

### Who are Responsible for Intemperance.

A paper read before a public meeting of the "Blue Ribbon Club" at Walla Walla, W. T., Aug. 16, 1880, by Mrs. J. A. C. Merriman.

A given effect awakens curiosity in the mind and leads to a search after the cause or train of causes that produce it. The scientist of to-day thinks if he has an effect and its causes, he has in his possession the *modus operandi* by which he can make an appropriation to utility.

Intemperance has had a history since the early years of human life. It has been talked about, preached upon, written upon, wept and prayed over probably more than any other one subject, that has engaged the attention of man. The last assertion elicits the question then, why does intemperance appear to be on the increase? (I am not informed on the statistics of the subject.) May not the answer to the question be found couched in what we believe to be a fact, that the causes of intemperance are not generally understood, nor practiced largely by those who do understand them. If this is true or not true, would it not be well for us as a temperance band to consider the causes of it and then, fortify ourselves, our posterity, and perhaps others over whom we may have an influence, by setting the haven of truth to work. In other words having the effect, if we could understand the real causes of it, might we not also be able to make an appropriation to utility?

The great Ruskin said, "Women, there is no suffering, no injustice, no misery, no guilt, but the guilt of it lies lastly with you." I don't believe it is true. He hadn't forgotten the old, old story of Adam, like some of our immediate sprites of chivalry and education. And still, ladies, I shudder, for facts stare us in the face. Let us turn the scales first though, and glance at the other side. I said I didn't subscribe to Ruskin's assertion as the whole truth, nor do I, because man has always led the world, and rightfully too, but while he has been so magnanimously engaged in his own education, in his acquisitions in the kingdom of finance, politics, science, literature, and even religion, he has largely forgotten the proper development of woman, also that he has other work than to rule at home.

But who is responsible for this formidable foe that floods our hearts and our homes with suffering, poverty and woe?

Napoleon once asked a celebrated French lady, "What is yet wanting in order that the people shall be properly educated?" "Mothers," was the reply.

My response to the question I have asked would be, not only mothers but fathers, in that they fail unitedly to establish homes for the young. Yes, my friends, I firmly believe that the general cause of intemperance is found in the fact that we have comparatively no homes. All is hurry, strife and commotion. There is no poetry, no quiet, no rest. All is swallowed up in the great rush for the almighty dollar, for the highest place in politics, society or fashion. And that is probably the reason that there is a much larger per cent. of alcoholic liquors used in the small towns of this coast, than there is in towns of the same size in the East. And until we learn that home has a broader, and deeper, and more beautiful meaning than that of being a place simply to get one's meals, one's making and mending done, and a place to stop when there cannot be more, and pleasure found elsewhere, we shall have intemperance increasing on our hands, our sons and our daughters too, going down to ruin.

My heart weeps for women whose husbands are filling drunkards graves, but, my friends, it is the boys and the girls for whom I would work.

Temperance men must strike at deeper roots, than coercion or moral

suasion even, if they would control this charmer's siren voice. This leads us back to home again. It must be made pleasant, beautiful and interesting, in order to attract the soul of the young. And boys and girls have souls that must be entertained, and minds and bodies that need healthful exercise, in order to happiness, content and development. Bare floors, bare walls, no song, no birds, no flowers, and, to cap the climax, long faces with no fun and sunshine in them, do not constitute home. There is something wrong, the divine idea of the family must be lost sight of, when parents have less influence over their children than the demonic agents of his satanic majesty.

Men and women need to learn humility and simplicity. That it will do them good every day to descend from the heights of authority and sublime gravity, and take a romp and an exercise at some innocent game with the children. Behold the lambs, colts and more mature animals, how they delight in frolic and play. We might learn a useful lesson from them. We have the same right to be light and gay in a restricted sense. Innocent sport once established as a round of home life, and parents would not find so much command, corporeal punishment, &c., necessary when mental and manual tasks are imposed.

Right here I'm met with the cry from the middle classes, We have not the means to make our homes beautiful or grand, nor have we the time or vitality to engage in levity or play with our children. And still a score of voices respond, no one would be more delighted than I to throw off care and be a child again every day for awhile, if I could.

I believe you, but if your children's salvation and the world's progress hinges on home-training, would it not be worth you while to consider the propriety of a change? Let us search for a remedy. Would not one-third of the money spent to furnish your table every meal with a variety of luxuries, sufficient for a feast be better invested in books, music, pictures, gymnasium, beautiful grounds and home toys. And, mothers, would there not be a saving of time and strength on your part? And would not that one-third cut off the superabundance of the carbonaceous, and much of the condiments, pastries and stimulating drinks, all of which tend to fire up the blood of the young beyond a nominal condition, and make them irritable, restless, discontented and hard to manage?

