

IS IT MORAL TO SELL OR DEAL IN ALCOHOL?

Of all the plodders on this teeming earth, how many are there who really act in view of the presence of an All-seeing Eye? If you ask lawyers, judges, men of travel and experience, and old innkeepers, what in their opinion causes the most crime, immorality, disease and domestic unhappiness in society; all will say, intoxicating drink. Is this not true, ye men and women of Canada? You know it is. Your inmost souls in their secret counsels and musings dare not say no. If this great and melancholy truth requires confirmation, go to the criminal records of our courts—to the asylums and gaols of our country, and of America and England—to the brothels and gambling-houses of cities, to the Saturday night scenes and Sunday leisure hours of our artisans and labourers. Go to the records of suicides and accidents; and there in the bloody book of human incidents, you will find the truth, alas! too truly verified!!

Did it ever occur to you, oh! you liquor dealers, venders and makers of alcohol, to ask if God approved of your calling? A calling that causes such human misery? Thou, God, seest me. Will you for a paltry living cause so much distress? Oh! that men would act as God was beholding them!! If you believe not in God, or in any hereafter, still act in view of the good of human nature. Who, in the absence of a belief in the presence of God, would desire to destroy the human family, and spread crime in his country? Socially, we are bound by destiny to sustain each other. The good of all parts of society must as certainly be sustained as that of the limbs of the body. The body is dependant on all of its members. Sound morals—the voice of conscience—the voice of God—common sense and worldly selfishness—all say to the sellers of alcohol—desist!! Men know this, and that their calling is morally wrong to God and society. Why, then, not desist?

MEDICAL MEN:

ALCOHOL AS A MEDICINE, AND CHARITY ON THE PART OF SONS TO THOSE SUFFERING FROM THEM.

We have received a letter to publish from a medical gentleman, who is not a Son, complaining of the conduct of Sons of Temperance in dissuading others from giving them business.—Locality and names shall not be mentioned. He wishes us to say whether the order of the Sons is an uncharitable one; in other words, whether they object to patronize physicians, lawyers, &c. who do not belong to them. We are disposed to say something on this subject, not only because of this letter, but because the matter has elsewhere come under our observation. It was lately prominently before the public about Guelph. The letter though short, we decline publishing. It merely wishes the subject referred to—Is charity a feature of our order?—Charity with most people is thought to mean a *toleration or overlooking* of the small errors of men—a forgiveness of human weaknesses, combined with a desire and action to amend them. With others it is looked upon as rather a gene-

ral and benevolent love for all, setting aside prejudice.

Men who have lived long in the world and mixed in all societies and travelled in all countries—if with these they are truly pious, are apt to be charitable. It is, however, no part of charity, nor the part of a just man, to look with favour on evil or anything that causes evil in society. A man may be charitable in its fullest sense, and at the same time opposed to the use of intoxicating drinks in society, because he believes that they are eminently the cause of moral and physical evil. Suppose two medical men live in a neighbourhood; one is a moderate drinker, in the habit of recommending and administering wine and brandy in sickness to his patients, and the other a Son of Temperance or teetotaler, never except in very extreme cases using alcohol in sickness; would it be uncharitable in a Son to prefer and recommend the employment of the latter? Certainly not, and for this reason; because he believes all drunkenness proceeds from the temperate use of alcohol, and that he who is careless of its use, or in the habit of recommending its use in families, is acting in an unwise and injurious way. Charity with him consists in putting down the use of an evil, and he would employ a truly temperate physician.

We have certificates of the most eminent physicians of England and America, showing that the use of alcoholic drinks by healthy men is injurious, and if so to men in good health, why not so to men in a debilitated state? Alcohol creates a temporary stimulus, which requires constant fuel to keep it alive. But we cannot fully argue the point here. It is our deliberate opinion that much and serious evil is done in society by the use of alcohol as a medicine. It begets many a fatal taste. With it the worm commences to *know* that never dies. Physicians, to rally a patient, and save more laborious cures, give alcohol, which may rally sooner, but in doing so, sows the seed of future disease, or fans the embers of an incipient taste.

