TEMPERANCE

It has been announced that I would speak this evening on Temperance, my subject is rather Total Abstinence, for in favor of Temperance I have nothing to say; that is if we are to understand by temperance moderate drinking. What I have to say is entirely in favor of total and complete Abstinence from all intoxicating drink. I am opposed entirely to its circulation and distribution. I will have occasion to speak in the course of my remarks on the sale and use of intoxicating drink, but I do not wish it to be understood that I imply, that all who drink are essentially sinners and wicked, or that they who are engaged in the traffic are worse than their neighbors, for there are many excellent peo-ple who make and sell liquor and drinkers may be good and honest men. However I shall divide the community into drinking and non drinking people. Do not suppose I mean that the drinker is essentially bad, as if total abstinence comprised the whole of the commandments and the entire duty of man. A man may break all the commandments and still be a total abstainer. A man may drink with moderation and be a good man. The truth which I maintain is on the face of the matter. When we hear total abstainers say that all drinkers are wicked, they are wrong. My idea is that total abstinence means the avoiding all excess, which will disturb reason. Reason is our guide to a happy eternity. We must use reason to guide us, for it was given us by God. We must use nothing to disturb reason, we must not be like the captain at sea who has thrown overboard his chart which is his guide. Not only should men avoid enough to make them drunk, but I think we would be better without any liquor at all, whether taken in large or small quantities. There is nothing in our organism, nothing in our system, to require the use of alcoholic stimulants, as we require food, the use of alcoholic stimulants, as we require loss, meat, and the like, to build up our bodies. There is something in us which requires food, but there is nothing in us which requires alcoholic liquor. Advanced science maintains that there is no food in Advanced science maintains that there is no food in Advanced science maintains that there is no rood in alcohol. Moreover it is not of any use to remove thirst or hunger. The more it is used the thirstier men become, and no one pretends that it will supply the place of substantial food. If it were needful for us we would require to use it, but some do not use it at all. It is therefore neither necessary nor useful. Cardinal Manning said that this vice is nor useful. Cardinal Manning said that this vice is peculiar to Christians, amongst heathens there is no pecunar to Christians, amongst heathens there is no drunkenness. It is a foolish argument for Christians to justify their habit of drinking on the plea that heathens use opium. If liquor were necessary to man, all men would use it, but as we have seen there are races which never use alcohol. You know many men everywhere amongst you who do you many men everywhere amongst you, who do not use it. There are many Father Mathew men, who many men every unsuperstance they first took it, and yet they are healthy and strong. You will then agree that there is nothing in us which makes intoxicating liquor necessary to health. I do not deny that men accustomed to it, would fed uncomfortable if they were deprived for a time of their nearly stimulant, but it is of no seed uncomfortable. their usual stimulant, but it is of no seed see if their usual stimulant, but it is of no seed see if the selful at all, it is to the bolly. No one will pretend that is needed for the soul or mind. Does it make that is needed for the soul or mind. Does it make our faculties clearer? No one pretends that it does. I say however that not even for the body is it useful; it may excite the nerves and stimulate them Dr. Richardson, though not a total abfor a time. Dr. Richardson, though not a total ab-stainer, a physician of great repute, after studying the question carefully, says: There is nothing in alcohol under any name which contributes to the construction of the human body. On the contrary, We are apt to imagine that keep jails warm, for men in the cells often die from cold, particularly if they are addicted to drink. Men, if drinking, freeze to death easily. This is proved by the records of the Crimean war and the war of the United States. These records, carefully ted, shew that on long marches those that ab olest fare. They rise sometimes at four or five clockin the morning, chop and hew all day, but o'clockin the morning, chop and hew all day, but with no liquor. There is about them a manly strength and beauty, for strength is always beauti-ful. These men when they come out from the bush are magnificent looking men. When out for a month or so, when they have spent their money in the lag rooms, they become emaciated or bloated. the bar rooms, they become emaciated or bloated. In July and August the farmers work long in the heat of the harvest without touching liquor, and heat of the harvest without outling larges, and they are healthy, but this soon changes when they begin to frequent the taverns. It is folly to say that liquor gives strength for it makes men stagger that liquor gives strength for it makes men stagger and fall. When strong men stagger they have been made weak. They are violent, true, but violence comes from weakness. Strength is calm and fear-less. There is not strength in the cup but only less. dess. There is not strength in the cup but only agitation, no matter what you call the liquor, brandy, wine or beer. What is beer? Take the alcohol out of it, you can drink what you like. There is no food in beer, for if you take out the alcohol only water remains, except its impurities and adulterations. Then why should we argue for beer, as against whiskey or brandy! The beer drinker merely drinks more water. He who drinks 5 or glasses of beer is in the same condition as he Sinks a glass or two of whiskey, and if the latter of puts in a proper proportion of water, at least he will know what kind of water he has used. It

