed, with every confidence that it will be received, and will be carried into immediate action.

Is it too much to hope that that WORD MAY BE SPOKEN—by your Grace, by the Archbishop of the sister province, and by the Bishops of the English Sees? In other words, that an appeal may, at an early period, go forth to the whole Colonial Episcopate\* to organise itself for Temperance work, to create the necessary public opinion among the people of the several Colonies, so that, eventually, through the Colonial Legislatures, a stop may be put to the liquor traffic among the native races?

The Queen's Jubilee is to be worthily commemorated by an Imperial Institute representing the progress of the Colonies and Dependencies of the Realm in Art, Manufactures and Commerce. Would it be unworthy of the occasion if a corresponding effort were made by the whole Church of Christ in the Empire, to put an end to the reproach which is resting as a blot on England's escutcheon, that her sons and daughters have gone forth “with the Bible in one hand, and rum in the other,” and thus to repair the grievous wrong which we have done to the races subject to our rule?

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\* See Appendix p. 35.

That the appeal may come with emphasis it must be able to point to results already achieved, and to victories gained, AT HOME.

Therefore THE FIRST DEPARTURE of our 25th Anniversary must be the "lengthening of our cords and strengthening of our stakes" in the home Dioceses. Branches are at work in 4,000 parishes. In more than 9,000, either no temperance work is done, or it is confined to an annual sermon or meeting. Will it be too much to ask that in view of the "present distress," there shall be enjoined by authority, A TEMPERANCE SUNDAY on which, once in the year at least, the people may be brought face to face with the Imperial responsibilities which England has contracted; with the guilt which she is incurring through her defective discharge of these; and with the peril — the instant imminent peril which hangs over her — that of causing the Name of Christ to be blasphemed among the heathen, of putting a fatal stumbling-block in the way of the reception of the Gospel, and of the consequent retribution which must be ever impending — "the kingdom of God shall be taken away from you and given to a nation bringing forth the fruits thereof."

As an immediate result of such an appeal, I should expect that while some parishes might see no necessity for an adult branch of the Temperance Society, there would be scarcely one which would not thankfully avail itself of the admirable help, capable of being rendered, and already so largely rendered, by the wives and daughters of clergymen and leading laymen,

\* The presiding Bishop of the American Episcopal Church has issued a letter to the Church in America urging the Clergy throughout the United States to observe a given Sunday in November, this year, for preaching on the subject of Intemperance. Nearly 40 other Bishops had, at the last account, joined in the request. The Wesleyan Body, in England, observe such a Sunday.

in conducting *Juvenile Branches*, and thus moulding the habits of the generation yet to come.

From a church at home so true to its high calling the summons to the Colonial church could never be addressed in vain.

The Temperance Reformation, carrying probably in its train all the potentialities of a moral reformation of a far more embracing kind, would go hand in hand with Missionary enterprise ; it could scarcely be but that the reverberations of the movement, even if no more direct appeal were made, would reach the other Churches of Christendom and bear fruit there. Encircling the world heretofore with a "zone of drink," we should now encircle it with a zone of prayer and preaching the Word. If, before, the professing people of God have forborne to "deliver those that are drawn on to death, and thosethat are ready to be slain," they should no longer have it to say, "Behold we knew it not." "The enemy has come in like a flood;" "the Spirit of the Lord," it would be seen by all, is "lifting up a standard against him." As we take our places beneath that standard—the Churches of England and America, of Italy, of Germany, of France, of Sweden and Norway, and Denmark and Belgium—it may be that in the face of a common danger and the resistance to a common foe, we may find a bond of union, such as we all long and pray for, and such as can never be found in the attempt to bind the ceremonies and modes of thought of one nation on the consciences of all the rest. It has been so in England. As we have met and fought together, shoulder to shoulder, in this Temperance work—men and women of every variety of temperament and of every school of thought within the Church, and not seldom those without it also—our points of difference have receded, our points of agreement have come to the front. We have learned to love one another for the common work's sake. It may well be so on the larger scale of Christendom. The opposing forces, we well know,

are many and great. To the eye of faith they present no impossibility. True “we have no might against this great company that cometh against us, neither know we what to do, but our eyes are upon Thee.” And the answer is sure. “If ye have faith as a grain of mustard seed ye shall say to this mountain, remove hence to yonder place, and it shall remove; and nothing shall be impossible to you.” “Who art thou, O great mountain?—before Zerubbabel thou shalt become a plain.”

I am, my Lord Archbishop,  
Your Grace's faithful servant,  
HENRY J. ELLISON,  
*Chairman of the C.E.T.S.*

HASELEY RECTORY,

*November 15th, 1886.*

## APPENDIX.

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### THE LATE BISHOP SELWYN.

At a Meeting at Lambeth Palace, Bishop Selwyn said—" You have heard it constantly said that the native races of the earth are passing away before the advance of civilization. It is *not* civilization ; it is our detestable vice, carried out into those native races by men professing Christianity. They used to come and say to me, how is it ? You who profess to be Christians, you who read the ten Commandments, seem to take no account of the sin of intemperance which within our experience is effectually destroying the morals of our people. How is it ? Is it the will of God, or is it not ? Is it true or is it not, that no drunkard can inherit the Kingdom of God ? If this be the law and if it be true, how is it that men professing Christianity, belonging to that race who come here to teach us, are seen reeling about in drunkenness and forcing upon us these liquors which we never wanted and never tasted till they came ?

Of this same once fine race of Maoris a high Government official recently said, 'they are now almost as bad as the English, polluted and contaminated with their drink.'

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The following extracts are chiefly from the published report of papers read, and addresses given at the British and Colonial Temperance Congress.—National Temperance Publication Depôt, 337, Strand, London.

### FROM THE BISHOP OF LONDON'S SERMON AT WESTMINSTER ABBEY, JULY 12TH, 1886.

" When we read the history of that first preaching of the Gospel we too often forget that it was a great moral movement—we too often forget that it was not doctrine only that was preached, but a higher morality than the world ever knew before.