Sons of Temperance are not combined against other classes of men, and should not be so. If they prefer a teetotal physician, it is for the reason alleged. He is less apt to encourage drinking. It is possible, however, to be *too clannish*—it is possible to array one part of the community against the other by overacting zeal. No man should be persecuted and slandered, because he does not think as we do. We once thought as he does. Charity consists in abstaining from *marked interference* with other men's business. We need not run out of our way to injure; although we may at the same time *consistently* with *charity*, prefer a certain course.

The tendency of human nature in churches and societies is to overact in zeal—at first.

TOUR TO NORFOLK.

CALEDONIA SOIREE—SIMCOE, VICTORIA, FREDERICKSBURG SOIREE—BURFORD SOIREE—PARIS.

In our account of towns and villages we do not expect to give particulars or to be strictly correct in all things. We give the general outlines of all we see—intending to do good, and be substantially correct. This is said, because there are some

cavillers who will catch at a straw to injure—and if one tavern too little or a few scholars too many are named, will run mad with criticism.

On the 2nd of September we attended the Caledonia Soiree, en route to Norfolk via Port Dover—Caledonia is a growing town on the Grand River containing a population of about 1,000, 11 miles south of Hamilton. It is a thriving place, containing a number of mills, stores, and manufacturing. There is a large division of Sons in it. To show how the Sons have increased here it is only necessary to mention that a little more than a year ago there was scarcely a Son in the place. One of the most active brethren here is D.G.W. P. Buck. Brothers Hume, Morrow and Hess, are also active friends. The division has lately erected a fine temperance hall and we believe a temperance hotel is opened in connection with it.—The town contains 4 churches, a large woollen and cloth factory of Mr. McKinnon in a prosperous condition—eight merchant's Stores; two grist mills, five saw mills; one planing machine shop, two tanneries and one gang saw mill with thirty saws, besides a number of mechanic shops. The worst feature we saw was its taverns. It contains no less than eight liquor taverns—an unusual quantity for so small a place. The next year they will greatly decrease. There are two dams close by the town and the steam boat always stops here.

CALEDONIA SOIREE, 2nd Sept. 1851.

On this day the Sons here had a grand turn out. We were not present in the early part of the day but were in the evening at the soiree. In the afternoon a beautiful banner had been presented by the ladies to the division, and appropriate address read. The Rev. Wm. Ryerson had made a powerful defence of the Sons with his usual eloquence. The scene, we are told, was truly exciting and grand. 500 ladies and gentlemen were looking on, and 250 Sons in regalia accompanied by some odd fellows and masons, walked in procession through the town and across the long bridge. This bridge at each end was decorated with flags and arches made of pine boughs and was covered with boughs throughout its whole length—about the eighth of a mile. The Ancaster band accompanied the procession. In the evening a grand Soiree was held in Dr. Ferrier's new church. It was very well attended. The house being filled with well dressed ladies all delighted. An excellent repast with tea and coffee was served at eight o'clock. After which a number of ministers addressed the audience with great effect in favor of the temperance cause. Every speaker wore the emblem of our order. The ministers were Rev. Mr. Ferrier, Presbyterian, Revs. Messrs. Wm. Ryerson and Griffin Wesleyan Methodists—Rev. Messrs. Washington, Barber, King, and Wadsworth.—The latter is a regular temperance lecturer and had a small still there shewing the wanner in which alcohol is made and producing it from pure port wine. He also exhibited maps of the human stomach, shewing the effect alcohol has on its action. He accompanied this exhibition with some good remarks. The speakers were limited to fifteen minutes. We also addressed the audience. We cannot here omit to mention the fervid eloquence of Brother Wm. Ryerson.—His effort was great and eloquent and had a powerful effect. He described the death of the murderer—Sovereign executed at London many years ago;—a man who murdered all the members of his family through the maddening influences of liquor; and also the touching conver-