And with our boys of large brains and small stomachs, they soon learn that mother's cooking, good as it is, does not satisfy the craving for exciting food, and then tobacco is sought and soon this is not enough and strong drink follows.

This is not a mere supposition, but men of science have investigated and proven that food makes the man. There are arguments which might be adduced, if time would permit, to confirm the statement. Food that would be life-giving to one boy would produce disease and death for another, slow perhaps, but sure. And the desire for liquors is only disease. Here I believe we have the prime cause of intemperance.

Hidden in the gifts that flow like infinite blessings from a mother's heart to her child, we have the poison that "biteth like a serpent and stingeth like an adder." Like a snake neath fallen rose leaves it lies, concealed of times for years.

Mothers sow the seeds which grow abnormal appetites, and passions, which the young and immature intellect cannot control, while they deprive them not consciously but ignorantly of phosphorous or the brain and nerve-making principle, and largely of nitrogen or the muscle-making element; they also throw out the iron and we go around a pale-faced people, taking barrels of inorg-

anic iron. And not only this, but we spend a third more, money and time for dress, than we need to if we only understood the laws of economy and appropriation. Thus we see that mothers deprive themselves of time for study and culture and for the training of the young, while they follow the monotonous tread of custom day by day and year by year for a lifetime, never daring to vary their course lest they may be branded with "innovation." They supply their families with food that is not food, and with raiment that reaches far beyond the limit of simplicity, and many times beauty, and all that they may compete with others in the strife for popularity, for leadership in fashion. No wonder that our mothers are tired and irritable and die at an early age, and that father's head is silvered and his mind imbecile before middle age, when vigor and strength should crown him with influence and honor. No wonder too that our boys are going rapidly to ruin, and that many of our girls are fast and liable to be drawn into the vortex that is ever widening for the unwary.

I believe we have the remote cause of intemperance—Woman's lack of proper education. Gentlemen; you have it in your power to save future generations from the curse of our fair land.

Will you do it? Then build up schools in which your daughters and daughters' daughters may be taught physiology, anatomy, hygiene and chemistry, particularly the chemistry of food and its relation to the human system; schools where they may be taught to know themselves and how to relate their influence to humanity; not where they may simply get a smattering of French, music, and painting and a few technicalities of the sciences and the belle-lettres course; but discipline that shall give mental and moral vigor, with the power of appropriation; and not only this, but strength to resist evil; and that sin greatest I believe among us women, indolence, or the disposition to let the world wag as it may, never giving ourselves any concern only so that our own and our families superficial wants are supplied. The part that takes the "sleepless nights and those awful thorn-crowned days," in which to plan and work for the eternal interests of humanity, the majority of us willingly leave for larger hearts and more magnanimous souls. We forget that the dispensation of blessing, not only of the physical but of the head and heart, is the true meaning of God-given faculties. The synonym for lady is loaf, or bread-giver. Let us see to it then that we dispense pure bread for the physical, and not only this, but why not the bread of life? Tears and prayers should not be our only indulgence as we witness the woes of mankind; but work judicious work.

O! that men and women both might realize the essence of that eternal truth that, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," and again, that "Whatever ye do, whether ye eat or drink, do all to the glory of God."

When woman shall have guarded her influence and learned that she was not made to spend the best part of her life alone, in vine-like twinings, but in action, well-directed action for the elevation of the human race, then shall we have reached the good time coming when King Alcohol shall lie in the gutter, unattended by the immortal spirit, and reason and truth shall hold undisputed sway. Then shall we see who were responsible for intemperance. This course will cost sacrifice and effort, but there is no excellence without it.

"In the long run all love is paid by love, Though undervalued by the hearts of earth; The great eternal government above, Keeps strict account and will redeem its work; Give thy love freely and do not count the cost; So beautiful a thing was never lost, In the long run."

### Destroying Spirituality.

I have been "mixing" with the Y. M. C. A. A mix, or mingle, is the nearest I can come to a definition of our relations. I can't say I united with them. Their profession to teach nothing but the Bible I rejoice in, but their failure to understand and to teach the Bible is most evident. When I would read what the sinner is to do to be saved, I was admonished that the introduction of such thoughts would destroy the spirituality of the meeting. Well, that which some people call spirituality ought to be destroyed, especially when reading God's word will destroy it.

A young man, for instance, came running, kneeling and saying to the Savior, "Good Master, what good thing shall I do," &c. He seemed to be wonderfully spiritual, but the Savior just said a word or two which destroyed his spirituality utterly. It took the life out of him, and why? Because he didn't want to do what the Lord told him to do. So now, do the words of our Master interfere sadly with the spirituality of all who do not wish to do what he says.