We read our New Testament, and we are carried away by the doctrines that are there held before our eyes, drawn towards them by a mighty magic which we cannot resist ; and it seems to us as if the whole preaching of the Gospel at the first was a preaching of great truths afterwards to bear their fruit. And yet if we had lived in those days nothing is more certain than this—that we should have seen everywhere, and it would have been the first thing to strike upon all minds that watched it—we should have seen everywhere the great *moral* change that the Gospel was making amongst all those that belonged to it. We should have seen how everywhere the purer and the loftier standard was held up by which men were to live.

Such was the Gospel in its early days ; and whenever the Gospel has revived in power, the surest mark of it has always

been that it has contributed to the *moral improvement* of the world, and has lifted men out of prevalent vices.

When I look to see how far the religion of this present day resembles the religion of the early Church, there is nothing which seems to me so encouraging as the fact that religion has laid hold of morality, and that we are not content with teaching doctrine without giving our very hearts and lives to the teaching of that without which all doctrine is corrupt—viz., the purity of the life, the casting away of all the sins that beset the body, and first among them all that which has wrought such ‘terrible mischief.’

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#### ARCHBISHOP MANNING (Page 68).

“DRINKING HABITS.”—“ . . . the enormous evil which, if I am right, is undermining the solidity both at home and abroad, and the greatness and the prosperity of the British Empire. I am profoundly convinced that there is no one thing that hinders the working of the Spirit of God in the soul of man more certainly, or in a more deadly way, than the vice of drink. It is a vice and a manufacture which, falling into the hands of, and overruled by a tempter mightier than man, has stood in the way of the salvation of millions of our fellow-creatures. I believe there is nothing more deadly, because, as I always say, drunkenness is not one sin, it is all sins. There is nothing that may not spring from it.”

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#### ARCHDEACON FARRAR (Page 83).

“I have with me part of what they say in that report. It is the Massachusetts Bureau of Labour Statistics for 1880-1, and deals at great length with the relations of crime and intemperance, and presents statistics of exactly the same character as a Royal Commission would have done in England. It was shown in the report of that bureau that 60 per cent. of all the crime within the commonwealth of Massachusetts during a period of twenty years consisted of what are called rum offences, drunkenness, and illegal dealing with liquor. There remained, therefore, to be accounted for a 40 per cent. balance of crime. They proceeded to inquire about that, and the total result of their careful inquiries was that 84 per cent. of all the crime committed in the commonwealth during the twenty years’ period in question was caused either directly or indirectly by liquor.

Then turn to Australia. The last book published on that colony was the book by the Hon. Mr. Finch Hatton, “*Advance, Australia*,” and in that book there is a chapter about drink. If you read it you will see the facts to which he testifies are perfectly ghastly in their character. You will see the kind of drink

sold at the gin shanties near the remote stations is absolutely poisonous, and that many lives are actually sacrificed to the dreadful eagerness with which the settlers and others have plunged into drink when they get the opportunity of buying it."

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### *CHINA.*

MR. J. P. DONOVAN

OF THE CHINESE CUSTOMS' SERVICE (Page 55).

"I wish to add a word of confirmation about the spread of intemperance among the Chinese. Thirteen years ago, when I went to China, you could hardly see a drunken man anywhere, more especially in Shanghai, but if you go down the principal street there now, you will find scores of Chinamen intoxicated; not with native drinks, but with those imported from this country. At Singapore a great part of the revenue is derived from opium and alcohol, and I maintain it is a disgrace to our country that such a thing should go on. Something ought to be done. I have gone into the interior of China, and you will hardly find a city that has not a shop for the sale of our British wine and beer. I am now asked to take champagne instead of a cup of tea, as formerly. The most temperate nation under heaven, that has been drinking tea for fifteen centuries, and to whom it has done no harm, is taking to alcohol, and has now a combination of the two evils—drink and opium."

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### A REBUKE FROM THE HEATHEN.

In foreign countries, as well as in our own, the love of gold has much to do with the maintenance and extension of the traffic in intoxicating liquors. Two weeks ago, we copied from a Shanghai newspaper an earnest remonstrance against the manner in which British merchants push the liquor trade in China. In that appeal the writer pertinently asked, if it was becoming to the great houses which operate in China, to dirty their fingers with this traffic? And his answer was equally forcible:—

"As boasted leaders of civilisation they ought not to do it. As examples of Western culture they ought not to do it. As representatives of Christianity they ought not to do it. It seems to us that there is clean business enough to occupy all the attention of merchants, without their becoming agents for the article which is blasting the happiness of the homes of our native lands, increasing the taxation, decreasing the productive power, leading to all sorts of vice, the fertile source of all sorts of disorder, the direct outfitter for prisons, reformatories, insane asylums, work-houses, poor-houses, and graveyards. Why

should you help to propagate this cursed crop among the heathen, who now are a temperate people, so far as the use of intoxicants is concerned, as well as help in the ruin of our own countrymen who come out here, are overcome by drink and other bad habits, and go home broken down, or commit suicide or die other miserable deaths? Is it not time to try and separate the drink traffic from legitimate useful trade?"

An appeal of a still more emphatic character comes to us from Africa, where a young chief, who was some years ago converted to Christianity, has been endeavouring to banish the drink curse from Bamangwato, and his greatest opponents have been traders belonging to the nation from whom he and his people received the word of God.

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### *INDIA.*

MR. S. H. KEARSEY, MANKAPAR, OUDH (Page 135).

