

APPENDIX B.

The Evils of Intemperance and its Cure,

BY THE

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The subject which we are invited to consider, may manifestly be divided into two parts: the first, the evils of intemperance, and the second, the remedy or treatment which is efficacious for its cure. With reference to the first, it is my intention to say but little, because I conceive that but very little need be said. The magnitude of the evils, physical, social, and moral, produced by intemperance, is too readily admitted by men in general, and certainly too readily recognized by those whom I am addressing, to require one word from me. Indeed an appreciation of the magnitude of the evils seems to drive us at once to a consideration of what may be suggested as their proper remedy; or in other words, to the second part of our subject. But in addition to this, when we find such a difference of opinion, as to the proper treatment of this evil, and—alas! that we must say it—such a frequent neglect of all treatment, I feel that the time which I shall occupy in addressing you, will be most profitably spent in a humble endeavour to find the correct answer to the question, “What is the cure for intemperance?”

Now as I understand this question, we are not to look at intemperance in the individual, and seek for the remedy which will effect a cure in any particular case, but rather to consider intemperance as a prevailing evil, and to strive to ascertain what steps must be taken to abolish or reduce it. We are to treat of it as of a moral epidemic, the causes of which must be ascertained and dealt with if we would secure immunity to the individual. Then again, when we bear in mind the object for which we are called together, which must be something more