Jesus talked with the woman of Samaria on spiritual matters, but when she knew that he knew her life—her sin—it destroyed her spirituality, or rather she didn't wish that subject dwelt upon, and so she changed it by asking a theological question, "Our fathers worshipped in this mountain, but you say Jerusalem is the place where men ought to worship." Now, settle that! Just like a man on whose conscience I pressed the claims of the word of God for his acceptance and obedience, and who to dismiss an unwelcome subject said, "Where did Cain get his wife?" "New, sir, I don't know, and don't care; and would not have cared had Cain never found a wife. What concerns you is that you are a sinner and Jesus is the only Savior." In quoting to him "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," (Mark xvi. 15, 16.) I saw his enthusiasm (miscalled spirituality) die away.

On another occasion I was talking to a preacher and quoted the same words from Mark's testimony, and he said, "Ah, let us pray that we may understand what the Lord means when he says 'He that believeth and is baptized shall be saved.'" Certainly, pray that we may understand it. Strange to say that the evident meaning of the commission is in eternal conflict with the majority of prayers, and, say the Y. M. C. A., must not be insisted upon because thereby the spirituality of the meeting would be destroyed. Alas, for human folly!

O. A. CARR,  
Columbia, Mo., Jan. 13, 1881.

—Geo. W. Bungay, in his "Pen Portraits" in the *National Temperance Advocate*, says of Mrs. Hayes: "She has done more to bring the wine-drinking habit into disfavor in the circle of fashion than any other woman in America. Her education, culture, and womanly graces have enthroned her on the hearts of the best citizens. At State dinners at the White House she had the courage to refuse wine to her guests, and she did her duty in that respect with such blended courtesy and sweet dignity no offence was given. The influence of this brave woman had a marvelous effect upon high life and fashionable society at the Capitol. Her example was copied by other noble ladies, and to this day all kinds of intoxicating drinks are excluded from parties in the best and most refined society in the city of Washington. We cannot overestimate the worth of a true woman who 'dares to do right' in the face of the world, for she put her precepts into practice in the presence of representatives of all the first-class nations on the globe."

### The Successful Man.

When our Successful Man was a boy, and lived in a manufacturing village of New Hampshire, a widow's son, the greatest luxury he knew was to eat apples. So he told us the other day where we fell into a conversation about old times.

"Yes," said he, "when I was ten years old, I used to think that if ever I was rich enough to have as many apples as I wanted all the year round I should be perfectly happy. And now?"

He went on to say that he had one of the finest orchards, on a small scale, to be found anywhere in Massachusetts, which produced last year ninety-four barrels of apples of the best varieties yet produced. But he did not eat two apples per annum. He could not, for while he was making his fortune he worked so hard, and confined himself so closely, as to contract a chronic weakness of digestion. With all the luxuries of the world at his command, he was obliged to live principally upon oatmeal and milk.

Later in youth, his ambition soared above apples. He was beginning to get a little more money than he absolutely needed, and able occasionally to indulge in a ride. He then thought if he could ever own a horse fast enough to pass everything on the road, and take no man's dust, he would be the proudest and happiest of men.

"Well," he continued, "I have a horse that I think is the fastest in my county, but I never drive him. I gave him to my son last summer, and for my own use I keep an old plug that jogs along six miles an hour without troubling myself about him."

At this point our poor Successful Man wearily took out his watch to see how time was getting on, and we observed that the watch was of a peculiar pattern rarely seen in this country.

"This watch," said he, "is another case in point. One of my young ambitions was to possess as good a watch as mortal man can make. I have one. I gave \$600 in gold for it, when gold was a more expensive article than it is now. But knocking about the world in sleeping cars, and Mediterranean steamboats, I was always a little anxious for the safety of my watch, and, besides, the possession of so costly an article by a traveler is a temptation to robbers. One day in Paris I noticed in a shop window this curious little watch, marked twenty-five francs. A five dollar watch was a novelty, and I bought it. I deposited my six hundred dollar time-keeper with my banker, and it has been ever since in an iron safe. I find that this little watch keeps time as well, for all the ordinary purposes of life, as the other, and have carried it ever since."

The Successful Man said these things with what we may call a good humored despair. He made no complaint, but at the age when he ought to be in the full tide of cheerful activity, he appeared to have exhausted life.—Ez.

—Gortschakoff, the distinguished Russian diplomat, is entirely unfitted for further service in the Russian Cabinet, in consequence of old age. His silvery locks and tottering step give evidence that he cannot survive a great while longer. He spends the summer months in Baden-Baden and the winters in Southern France or Italy, having ignored Russia as a place of residence. It is said that his mind has become weak and childish, and that he constantly mourns over the ingratitude of his country in not reinstating him in power, as in days gone by.

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