"The extent of drinking habits varies so much in different districts in India that it will be impossible to give more than a brief outline thereof. In large cities and towns, drinking and drunkenness are much more prevalent than in country districts, and as I have never lived more than a few days in a large town in India, I have not that intimate acquaintance with the habits of the inhabitants that I have of the inhabitants of country places; and perhaps the best thing to do will be to let a native of Calcutta describe the drinking habits of that city in his own way. He says:—"The vice of drunkenness has been making very considerable progress within the last five-and-twenty years. I do not mean to say that a quarter of a century ago there were few drunkards. There were a good many even then; but there are a great many more now. Among my office mates of those days, only about 10 per cent. drank at all, and only two were drunkards. A similar reckoning now would give 50 per cent. of drunkards. . . One would think the vice would never spread, the liquid fire is so hard to swallow; but it does spread, and there are hoary villains who make it a trade to find recruits for Satan's regiments. An old man of my acquaintance, well educated, who once held a respectable office under Government, having drunk all his substance, and pawned his own soul, has, to my personal knowledge, been very assiduous in ruining others, young men being the victims."

"The Europeans in India are blamed for introducing drinking habits among the natives, and I fear we must plead guilty to a great extent. That drinking habits were unknown in many districts until Europeans introduced them is a fact. At one time I resided in a native State where liquor could only be found at the house of the only other European in the State. The inhabitants were healthy, happy, and independent."

" Native Christians are all supposed to be abstainers, it being one of the conditions of Church membership in most Mission Churches ; but I am sorry to say many of them soon follow but too well the drinking customs of the Europeans, and these customs are among the greatest drawbacks to Christianity in India.'

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SURGEON-MAJOR PRINGLE, M.D., HER MAJESTY'S  
BENGAL ARMY (Page 141).

" I grieve to say a very different account must be given of the effects of Western civilisation and rule on the drinking habits of the natives of India. With the exception of the Presidency towns, and among the camp followers attached to or resident in the old military cantonments, drinking habits among the natives thirty years ago were practically unknown—the Mohammedans shunned spirits, as shrâb (shame water), and the respectable, or high caste Hindu, as to him the mark of the degradation of the low caste, such as sweepers, &c. Now, alas, all is changed, and before I left India I saw in the sacred city of Muthura a shop kept by a native for the sale of " Wil-yat," or foreign, *i.e.*, British spirits. On my asking the reason, I was told it was due to the drinking habits acquired by many of the upper classes in Bengal, which they had brought with them to the north-west provinces, where they had come in search of employment suitable to their high-class education."

" From what is seen in the cases of some young rajahs, it is much to be feared that, with our Western civilisation, acquired at the colleges set apart for the native aristocracy of India, habits of drinking have had their foundation laid."

" None grieved more over these increasing habits of drinking, and the effects it was producing on his countrymen in Bengal, than the late Hindoo reformer Kheshub Chunder Sen, and had he been spared, there can be little doubt that he would have used his marvellous power to stem if possible this flood of intemperance, which led him to say on his death-bed, that the brightest intellects of Bengal, and the most promising of her sons, were falling victims to this vice. As regards the lower and labouring classes among the natives of India, there is serious reason to fear that intemperance is making fearful strides, or rather bounds, among them ; and if there ever was a time to raise the voice of warning, now is that time, and no more fitting occasion could be thought of than at such a Congress as this."

" While I am anxious, as I have previously stated, not to over-paint the picture of this increasing liquor traffic, yet the truth must be told, which indeed is too manifestly evident in the statistical table . . . . which shows the receipts in India from the excise duty on spirits, and by this method the yearly increase in the liquor traffic, from 1857-68 to 1883-84, is

visible at a glance in the Presidencies and Provinces of British India. If we take the instance of Assam, in ten years the receipts from excise duty in this Province have risen from £7,535 to £22,829, or trebled in ten years. Now there can be little doubt that these receipts are mostly derived from liquor drunk by the coolies employed on the tea estates. I have known the North-West Provinces for three years longer than the period given in the table under notice, and can speak from a personal knowledge of one third of the population of these Provinces, and I can unhesitatingly state that this liquor revenue, for all practical purposes, is gathered from the poorest of the poor ; that it is gathered in a way which is a disgrace to a country guided in its actions by the Christian religion : that the good done by and in the name of the Empress of India is worse than undone by the measures adopted to raise this revenue ; that to spread the blessings of hospitals, dispensaries, and vaccination over the country, is little better than a mockery in the face of this demoralising traffic. In short that the hint thrown out before me by a Mohammedan, when I was inspecting the Government distillery at Lucknow, is, alas! too true. This native hinted that, with all the faults of the kings of Oudh, they never made a revenue out of spirits, or what in their expressive language is called "shráb," literally *shame water.*"

"I unhesitatingly repeat, *it is a stumbling block in the way of the Christian religion,* of a magnitude which few can realise, and all the greater when these natives see the rajahs and nawabs carry on their government without raising revenue from 'shráb.'"

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#### MR. J. BARTON, MADRAS (Page 156.)

"I am no pessimist; but when we observe the spread of infidelity and intemperance among the natives of India, and find that a so-called Christian Government excludes the study of the Scriptures—"the Bible, the secret of England's greatness"—from its endowed schools and colleges, and depends largely on revenue collected through the opium and abkári departments, our hearts are saddened, and shame almost overwhelms us."

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#### REV. J. GELSON GREGSON (Page 161—63.)

"Government sells liquor licenses to one contractor in a district by auction to the highest bidder, and he, in his own interests, does everything in his power to multiply liquor shops in the towns and villages of the district for which he has contracted ; by this means increased inducements for drink multiply throughout India, and the result is the same in every country where increased facilities are available for the sale of intoxicating

liquors, namely an augmented number of drinkers and drunkards."

"A leader of native thought writes as follows:—'The educated classes betake themselves chiefly to imported liquors; this section is rapidly increasing, and, as far as we can see, there is nothing which will check the drunkenness except hard moral persuasion. We consider Government to be entirely responsible for this state of things.' Again I quote from another authority:—'The statistics of the number of native gentlemen who drink, are simply terrible. I asked a first-rate native doctor some time ago, what he thought was the proportion of men who drank among the educated classes, and he at once said about 90 per cent. Making an allowance for oriental exaggeration, this is very sad testimony, and native doctors have told me that deaths from delirium tremens are very common. It is very common for native gentlemen to drink at their dinner parties, and drunkenness is the invariable result, and we have reason to believe that drink is being introduced into the zenana, for the women to indulge in the liquor their husbands are so exceedingly fond of.'

