

An Odd Remedy.

The following is from the *New York Organ*. It illustrates the terrible power of appetite, and the salutary influence of fear. It may serve as an additional warning to him who is in danger from the intoxicating cup, and lead him to adopt that safe rule, Touch not, taste not, handle not.

We remember an individual that resided in this city not many years ago, who owned a considerable amount of property, but who was so much addicted to the use of strong drink, that his friends arranged matters in such a way as to prevent its being squandered, by removing it from his reach, and after taking care that he was well provided with the necessaries of life, allowed him a certain sum each day for spending money. As he grew older his appetite grew stronger, and his daily allowance was not sufficient to gratify his increasing thirst. He would go to his friends and plead for an hour at a time for a little more of the ready, but they were inexorable. At length they told him to go to a certain physician, (who was intimately acquainted with the family,) and probably he would loan him what he so much desired. The poor fellow went to the doctor and asked him for the favour.

"I'll tell you what I will do," said the medical man, "I will buy your carcass at a fair price—come, what will you take for it?"

"Let me feel your pulse," said the physician, grasping the poor fellow by the wrist and looking him steadfastly in the eyes. "Ah! that will do—here's the money," continued he, handing the sot a five dollar bank note. "And now, go to the rum-shop immediately—drink as much as you want, and at the expiration of a week your body will be at my disposal."

"You don't mean to say that I am going to die so soon?" exclaimed the frightened victim of alcohol.

"I do mean to say, that if you continue to drink as you have for the last six months, in one week you will be a dead man, and of course as I have purchased your body in a fair business-like way, I shall be at liberty to operate upon it."

The cool serious manner of the doctor puzzled our hero, and he already began to feel the death-rattles in his throat!

"Here!" roared he, "take back your money—I have no notion of being made mince-meat of in so short a time!"

"But," said the knight of the lancet, "it is a regular business transaction."

"I don't care, here's your money!"—and away he dashed out of the office, to the no little amusement of his tormentor, who stood for several minutes convulsed with laughter.

The toper that was, never drank liquor from that day, and in a very little while became a sober upright citizen.

Peculiar Danger to Females from the Use of Strong Drink.

It is so rare that a female drunkard is reclaimed, that a medical man of good standing has been known to give it as his deliberate judgment that it is physically impossible. The great Delevan, the star of the temperance reformation in America, declared, when in London four years since, that he had known ten thousand cases of reformed male drunkards in that country, but that he knew of no one case of a reformed female drunkard, and this he particularly adverted to in order to warn the female sex from indulging in intoxicating liquors. The women of England are objects of great sympathy in this respect. Custom, foolish custom has taught the nursing mother that she must depend upon intoxicating beverages for a good supply of nutriment for her babe, not being aware that whilst so nourishing her infant, a portion of the alcohol is immediately

transmitted to the brain of the child. Again, in times of debility she has been recommended by medical men to partake of these temporary stimulants, which only tend to enervate and undermine the constitution. How many a woman, who has become an inebriate, can date her love to strong drink from the doctor's prescription! How many a child, fed on alcoholic milk, has become a highly sensitive weakling, and then the intoxicating liquor has been administered to give it strength! The whole nervous system has been weakened, and which in females is much more sensitive than in men, and a love for strong drink has been acquired which is felt to be almost impossible to lay aside.—*Temperance Recorder*.

Induction Dinners.

From the Scottish Temperance Journal.

In making an estimate of the moral impression made on the public by the tee-total movement we are sometimes apt to imagine that, among professors of religion, and especially among those who have associated themselves together, and have assumed the name of a Christian church under whatever form of government, the influence of our principles has been such as to prevent those unseemly celebrations of ordinations and inductions by means of strong drink which, unhappily, have been almost universal among us. The late disruption in the established church has caused a more than usual recurrence of these meetings, and consequently of the convivial parties which so generally attend them. On the side of the free church we have been gratified to observe that, in general, they have given the preference to the soiree; whether it has been from deference to our principles or from economy, at a time when their money is needed for higher purposes, we say not; in either case their conduct is creditable to them, and we hope they will make progress in the path of improvement upon which they have entered. In the establishment we are grieved to notice that, in the majority of such occasions, the dinner, with its endless detail of healths and toasts, is the order of the day. So far as the newspaper accounts go we see no change in this respect among those persons, if it be not a little more physical energy displayed by them when their own section of the ecclesiastical community demands a bumper in token of their fealty to it. The same long line of toasts, each of them representing a repeated attack upon the sobriety of the toaster, is the unvarying accompaniment of such meetings. Among the old dissenters, when the church is large and the members in good standing in society, the same unseemly exhibitions generally disgrace that religion which they are intended to honour. They drink, and toast, and cheer just as toppers do when they get into their short-lived Elysium of alcoholic happiness. Everything pious about them, we are sure, must protest against this mode of eating and drinking in any connection, and especially in connection with one of the most solemn transactions that can take place on earth. It cannot be to the glory of God, and must be, in many cases, to their own injury, in body, soul, and spirit. Such conduct is not only bad in itself, but when taken as an indication of conformity to the customs of the present evil world, it augurs ill for the prosperity of the church. Ministers may preach and speechify on platforms *ad infinitum* about the infidelity and wickedness of the age, but so long as they will not put out their little finger to remove one of the chief causes of both, they may as well beat the air.

This subject also reminds us of the melancholy exhibition of inconsistency made by some ministers who, at one time, strenuously and eloquently advocated the cause of the old temperance society, who now take their drams and their toddy without any apparent compunction; also of some others who, when students, and some of them city missionaries, gave themselves out as tee-totalers, and