

of intemperance, may be driven from their orderly sphere of action, their clear day light ministries, until they shall be brought at last to depend for the faint manifestation of their departing energies upon the returning periods of the fatal madness to which they owe their devastation. The drinking man is never less himself than during his sober intervals. Evil is so far good.

Behold me, then, in the robust period of life, reduced to imbecility and decay. Hear me count my gains, and the profits which I have derived from the midnight cup.

Twelve years ago I was possessed of a healthy frame of mind and body. I was never strong, but I think my constitution, for a weak one, was as happily exempt from the tendency to any malady as it was possible to be. I scarce knew what it was to ail anything. Now except when I am losing myself in a sea of drink, I am never free from those uneasy sensations in head and stomach which are so much worse to bear than any definite pains and aches.

At that time I was seldom in bed after six in the morning, summer and winter. I awoke refreshed, and seldom without some merry thoughts in my head, or some piece of a song to welcome the new-born day. Now, the first feeling which besets me, after stretching out the hours of recumbence to their last possible extent, is a forecast of the wearisome day that lies before me, with a secret wish that I could have lain on still or never awaked.

Life itself, my waking life, has much of the confusion, the trouble, and obscure perplexity of an ill dream. In the day-time I stumble upon dark mountains.

Business, which, though never particularly adapted to my nature, yet as something of necessity to be gone through, and therefore best undertaken with cheerfulness, I used to enter upon with some degree of alacrity, now wearies, affrights, perplexes me. I fancy all sorts of discouragements, and am ready to give up an occupation which gives me bread, from a harassing conceit of incapacity. The slightest commission given me by my friend, or any small duty which I have to perform for myself, as giving orders to a tradesman, &c., haunts me as a labour impossible to be got through. So much the springs of action are broken.

The same cowardice attends me in all my intercourse with mankind. I dare not promise that a friend's honour, or his cause, would be safe in my keeping, if I were put to the expense of any manly resolution in defending it. So much the springs of moral action are deadened within me.

My favourite occupations in times past now cease to entertain. I can do nothing readily. Application for ever so short a time, kills me. This poor abstract of my condition was penned at long intervals, with scarcely any attempt at connexion of thought, which is now difficult to me.

The noble passages which formerly delighted me in history, or poetic fiction, now only draw a few weak tears allied to dotage. My broken and dispirited nature seems to sink before anything great and admirable.

I perpetually catch myself in tears, for any cause or none. It is inexplicable how much this infirmity adds to a sense of shame, and a general feeling of deterioration.

These are some of the instances concerning which I may say with truth that it was not always so with me.

Shall I lift up the veil of my weakness any further? or is this disclosure sufficient?"

TEMPERANCE IN MASSACHUSETTS.—The report of the committee to whom was referred the memorial of H. G. Otis and others, together with the bill which accompanied the report, had been under discussion, at the last dates for several days, in the Massachusetts House of Representatives. In the course of the motions and movements to which the discussion on this report and bill gave rise, there was one motion with the vote taken upon it, which tends to throw some light upon the views of the House, as to the temperance question. During the debate on Friday, Mr. Whitton, of Boston, moved to insert wine among the prohibited articles, according to the act of last session, which was proposed to be adopted as a substitute to the first section of the bill as reported. The amendment was warmly opposed by several members, and as earnestly advocated by others, on the ground that it placed all intoxicating liquors on the same basis. Finally, the mover was induced to withdraw his motion for including wine in the same category with other 'strong waters;' but the motion was immediately renewed by Mr.

Allen, of Northfield; and the question thereon being taken on the following day, the motion was sustained by a vote of 315 yeas to 112 nays—'a triumphant indication (says the *Courier*) that all intoxicating liquors shall be subject to the same law of restriction, in the Bay state. The *Boston Journal* of the 10th, considers it difficult to foresee what will be the final action on this bill; but that paper says, the temperance cause has probably never progressed so rapidly in Massachusetts, as during the past year.—*Bull. Patriot*.

DR. SYDER ON TEMPERANCE.

The following extract is from a Lecture lately delivered in the Music Hall, Sheffield, by Dr. M. Syder, a distinguished medical abstainer. It contains many admirable remarks upon the Total Abstinence question.

After some preliminary observations on the power of truth, and the certainty of its ultimate triumph, the lecturer proceeded to argue, that the principles of Total Abstinence were to be found in the truth alone; and he deemed it his duty to take that ground on the occasion of that address. Before he commenced any portion of the physiological department of the lecture, he would draw the attention of his audience to the component parts of the human frame. In this delicate, yet wonderfully powerful structure, there existed every substance that was to be found in the habitable globe; and it was by the various combinations of these materials, that every thing on the face of the earth was composed. What, he would ask, was the composition of all vegetable bodies? Suppose, for example, that they took a piece of an oak tree, or a portion of the sap, the acorn, or the kernel, the vegetable, or the beautiful flowers of the garden, or the fruit of the tree—no matter of what description the vegetable was—there existed in its component parts, carbon, hydrogen, oxygen, and azote. It was true that some portion of the vegetable kingdom did not contain the whole of these in equal parts; but they existed, in some portion or other, in all the trees of the forest. Now, what was the composition of all fowls and animals—no matter, whether they took the behest of the field, or inferior animals, the fishes of the water, or the fowls of the air? All was composed of carbon, oxygen, and azote; though in vegetable matter there was more carbon or charcoal than in flesh. Now, these were the materials of which the human body was composed, and by the aid of which alone it acted. Every one knew that there were only 26 letters in the alphabet, and that, if a man were capable of talking for 20 years, he could only speak by the medium afforded in language for the combination of these letters; so, in the animal creation, the materials he had named formed all flesh and animal substances, though they were varied by altering the proportions. But there was another substance introduced by the agency of man, which was not at all necessary for his existence—in fact, detrimental in every sense of the word—and that was alcohol. Now, what is alcohol? The intoxicating ingredient of all fermented liquors. It exists in ardent spirits in a very great degree, such as rum, gin, and brandy; and was by some called the strength or spirit of these things. Now we are sometimes told that we, as total abstainers, are disregarding these good things of the Almighty, and thereby offending the Divine Being, by slighting his gifts. I deny it. I defy any man to prove that there is a single substance on the face of the globe, that, in a state of natural health contains these principles. But I will give you ample authority for my statement; I refer you to the work of a learned professor of medicine, with which many of you are no doubt familiar, who says that alcohol is the intoxicating ingredient of all spirituous and vinous liquors. It does not exist in any form in plants, but is the consequence of the vinous fermentation; therefore, it does not exist in nature. Let us see, now, what does exist in nature? First of all, the animal matter that you are in the habit of eating, such as beef, mutton, pork, fish, and poultry, what do you find in them? We find in them all, implanted by the hand of God, the principles of life and strength; but we do not find alcohol in any one of them. Search we then the vegetable species. We there find all the approximating principles that render them necessary for the human frame, but no alcohol. Let us next look at all the materials from which medicines are made—and what shall we find? The principle that gives the medical properties to the drug is there ready formed by the hand of God, to be most valuable in cases of disease, as the other principles of real nutriment are in the cases of health; and we do not find alcohol in any one of them. Now let us see how the intoxicating