"To such an extent has it prevailed, that the heathen regard the use of intoxicating liquor as a sign of a Christian."

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#### NANDA LAL GHOSH, BARRISTER-AT-LAW (Page 53).

"I agree with the papers as regards the natives of all classes of Indians and the drink traffic. The Temperance question is not only a question of morality, but also an economical question. About forty millions of people in India do not have enough food from year's end to year's end, and when this poison of drink is spread amongst them, what will be the economical condition of India? We have statistics, and know well that the people are in abject poverty, and yet there comes the *demon of drink* to intensify their misery—*introduced by a Christian Government*. I do not wish to blame the Government too much, but it is the duty of all Englishmen, who hold the destiny of 250 millions of their fellows in their hands, to stop the current of that poison and to give to India true moral teaching instead."

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#### THE DRINK TRAFFIC IN INDIA.

By SAMUEL SMITH, Esq., M.P.

One great reform is urgently demanded by the natives—namely, that the control of the trade in intoxicating drinks should be vested in local bodies, and this leads me to observe that one of the greatest abuses of our government in India has been the extension it has given to the sale of alcoholic drinks. It ought to be known in England that all classes of the Indian

population are by nature extremely temperate—by religion as well as custom they are mostly total abstainers, and they regard the vice of drunkenness with the deepest abhorrence. If left to themselves they would not have licensed shops for the sale of the vile alcoholic compounds which come from Europe, in comparison with which our own whisky and gin are comparatively wholesome. But the Government, in its desire for revenue, and ignorant of the consequences, has let out to contractors or farmers of the Excise the right of opening liquor shops or “out stills,” as they are called, and of late years many of these dram shops have been opened in country districts where the taste did not exist before. This mischief is worse in Bengal, and I was often told by the natives that groups of drunkards have been formed in many places where the vice was unknown before. The use of strong European spirits is deadly to the natives of India; it kills them far sooner than it does Europeans, and they have so little to spend that it involves them and their families in beggary. Hardly any worse evil could be inflicted on India than introducing a taste for alcohol;—it will, if persisted in, do for the Hindoos what opium has done for the Chinese. They become perfectly mad and reckless when they are addicted to this vice. It is a shameful thing that in the matter of morality our so-called Christian Government should fall behind the ethical code of India; yet so it is, and few things will more certainly undermine our hold on India than this defiance of native opinion.”—*From an article in Contemporary Review for July, by S. Smith Esq., M.P.*

### SOUTH AFRICA.

REV. N. J. HOFMEYR, SENIOR PROFESSOR OF THE THEOLOGICAL COLLEGE OF THE DUTCH REFORMED CHURCH IN SOUTH AFRICA (Page 223).

“The white man has taught them to drink brandy, both by his own drinking habits and by introducing it as an article of trade among them. It is a colonial article made worse by adulteration, and possessing the power of exciting the evil passions and changing the man into a demon, vastly surpassing that of the native beer. Traders of the lower sort and licensed liquor dealers have been, and still are, the means of inflicting an unspeakable amount of misery upon the natives. If they give themselves to drinking brandy, the craving for it soon becomes uncontrollable.

In a short time all their cattle are sold for the purpose of purchasing brandy; they then become thieves, sinking to ever-deeper depths; lose health and strength, and miserably die. The drink traffic in South Africa means ruin and death to the natives.

In 1883, when the community at the Diamond Fields was very much stirred by this question, it was officially reported, that in two months' time one hundred and six natives had been killed by brandy-drinking. How many daily pine away and die under this curse, all over South Africa, of whom no human record is kept! What a day of retribution is awaiting the white man in this part of the world, except he repent and seek the good of the race he is now destroying for lucre's sake!"

"This became apparent in the passion for drink, which, since the close of the war, took possession both of the chiefs and their people. The results of this were very sad, and the devoted French missionaries labouring among them, and all true philanthropists, beheld with dismay the material and moral, the social and tribal ruin, threatening this once so fair field of missionary enterprise. But God had mercy upon the missionaries and the poor natives, and last year, all of a sudden, the chiefs and their people awakened to behold the dreadful end to which they were hastening, and by a common impulse resolved to avoid the brandy bottle, and strenuously to prevent its introduction by smugglers. Should habits of Temperance become permanent among them, there is a bright future in store for this tribe. Acting upon the advice of the French missionaries, many, if not most, of the Christian Basutos have pledged themselves to abstain from brandy-drinking.

### THE CONGO.

(The following is from the "Church of England Temperance Chronicle" ("Home Words" Office, Paternoster Row.)

We announced some months ago that the leading Missionary Societies working in Africa had appointed delegates to consider the question of the traffic in intoxicating liquors in that continent. We have now been favoured with a proof copy of a pamphlet prepared by the Rev. Horace Waller, F.R.G.S. (of the Church Missionary Society), which embodies the information collected by the delegates. These gentlemen have not as yet formulated any proposals as the result of their inquiry, and whatever course of action they suggest will obviously have to be submitted to the various societies from whom they received their commission.

Clearing the ground so far, we may say at once that we have rarely read a more moving picture of the power of drink to nullify the Missionary work of the Church than that so graphically presented by Mr. Waller. Piece by piece the evidence is put together, authorities are cited in proof of the various statements, so that it will be impossible for any unprejudiced reader to resist the humiliating conclusion that England—Christian England—has, to put it very gently, "helped to enchain a people with a desolating vice."

