

they were not furnished, the number of deaths was comparatively trifling. The effects of intemperance upon the constitution, are not, it must be admitted, as discernible in cold, as in warm climates, their influence however is everywhere more or less pernicious. That the power of enduring physical privations of every kind, is closely connected with temperate habits, is a fact established upon the best testimony. If the drunkard so easily falls a victim to disease, it must be admitted that the use of intoxicating liquors predisposes the constitution to its reception and its ravages.

There are certain classes of people to whom ardent spirits are more injurious than to others. Persons of active pursuits, and strong muscular power, do not so readily perceive the evil consequences of indulgence, as those of delicate frame and weaker constitution; but if the former class so frequently feel the injurious effects resulting from the use of ardent spirits, the latter can find safety only in pure, total abstinence. Those whose employments do not demand much activity of body, persons of sedentary habits, and of mental avocations should never indulge in the use of intoxicating liquors. The most energetic system cannot throw off all the effects of alcohol. The weak system is made still weaker by its use. Our real or imaginary evils are never lessened by the temporary forgetfulness which may attend indulgence in the use of ardent liquors. Mental depression, bodily languor, loss of appetite, nervousness and delirium, an imagination conjuring all the ghastly and frightful shapes of Hell before it, fancying itself the common aim of a thousand supernatural persecutors, are things which a little attention to the habits of the drunkard will enable us to perceive. Every effort to seek temporary relief from our misfortunes by the use of alcohol, plunges us deeper and deeper into the misery we would shun. Health, reputation, utility, progress, and the higher interests of the soul, are all involved in one common ruin by the drunkard, until death, anticipating his ordinary arrival, snatches from the world one who was unworthy to live, and unfitted to die. Consult any file of temperance journals, and you will find a clear, but shocking elucidation of the principles I have laid down. I do not think that any language used by the most zealous advocate of temperance, has exaggerated the horrors of the picture traced out by the life of the drunkard. A due estimate of vice, and of human degradation belongs not to man, but we know enough to pronounce that of all the vices which exclude us from Heaven, drunkenness, that vice which saps the foundation of every virtue, is one of the most heinous and detestable. I once knew a family in Ireland, who were blessed with peace and competence. The father of this family was a religious and industrious man, and his wife was a model to all her neighbours. Cleanly, frugal and sober, their little home was the resting place of every

virtuous affection. Too poor to excite the jealousy of those around them they were rich enough in all the blessings of contentment. Their children, though young, felt the full influence of the example of their parents, and gave a bright promise of the future. It was delightful to mark the tone of mutual confidence and endearment which bound that family together. Seldom did the face give expressions to any feeling which virtue did not approve, and lightly did such feeling influence the heart. When the poor man is virtuous, his home is the best nursery of religion. Every night did the parents and the children kneel down together to pray to their Maker. The worship of the pure heart is an incense agreeable to Heaven, and their hearts were of the purest. But virtue is triumphant only when it perseveres in the midst of difficulties, when it is purified by trial and sorrow. And alas! what a change was here! A time came when the memory of that once happy family was held up as a warning to the profligate and the drunkard. In an evil hour the card-table and public house were resorted to as a remedy against some imaginary distress, and they soon broke down every restraint upon the baser passions. It is needless to tell the sad tale of every intermediate misfortune, for it would be only a particular instance of cases without number—rags, wretchedness, poverty, ruined health, and ruined reputation. The children grew up adepts in vice, a curse to their neighbourhood—the mother died of a broken heart, and the father ended his life on the gallows, having been hanged for highway robbery. It would be strange if these results did not often follow the use of ardent spirits—it would be strange if men who have a poison in their brain would not commit extraordinary acts. Hence it is that the man, who, before he began to use it, was an excellent husband—a kind, indulgent, and affectionate father, has been found murdering his wife, and dashing out the brains of his children upon his own hearth-stone—The consequences of the use of ardent spirits are not confined to those who immediately use them—diseases are hereditary in many instances—a predisposition to insanity is often transmitted to the children of the drunkard—general debility—emaciated limbs, fickleness of purpose, inconstancy of character, and a long train of other evils are often the only stock in trade with which the offspring of the drunkard must encounter the ills of life, and should the child continue the practice of the parent, there can be no hope of the future but in the utter extirpation of the demoralizing cause by successive generations of sober men.

‘Liberty,’ says an acute writer, ‘without intelligence and virtue, must perish. Distilled spirits deprave the mind and the heart, and thus poison the fountains of liberty. Our rights are founded on our duties, and ardent spirits, by making us regardless of our duties, render us unworthy of our rights and