

agree with Dr. Vaughan in considering that a daily allowance of spirits would act as a preventive. Drunkards are the very worst subjects there can be for scurvy, as they are more readily attacked, and less easily cured, their stamina and powers of resisting disease being already destroyed. At the same time, if the sailors engaged on board were not previously temperate, tho being obliged to give up suddenly their habit of drinking, and the great change from intoxication to utter temperance, would, of itself, be sufficient to induce disease, but not the disease called scurvy. There must be other causes; want of cleanliness and bad provisions, want of good and proper ventilation, foul air, and close, damp sleeping places, with insufficient exercise, will be more likely to induce scurvy than the loss of the spirit ration. A great step has been made in abandoning the daily ration of spirits; for Heaven's sake, let not that step be lost without sufficient reason and due inquiry. A very ordinary cause for the outbreak of scurvy in vessels proceeding on long voyages is the atrocious adulteration of the lime-juice supplied them, as prophylactic of disease. It is frequently obtained from Jews, who furnish an article, the acid principle of which is the oil of vitriol, mixed with other trash, utterly useless for the intended purpose, and of so vile a flavor, that the sailors are unwilling to take it. This system has been carried out to an enormous extent in some of the whalers going to the South Seas, and in many of the vessels which are employed in collecting guano; we understand that the Royal Navy itself has not escaped. The principal surgeon employed in the late Polar Expedition was himself attacked by the scurvy, and lingered long under the disease, although he took the lime-juice with which the vessel was supplied to a great extent. It did not prove of the slightest service to him, although when the juice is really good, benefit is generally experienced in the course of a few days. The lime-juice in general use has been found by direct experiment to be at least two-thirds less valuable than fresh lemon-juice."

In addition to the above, it may be suggested—

1. That the same thing, supposing it were true, is not found to occur on land with those who abstain.
2. Scurvy is the general complaint of sailors, and was so long before teetotalism was heard of.
3. It is stated to be in ships from England only; now the Americans have more ships than we have sailing on temperance principles, and yet we have not heard that their crews are particularly afflicted with scurvy.
4. Dr. Vaughan does not seem to think that the disease is traceable to abstinence alone, seeing that he recommends "that the quality of the provisions supplied to the ships be strictly attended to; also that cleanliness of person and clothes be strictly enforced."

It is not at all improbable that some opponents to strict temperance will attempt to take shelter behind this molehill, and do their best to magnify it into a mountain; if such should be the case, we can promise them that the effort will be attended with no other result than utter discomfiture and disgrace. The principles of sobriety are taking fast hold of the public mind, and it need not be matter of surprise if the friends of strong drink resort to a few stratagems in order to prop up their unholy fabric.—*British Temperance Advocate.*

EXTRACTS FROM AN APPEAL TO THE PEOPLE FOR THE SUPPRESSION OF THE LIQUOR TRAFFIC.

BY REV. H. D. KITCHEN.

In the progress of every great reform, there are successive stages, marked by new aspects of the work, and demanding from time to time new aims and measures. We commence the work experimentally. We know not where the strength of the enemy lies. Point after point of greater

apparent vitality is assailed and carried, and yet the strength of the evil is not broken. Gradually we come to know where the heart of the mischief is to be found. That heart itself is not stationary. There is in every great social wrong a shifting vitality, which retreats as it is assailed, and is found at last in what, perhaps, was once no vital point.—Aiming ever at this, we must change as it changes, and strike at the life of the evil wherever entrenched.

Look now at two pictures of society. In the one we see the whole community utterly blind and stupid under the dominion of intemperance. There is little sense of the evil, and no conscience touching it. All drink—shame and misery abound—vice reigns—a horrid desolation is spreading; but a strange blindness is over all. The cause and the remedy of all this are unthought of. To drink and provide drink—to sell and to use—these are among the chief ends of life, things necessary with no character of morality about them. Society is steeped in strong drink. Born, living, dying, no man can do without it. Such a state of things is possible—it has been—and not many years ago it existed among us. It was in this condition of things the work of reformation began.

And now contemplate the other picture. It presents a community in which, instead of a strange prejudice in favor of intoxicating drinks, there is a natural and intelligent dread of them—in which from their well known properties, from their operation on the human system and on all human interests, the use of them by any man as a beverage is looked upon as an act of wanton trifling with his own well-being and that of all around him. For a man to put himself into a state of intoxication, or make any voluntary approach towards that state, is regarded as a mad and criminal act.—All see it as it is—a voluntary abandonment of his own rational and moral being: an expulsion of judgment, conscience and self-control; and a surrender of himself, for the time, into the possession of a demon, to be used by him as he will. All see and feel that no human being has the right thus to turn himself loose and infuriated among his fellows, the ready agent for every shameful and infamous deed. And with equal clearness all see that for another to aid and abet such an act, and even tempt men to its commission by furnishing for gain the means of such derangement, is an intolerable wrong to the whole community. That a man should make it his business to sell what tends directly to madden and destroy his fellows, and expose every right, affection, and interest of others—that he should live by making ruthless havoc all around him—all look upon such an act as one of superlative guilt. In this condition of society, voluntary inebriation is treated as a crime; and he who furnishes the means of intoxication is deemed guilty of a still higher crime.—They have laws to that end, as clearly seen to be necessary and just, and enforced with as ready and unanimous approval, as our statutes now are against the thief and burglar.

Alcohol takes its place among the useful but dangerous drugs, to be treated as other poisons are. Drink it! The man who does drink it, is a man to be taken care of—and he who should so trifle with the public security and peace as to give or sell it for a drink, and should talk of getting his living in that way, he would have a living provided for him, more honest and honorable, in the State Prison.

Now, from these two conditions of society, drawn only in outline, we may learn the nature of our enterprise. Our work is to carry over the entire body of the people from the one of these to the other. We have found it no brief and easy work. Patience must have large part in it. The object being a great popular moral courage, every principle must be tried, the experiment of every step must be tested. Positions which were long since taken by those advanced in the work, are thrown back to be sifted by the people till they work themselves out clearly among the mass of the community. The aim is not to see how speedily a few, or even a