Mr. Waller says:—"Our ears are pretty well accustomed by this time to plaints on the score of humanity from both North, Central, and Southern Africa ; but the present appeal has something so very strange, so totally unlooked for, about it, that it must surely gain a hearing without much difficulty. In a word, there has broken out, not only in one or two, but in several densely populated tracts of Africa, an intense desire to shake off the drunkenness which has arisen as a consequence of contact with civilisation."

After fully admitting that the natives have for generations brewed pombi, the writer adds, "if pombi has slain its thousands, alcohol has, in its turn, destroyed its millions. . . . The trader of to-day has much to contend with. His ancestors have sown, and he reaps the consequences. For generations the West Coast negro has been accustomed to see the ocean cast up the powder-keg, the rum-cask, and the demi-john—these have been the shells of his strand. Borne from Bristol, Liverpool, Hamburg, and Holland, they come rolling through the surf out of steamers and sailing vessels. For hundreds of miles in the interior, the square-shouldered bottles are as well known as the beads and brass wire which are the usual currency, and along their path sorrow flows. The idea of drinking spirits is inseparable from the notion of European life in the ken of the native. Owing to the relaxing climate of the rivers, there are few factories which cannot tell their tale of hard drinking, and certain death as a consequence."

A complete statistical return of the drink trade with the Dark Continent is not procurable, but the following figures give a glimpse of the dimensions to which it has attained:—

			Gallons.	£
Great Britain sent in 1884	...	...	602,328	value 117,143
Germany	,, 1884	...	7,136,263	,, 713,634
Portugal	,, 1882	...	91,524	,, 6,166
America	,, 1884-5	...	921,412	,, 56,889
Total		...	8,751,527	£893,832

Archdeacon Hamilton, writing from Brass River in 1883, says:—

"To give you some faint idea of its extent (the drink traffic), one of the National African Company's steamers recently carried 25,000 cases of gin and demi-johns of rum, and this was to supply two factories only."

As a natural result we find that towns like Bonny are almost given over to drinking. Look at a specimen of everyday life there. As a sample, we take March 5 of last year. Archdeacon Hamilton writes:—

"In all parts of the town we found tumbo (palm wine) being sold, and it was evident there was a very large consumption of

it, and many were under its pernicious influence. . . . In going through the town on Monday morning to call on some of the chiefs, I noticed that almost every few yards gin was being sold, just as tumbo was on Saturday afternoon, and this appears to be the common practice in the place—to drink gin in the morning and tumbo in the evening, so that there are other evils to contend with besides heathenism and cannibalism."

Mr. Joseph Thompson, F.R.G.S., the well-known traveller, in an address recently given to the members of the Manchester Geographical Society, said:—

"In the notorious gin trade, however, lies a still greater evil. It is indeed a *scandal and a shame*, well worthy to be classed with the *destested slave trade*, in which we had ourselves ever so prominent a part. We talk of civilising the negro, and introducing the blessings of European trade, while at one and the same time we pour into this unhappy country incredible quantities of gin, rum, gunpowder, and guns. We are so accustomed to hearing a delightful list of the useful articles which the negro wants in return for the products of his country, that we are apt to think that the trade in spirits must be quite a minor affair. Banish all such pleasing illusions from your minds. The trade in this baleful article is enormous. *The appetite for it increases out of all proportion to the desire for better things, and to our shame, be it said, we are ever ready to supply the victims to the utmost, driving them deeper and deeper into the slough of depravity, ruining them body and soul, whilst at home we talk sanctimoniously, as if the introduction of our trade and the elevation of the negro went hand in hand.* The time has surely come when, in the interests of our national honour, more energetic efforts should be made to suppress the diabolical traffic. There can be no excuse for its continuance, and it is a blot on Christian civilization."

The pamphlet gives a succinct narrative of the proceedings at the famous Berlin Conference. In commenting upon his digest of the evidence laid before the conference, Mr. Waller says:— "The rum-seller of the coast has only to take a glance over the brightly-coloured map of the new Congo State, and he takes heart of grace. He smiles in his sleeve at the comfort which lies in the contemplation of local self-government and local option in all its beautiful simplicity, police regulations, and what not! There is plenty of time for him before these obstacles are likely to trouble him; he says little, but that does not prevent him thinking the more!"

Turning to South Africa, Mr. Waller writes the bold impeachment, "The Dutch and English Governments in South Africa have witnessed the extirpation of some tribes entirely, as for instance, the Hottentots, and we do not hesitate to name 'brandy' as the agent here." Blue-books, native journals, the testimony of missionaries are once more laid under tribute, and we have the same sickening trail of demoralisation, disease, and death as a direct result of the civilising influence of alcohol.

We shall wait with intense anxiety the resolutions of the delegates. A tremendous responsibility will rest on the various Missionary Societies who have undertaken the consideration of the appalling results of the drink traffic in Africa. The Christian Church will look to them to grapple with the difficulty in a thoroughly uncompromising spirit, and we pray God that they may be guided to a right judgment.—*Church of England Temperance Chronicle.*

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### FREE RUM ON THE CONGO.

The *New York Tribune* (July 18) publishes a letter from Mr. Hornaday, which it says "makes an appalling exhibit of the devil's work being done on the Congo through the conscienceless greed of the traders.

"Perhaps the most striking and in every way shocking case cited by Mr. Hornaday is that of the native chief whose clear sight and patriotic spirit led him to banish rum from his territory, and whose protective measures were made futile by the manœuvres of a scoundrelly English trader who smuggled the liquor into the country. Think of the monstrous hypocrisy of so-called Christian nations, vaunting themselves on their enlightened civilisation, pretending a desire that the Gospel should be carried to all peoples, and then invading the Dark Continent armed with the rum-bottle, and in cold blood debauching and ruining its people. On the one hand are the missionaries. On the other hand is the rum of Christendom. Free rum against a free Gospel! It is to be feared that Mr. Hornaday is right in prophesying the success of the former. But what this letter shows most clearly is that unless the moral forces of England, America, Germany, and Holland are organised and applied to put an end to the outrageous and abominable state of things on the Congo, a few years will suffice to rot the heart out of the Africans, and their further development will be made impossible. What is being done out there in the name of commerce is a world-crime of a character so colossal, of an immorality so shameless and profound, that if it could be regarded as a type and illustration of nineteenth century civilisation it would be necessary to denounce that civilisation as a horrible sham and a conspicuous failure."

