

cept, and brands them in the eyes of the world as men who "know the right, and who approve it too. Condemn the wrong, and yet the wrong pursue." The idea of giving offence to any class of men is quite foreign to our purpose; but we have to do with a subject which requires plainness of speech. Desperate diseases require desperate remedies; and society is bleeding and groaning in agony from the dire ravages of this blighting, corrupting plague; and you! yes! you who sit in high places! you are propagating the infection—you are perpetuating the torment, and that at the imminent peril of your own, your children's, and your friends' souls, bodies, and worldly property.

The example of such is pernicious, because it teaches that the presence of alcoholic stimulants in the social circle is necessary to the due entertainment of friends. If a man be poor, the fact that he is so does not lessen his attachments, or prevent the action of the generous impulses of his nature. On the contrary, experience proves that as riches increase—in many instances if not invariably—selfishness assumes a more prominent place, and the unsocial qualities of the mind become more clearly developed. Yet the humbler classes are prone to look upward for an example of sociability and hospitality in the entertainment of friends; and too many, in their weakness, are prepared to imitate to the utmost of their ability, and even beyond it, the custom prevalent in higher circles; and what an example is there presented for their imitation. "The taret, pipe and wine are in their feasts,"—the bowl sparkling with what poets call *ruby wine*, but what the sacred canon designates *raging strong drink*,—the biting serpent; and the stinging adder—and what modern science pronounces to be a concoction of deleterious substances skillfully amalgamated to please the taste, intoxicate the brain, destroy the system, and pollute society. But the rich drink and are merry. They assemble their friends and entertain them with this *elevating, enobling* elixir; and why should not the poor? Yes! ye rich men! the humbler classes of society follow your example, they pursue your footsteps in the dangerous path; and tens of thousands of each generation are thereby utterly, irrecoverably destroyed.

When we speak in general terms of the corrupting influence of the prevailing customs of the higher classes, there is danger that individuality may be forgotten, and the intended effect be frustrated. Many who are quite willing to admit the description as applicable to the united whole, will be convinced with greater difficulty of their own personal concern in the matter. Men are apt to under-rate their own influence, especially when charged with exerting that influence for an evil purpose, but it must not be forgotten, that the great aggregate of mankind is composed of individuals; and if ever society is to be reformed, and pernicious customs abandoned, the work must proceed step by step, from one individual to another, until all the sources which supply the stream of evil are dried up; and then will earth hold jubilee, and the lips of virtue, while quaffing the nectar of the hills, will sweetly sing the redemption song of