

language; but it is true. It may be fanatical, but give us this fanaticism in preference to that of those who cling to the evil-working monster alcohol.

"Tell us we hate the bowl!

Hate is a feeble word,—

We LOATHE—ABHOR—our very soul

With strong disgust is stirred,

Where'er we see, or hear, or tell

Of the dark beverage of hell!"

—Fountain and Journal.

Wine Drinking.

(From the R. I. Temperance Advocate.)

Is it a custom here?

Aye marry is it:

But to my mind, though I'm native here,

And to the manner born, it is a custom

More honored in the breach than the observance.

HAMLET.

There is perhaps no class of people who talk more about moral suasion than our fashionable wine drinkers; it appears that they expect the drinking customs of society to be entirely extirpated, through the potent influence of moral suasion and temperance wine. The friends of temperance find no greater counteracting influence against their work, than the example of these same fashionable, temperate wine drinkers; our most degraded drunkards appeal to the example of men of the so-called higher classes, some of them holding high official stations, as an excuse for continuing their degrading practices. If these people, while talking about moral suasion, would but remember that their own moral influence is all on the wrong side at present, and leave their wine-drinking habits, and practice the principles which they preach to us, perhaps then the necessity for a stringent law would be less than at present. And then, perhaps, if some of them should be called upon to make speeches in our Legislature, they would not have to inform us in the same speech, that they had known in London the distinguished philosopher and jurist, Jeremy Bentham, and that they had also occupied the high and exalted office of wine taster. But when they come to tell us what great things had been done by moral suasion, they could also tell us that they practiced what they preached. We would recommend that if a new and revised edition of the *great speech* should be called for, that this effusion of Haviz, the favorite poet of the Persians, be inserted; he frequently made the praise of wine the subject of his poetical effusions. His predilection for this liquor may be seen from the following verses:

"I am neither a judge, nor a priest, nor a censor, nor a lawyer; why should I forbid the use of wine?"

"That poignant liquor, which the zealot calls the mother of sins, is pleasanter and sweeter to me, than the kisses of a maiden."

"Give me wine: wine that shall subdue the strongest, that I may for a time forget the cares and troubles of the world."

"The roses have come, nor can anything afford so much pleasure as a goblet of wine."

"The enjoyments of life are vain; bring wine, for the trappings of the world are perishable."

If we must have praises of wine, let us have things by their right names; let us hear no more of *temperance wine*, but rather hear of it as that which, although it "stirreth itself aright in the cup," yet at last it biteth like a serpent and stingeth like an adder.

Were wine of a different character from any other, or every other intoxicating drink, then we might use it, for it would be deprived of its noxious qualities; but now so far from its being thus, "all experience" shows that its use increases the appetite for it, and the man who takes his glass of wine to-day, will require a larger quantity to-morrow. More than seventy years ago, Dr. Johnson was asked, "Why don't you take wine?" He answered, "For the most important of all reasons: I can't take it."

So true is this fact that even ancient history will bear us out in the statement; for even in wine-drinking countries, something like the "Maine Law" had to be resorted to for the suppression of intemperance. We are told that Lycurgus, king of Thrace, alarmed at the intemperance which existed among his people, commanded all the vines in the kingdom to be totally ex-

tirpated. Also that about the year 704, a like measure was enforced by Terbaldu, a Bulgarian prince. The Avares, whom he had conquered, by their own confession, had been ruined by intemperance. Their Magistrates had neglected to exercise a due authority to prevent this evil. On arriving at his own kingdom, Terbaldu, as a certain preventative of drunkenness, issued a command to extirpate all the vines. We will give one instance from English history, as to the result of wine drinking. The marriage of Henry II. with a French princess, who possessed extensive vineyards in the south of France, contributed not a little to the increase of the commerce in wine. In the reign of King John, it had become so important, as to cause the appointment of officers in every town, to regulate the prices of wine, and other matters connected with their sale. Hoveden, the historian of those times, remarks, that "by this means, the land was filled with drink and drunkards."

We desire every wine drinker to ponder these facts, and cast about himself, and see what has been the result of wine drinking within the circle of his immediate acquaintance, and reflect on what must be his influence on those around him. We then hope he will take the stand of the late Dr. Channing, who said to a friend, that he had entirely given up the use of wine as a beverage, and at that time only used wine in his medicine, in accordance with the prescription from his physician; but if his friends thought it proper, he was willing to relinquish the use of it in this way also.

Moral Influence.

LOOK ON THIS PICTURE AND ON THAT.

It would seem to be supererogation to discuss the abstract proposition,—that example is a powerful lever by which the interests of individuals and the morals of society may be influenced to a degree incalculable by any powers of arithmetic. Like a stone thrown into a lake, which agitates the water to its margin, a good or bad deed diffuses itself over the whole mass of society, and acts which seem to be confined, at the instant of their performance, to the immediate performers, are frequently found to have had a most important influence upon the character and fortunes of others, remotely separated from them by station, time or space. It would be interesting to trace the influences of particular acts through the different veins and arteries, so to speak, of the social circle. We have several in our mind's eye at this moment, which, if we were at liberty to describe them, with all the minutiae of person, time and circumstance, would not only throw a good deal of light on the working of the Temperance Reformation, but would even cause some astonishment to the parties who would figure in the relation. A certain person was made acquainted a few days since with the particulars of the reform of an individual of some note in this community at the present day, traceable to an incident in his own life, which occurred seven or eight years ago. It is not improbable that that incident may be felt, though unseen and unacknowledged, to the remotest bounds of time. What a stupendous thought! How calculated to repress evil thoughts and longings, and to stimulate to righteousness and charity! The circumstance related is only one out of thousands that have happened in our midst. Every man has an influence whatever be his circumstances; whether he occupies an exalted station or herds with the lowest of his kind; whether gifted with the rarest talents, or possessed of the humblest intellect; whether endowed with an abundance of this world's goods, or dependent upon charity for the means of livelihood. Some possess a far greater share of it than others, and their responsibility is no doubt co-extensive with its magnitude and their opportunities of exercising it for the good of their fellow men. Of all classes, perhaps none possess a larger share of this influence than the Minister of the Church of Christ. Whether they exert it as they might do, in furtherance of the Temperance Reform, or whether those of them who do not, are remiss in the discharge of their duties, is not our present object to enquire, though we may observe, *en passant*, that if the clerical advocates of our principles are *right*—and there are many learned as well as pious men among them—their non-abstaining brethren must be wrong. We merely purpose to hold up to the reader's view two pictures, in order that he may determine for himself in which of them he would prefer to have himself delineated as a chief actor. The first we have from the mouth of the narrator the Rev. Dr. C. of the Episcopal church in Nova Scotia—and we give it as nearly as possi-