Sir Richard Burton the great African traveller, in his work on Abbeokuta, after speaking of the ravages caused along the Western Coast of Africa by the rum and frequent wars, says:—"It is my sincere belief that if the slave trade were revived with all its horrors, and Africa could get rid of the white man with the gunpowder and rum which he has introduced, Africa would be a gainer in happiness by the exchange."

A Missionary of the Seamen's Missionary Society stationed at Bristol, in a sermon preached a few years since, said, "that of

thirty ships which had left the port of Bristol in the preceding year for trade with the Coast of Western Africa, the cargoes of twenty-five, for the purpose of commercial exchange, were confined to gunpowder and rum.

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### MADAGASCAR AND MAURITIUS.

PAPER BY REV. W. H. LITTLE, MISSIONARY C.M.S.  
(p. 233 to 238).

"The stuff (*i.e.* the damaged spirit of the Christian Colony of Mauritius), was taken down to Tamatave to be *bartered* for Malagasy native produce. I need not prolong the story. The native villages soon became scenes of frightful havoc and misery. The crime of the island rose in one short year by leaps and bounds to a height too fearful to record. Like a pestilence, the rum of Mauritius flowed along the public way and up the country, till it invaded the capital, Antananarivo, 200 miles from the coast. The native Government was seized with consternation. Was this a plot of the English to destroy them? The then King Radama I., a prince of great sagacity and courage, at once saw that something must be done to save his people. The custom dues at the ports were paid then, as now, in kind. Every tenth barrel of the cursed spirit imported was sent to the Government stores. But Radama would not allow it to be placed with the cottons of Manchester, or the hardware goods of Birmingham. He ordered it to be left on the sands and then to be taken to the water's edge and poured out, every drop into the sea. The merchants of Mauritius were amused, but they speedily became indignant, as they saw that the aggressive action of the king was leading the natives to look upon the rum with fear and distaste. A grave representation was therefore made to Radama by the officials of the English Government on the subject.

Poor Radama had to allow the cursed stuff free course, or quarrel with his best friends and strongest ally. From that time to this the flood has flowed uninterruptedly over the land. And the Malagasy are suffering to-day, and will suffer till *public opinion at home* proves too strong for this thing to be done in the name of England any longer.

Radama's son, Radama II., a youth of great promise, fell under the influence of the cursed habit of intoxication taught him by men of a Christian nation, and he perished, after a brief reign of nine months, crowded with acts of folly and sin, in his own palace, assassinated by order of his own Privy Council. A terrible fact is that the natives are now growing sugar cane in their own country in order to make this rum, and the passion for intoxicants is spreading with fearful rapidity amongst the young men of the higher classes, who somehow think it fashionable and a mark of high civilisation to be seen in a condition of

almost helpless intoxication in public places. The native authorities deplore this condition of things. They wish to close their ports to the thing altogether, but Mauritius is too strong for them, and this crying injury to a perishing people remains unredressed and unheeded by the most humane and Christian nation in the world. The same story may be told with very slight variations in detail, of all the native tribes on the East African seaboard."

"From Natal, from the Cape, and from all the older Colonies of the South, a flood of spirit is poured in the territories of the native chiefs. Whole villages are found in a state of intoxication, kings, chiefs, people, women, children, all in a state of hideous frenzy, born of the fire water of the white man."

"The question of a strong Temperance organisation in each of our Colonies is a pressing one. What we want is to force home the idea upon responsible and public men. We shall, I hope, not separate till we have formulated some scheme through which the responsible and public men in each Foreign Dependency of Great Britain may be reached."

"The practical work which now, however, lies before us, is the protection of the half-civilised tribes which surround our Colonial Possessions from the ravages of the cursed rum or brandy which our traders, backed by inhuman and unjust legislation, are forcing upon them. It is not generally known, perhaps, that during the past ten years we have annexed no less than seven provinces in South-eastern Africa."

Mission stations were established, schools flourished, peace reigned, and all seemed to promise happiness and prosperity. But in an evil moment, tempted by greed and avarice, the white traders introduced the cheap rum of Mauritius and the neighbouring colonies of the Cape. The result was lamentable, all the worst features of savagery were speedily developed amongst the native races, and the chiefs and leaders of the rapidly vanishing tribes went as suppliants to the British representative to pray that the plague might be taken away, and the forcible introduction of spirits at once and for ever discontinued, or at least discountenanced by official proclamation. But a deaf ear was turned to these cries of the unhappy victims of England's lust for riches. Souls of men were bartered for money, and Africa is still being slowly but surely desolated by the foremost missionary nation in the world. What must be the result in cases where from actual observation it has been found that 10,000 barrels of rum have been distributed amongst half a million of people in one year?"

"The root of the mischief was planted by us as a nation for mercenary motives, and unless the *Churches and Temperance organisations stand forth like God's priests of old between the living and the dead* the results will be terrible; for the plague is begun amongst these people, and they are falling before the "drink fiend"

imported by us, and which to-day is sweeping away from the brightest spots of the great African Continent races of noble men, women and children, with the desolating force of an irresistible pestilence."

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### A MOHAMMEDAN KING ON RUM.

Maliki, Emir of Nupe, a country lying on the river Niger, has written a letter to a native missionary, C. Paul, to hand to the Episcopal Bishop Crowther. It was written in the Hausa language, and the following is a translation of it:—

"Salute Crowther, the great Christian minister. After salutation, please tell him he is a father to us in this land; anything he sees will injure us in all this land he would not like it. This we know perfectly well.

"The matter about which I am speaking with my mouth, write it; it is as if it is done by my hand; it is not a long matter; it is about rum. Rum, rum, rum, it has ruined my country; it has ruined my people; it has made my people become mad.

"I have given a law that no one dares buy or sell it; and anyone who is found selling it, his house is to be plundered; anyone found drunk will be killed.

"I have told all the Christian traders that I agree to everything for trade except rum. I have told Mr. McIntosh's people to-day, the rum remaining with them *must be returned down the river.*

"Tell Crowther, the great Christian minister, that he is our father. I beg you don't forget this writing, because we all beg that he should beg the great priests that they should beg the English Queen to *prevent the bringing of rum into this land.* For God and the prophet's sake, for God and the prophet his messenger's sake, he must help us in this matter—that of rum. We all have confidence in him; *he must not leave our country to be spoiled by rum.* Tell him, may God bless him in his work; this is the mouth word from Maliki, the Emir of Nupe."

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REV.—DAY writes concerning the African liquor traffic as follows:—"The vilest liquors imaginable are being *poured into Africa in ship-loads, from almost every quarter of the civilised world.* In one small vessel, in which myself and wife were the only passengers, there were in the hold 100,000 gallons of New England rum, which sold for one dollar per gallon, in exchange for palm-oil, rubber, and other productions common to the country. Almost every ship comes *loaded with vast quantities of cheap intoxicants.* The gin comes from Holland. All along the coast are scattered trading stations, *the bulk of their business being low-graded liquors.*" Rev. A. Mabile says, "Brandy is being literally poured into South Africa, and surely the British Government is aware of what is going on."

## SIR CHARLES WARREN.

At a Conference of the Oxford Diocesan Branch of the Church of England Temperance Society, on October 25, 1886, in the Sheldonian Theatre, Oxford, Sir Charles Warren, Chief Commissioner of the Metropolitan Police, and late Commissioner to South Africa, delivered an address on the subject of the drink traffic among native tribes, and especially those of South Africa. "We were," he said, "in the habit of taking the Bible in one hand and the brandy bottle in the other to the natives of South Africa. But unfortunately we did not send the Bible first. If we sent them the Bible beforehand, the natives would be better able afterwards to withstand the temptations of drink. Many of these native tribes had codes of morality which by themselves would enable them to resist these temptations. These codes were broken down, there was nothing put in their place, and the natives were given over to drink, and afterwards we sent them the Bible. There were many thousands of natives who had been reduced to the lowest depths of poverty and an early death by the drink traffic which was forced upon them by the laws of this nation. By our laws we forced the drink on their territories, which was disallowed under their own laws. That was an absolute fact which he had often brought to the notice of those in authority. The blood of thousands of natives was at the present time crying up to Heaven against the British race, and yet from motives of expediency we refused to take any action."

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## GIBRALTAR.

MR. R. H. BULLOCK, D.C.L., CHAPLAIN H.M. FORCES  
(p. 129).

In 1802 the Duke of Kent was sent to Gibraltar expressly to put a stop to the flagrant intemperance and abuses. An old writer, speaking of the period, says:—"In the public street the soldiers might be seen in a state of most disgraceful intoxication, and altogether so clothed as to resemble a roving band of lawless plunderers, rather than drilled and organised soldiers." The Duke set to work immediately to cut down the number of public-houses, and gradually reduced them from ninety to forty-five, though at the serious sacrifice of his own income. His efforts for reform, however, were materially thwarted by his own officers, and by the Home authorities. A general rising was threatened for the purpose of his deportation or assassination. This was happily prevented by jealousies and drunken quarrels. The result of his good measures, however, for the health of the troops was so successful that the

mortality was reduced one half. After his recall all the closed wine and spirit houses were reopened, and the garrison speedily returned to its disgraceful insobriety. Since those days there has been a slow but steady improvement, though leaving of course still much to be desired.

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### TRINIDAD.

MR. R. KNAGGS, M.R.C.S. (Page 247).

"The main source of danger here, as everywhere else, lies in *the drink*, and its attendant evils of every kind. It always has been so; and innumerable valuable lives have annually been sacrificed to the profound mistake that alcohol was a stimulant and that alcoholic liquors were actually necessary "to keep up the strength under the depressing influences of a tropical climate." Curiously enough, this idea originated with the "*older practitioners*," although they knew that to give a new-comer a chance of escaping "*yellow-fever*," it was considered absolutely necessary to bleed him within a week after his arrival from the north. Our medical men still administer these liquors as *stimulants*, and *tonics*, but thank God, for their own sakes, they are in general more cautious than formerly, both in what they give, and in what they take. On this last point I can furnish a piece of information. In the last twenty-five years no less than twenty-seven members of the Medical Board of this Island have died here or elsewhere, and of the twenty-seven no less than twelve distinctly died from the effects of free living in the matter of alcoholic drink. Such a record is I hope and believe *only* a thing of the past. It could only have had one origin—ignorance of the nature of alcohol, and such an excuse can no longer be truly pleaded by medical men, though many of us have much to learn."

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### THE DRINK QUESTION ABROAD.

A Parliamentary paper just published contains reports from Her Majesty's diplomatic and consular officers upon the consumption of intoxicating liquors abroad.

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### CONSUL-GENERAL OPPENHEIMER, OF FRANKPORT.

He estimates, with regard to Germany, that in the distilleries of the Empire in 1875 and 1876 at least 200,000,000 litres of pure alcohol were produced for mere consumption—or, in round numbers, six litres per head of the population. Reckoning the male population over 15 years of age at 30 per cent; this would give a yearly consumption of 20 litres of pure

alcohol per head, or 50 litres of ordinary schnaps. By the year 1880 the quantity had increased to 71 litres yearly per head.

The consumption of spirit in *North Germany* is very great ; and out of a yearly average of 4,450 suicides in *Prussia* for five years, 508 have been due to dipsomania and delirium tremens. The percentage of suicides among males due to alcohol was 13·40, whereas among females it was only two. With regard to fatal accidents also, a large number of them were attributable to drunkenness. Similar statistics were furnished in connection with the lunatic asylums. Taking 3,106 cases yearly treated in the general hospitals for dipsomania, 690 cases of delirium tremens in the lunatic asylums, 597 private dipsomaniacs, 508 suicides, and 311 drunkards accidentally killed, there is a total of 5,212 cases yearly of alcoholism in a fatal form.

The *Prussian States* alone showed 1,921 men and 95 women treated yearly for delirium tremens. It appears that seven-tenths of those suffering from alcohol were in the prime of life—that is between 20 and 50 years of age. In the kingdom of Prussia, in 1882, the estimated expenditure on spirits alone was 261,000,000 marks while all the direct State taxes for the same period produced but 150,000,000 marks. Taking the whole expenditure upon beer, wine, and spirits, it amounted to 907,000,000 marks, or more than double the amount realised by the Prussian Exchequer for its taxes and stamp duties, &c.

In *Sweden* and *Norway* the consumption of spirits has been declining for some years past; but in *Denmark* the evil of spirit-drinking has reached a terrible pitch. The number of drunkards who have committed suicide has risen in 30 years from one-seventh to one-third ; while, among the arrests, 56 per cent. were cases of drunkenness, and, adding to these 18 per cent. among prisoners for other offences, there is a grand total of 74 per cent., or three-fourths of all those taken into custody, for crimes committed under the influence of drink.

In *Holland* the number of houses for the sale of drink was no less than 45,000 in 1878, so that in a population of 4,000,000 there was a drink shop for every 90 inhabitants, including women and children. But, owing to the exertions of a portion of the community, the Legislature passed a restrictive Law in 1881, with the result that in the course of one year the drink shops decreased from 45,000 to 33,000.

*Belgium* affords incontestably the worst statistics in regard to the consumption of alcholic liquors. In less than half a century the use of spirituous liquors has more than trebled itself in that country, while the population has only advanced from 3,500,000 to 5,500,000. The use of spirits increased 66 per cent. between 1851 and 1881, and beer increased during the same period 15·75 per cent. The consumption of spirits, wine, and beer for 1881 amounted in value to 475,00,000f. Although the country is so small, it contained in 1880 no fewer than 125,000 places devoted to the sale of intoxicating liquors. There was a

public-house on the average for every 12 or 13 grown-up males. The suicides rose from 54 per million inhabitants in 1848 to 80 in 1880. The lunatics advanced from 720 per million inhabitants in 1846 to 1,470 in 1881. The inspector-general of Belgian prisons reports that four-fifths of the crime and social misery during the last quarter of a century has been directly attributable to intemperance.

In *France* the sad effects of drunkenness once witnessed have been considerably lessened by the passing of a salutary Act. In 1875 the numbers punished for open drunkenness were 98,000, but by 1880 they had fallen to 60,000.

*Switzerland* exhibits an unsatisfactory increase in the drink traffic. Between 1870 and 1880 the population advanced 6·5 per cent., but the public-houses increased by as much as 22 per cent.

*Austria* furnishes a similar condition of things. In 1880 there were in Vienna alone 1,624 drink houses, and 6,103 persons were in that year arrested for being drunk. The hospitals, lunatic asylums, and prisons of the country all testify to the advance of drinking habits. It is suggested that the clergy, medical men, and school-masters of every nation could do much to mitigate this evil if their sympathies could be thoroughly roused. Continental workmen generally spend a large proportion of their earnings in drink without becoming or being classed as absolute drunkards. (*Times Newspaper*.)

From a volume of *Criminal Statistics*, published a week or two ago in Paris, it appears that suicides in France are increasing with remarkable rapidity. During the last 20 years they have increased 100 per cent. *i.e.* from 10 to 20 per 100,000 per annum.

Members of the French Academy of Medicine attribute this to the weakening of the will and to the reaction of despondency due to this terrible increase in the consumption of the injurious alcoholic drinks which are now so largely used in Paris and in the cities and towns.

" . . . (p. 13) to organize itself for Temperance Work." This is already done in not a few of the Colonial Dioceses. In the *Dominion of Canada*, Diocesan Branches of the C.E.T.S. have been formed in Toronto, Huron, Newfoundland, and Fredericton. The combined dioceses have recently set on foot the *Dominion of Canada C. E. Temperance Journal*. In *Ceylon*, Colombo has its branch with the Bishop as President. In *New South Wales* a very vigorous branch, embracing 34 parochial branches, gives a return of 2,000 members from the 14 branches which have sent in returns. The Primate—Bishop Barry—has thrown himself with characteristic energy and wisdom into the work. The last year's report says:—"It is scarcely too much to hope that every Diocese in New South Wales should have an

Affiliated Diocesan Branch with the Metropolitan as a centre. It is surely not impossible to reach such a consummation, and it may be hopefully predicted that *only when the whole Church rises as an undivided body, and prepares itself for the Temperance Crusade*, will our Society accomplish results worthy of its name."

In India the Dioceses of Lahore and Madras have organized themselves—the former under Bishop French, with very marked results in several stations; the latter under Bishop Gell, who has recently issued a Pastoral letter, from which the following is an extract:—

"The evil which the Church of England Temperance Society is striving to repress is not only injuring the bodies and souls of thousands of our countrymen, but is becoming more and more prevalent among the nations of India, Christians as well as others."

The aims and efforts of the C.E.T.S. are worthy of our best sympathy and co-operation. And I recommend to the clergy the establishment of Temperance Associations among their people.

#### F. MADRAS.

Many other Dioceses—the reports of which have not reached the head office—are at work; and the Episcopal Church of America is now sufficiently organized to have its own periodical "Temperance—the organ of the Church Temperance Society" (in the United States).