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free year dildren. I have known drunkard of the lowest grade who could trace their drunkennesses to their father or mother. They have said: the first time I began torink, my mother gave, me barried and the state of the state o in the towns of Canada and the United States, and they will surprise you. In England more money is spent in liquor than is invested in the woollen and cotton factories, and the iron works, the three most important industries of the kingdon. The amount is \$600,000,000. In Ireland I examined the matter with care and found the sum, too large indeed, but which cardinal Mannin, is first Vice-President, and Mr. Lawson, President, which numbers 4,000,000, who have taken the ploge. This society publishes much smaller sum than \$600,000,000. In Scotland liquors cost still more in proportion than in either England or Ireland. It is natural we should keep but see every on the old country in treating of these England or Ireland. It is natural we should ke our eye on the old country in treating of th matters; still, our business is with ourselves. Amongst us there are many people who spend five or six hundred dollars a year and more on chamor six hundred dollars a year and more on chain-pagne and other liquors. Yet these people do not appear with the sign of liquor; still they possess not a house of their own. This should not be so. Christian parents' duties do not end with supplying to their children food and clothing. You are re-quired by God's law to lay up for your children, to set them out of want. It is not natural to neglect Christian parents' duties do not end with supplying to their children food and clothing. You are required by God's law to lay up for your children, to put them out of want. It is not natural to neglect the future of children, even if there were no scripture to prove our duties. It therefore appears that liquor drinkers squander money not their own. A railroad came into a certain town from Toronto. It was the only railroad in the place. I went on one occasion to the railway station to ask the correct figures of liquor importation and was informed that the amount introduced into that town of 4,000 intended and the way. The cause of the poverty of men of good health and strong arms is liquor drinking. What is the amount introduced into that town of 4,000 intended to the courty only. I enquired further, how much we might reckon, as the price paid by the county multiplying the above amount by three I would be near the truth, so that \$216,000 were spent for inpured in that one county. Yet when the people wanted another railway and a bonus was needed of \$20,000 to obtain it, they could not afford this consparatively small amount, though \$216,000 were wasted in drink. Find out how much liquor comes into the find the county of the county of the mast part they are so by their services of the poverty of men of good health and strong arms is liquor drinking. What county of the mast part they are virtuous is the history of the mast part they are virtuous is the history of the mast part they are virtuous selves poor. Again look to the effect of drunken-near the truth, so that \$216,000 were wasted in drink. Find out how much liquor comes into the church by this vice. Thousands have been lost to the church by this vice. Thousands of children have been abandoned by their parents and have grown and have been abandoned by their parents and have grown which are the church by this vice. Thousand have been lost to or moral. It is besides a folly. Sickness of all kinds lung affections and other diseases come from drink.
It brings evils of every sort on families. A doctor
in a town north of Port Hope, Dr. Perry, was surin a town north of Fort Hope, Di. Ferry, as surprised at a sudden falling off in his practice. He thought some strange physicians had supplanted him, for his practice had fallen 80 per cent. He found it was among Irish Catholics that this had taken place. The cause was not what he supposed, and he himself told me that it was because 4,000 Irish Catholies had taken the pledge. There were no cases now of inflamation and the like. The Dr. told me you are ruining my business by your total abstain-ence movement. Let the doctors unite with the

in this will be effected, otherwise not.

Consumption brought on by intoxicating liquor is of the very worst kind. It is brought on directly by the use of liquor and indirectly by exposure to the constant of the constant o cold. Liquor sickness is also inherited. Mothers and nurses implant into children the instinct for liquor, when to make a child sleep they take a glass It is a bad thing for mothers thus to implant the taste and love for liquor into their innocent chil-dren. No mother would do it if she knew the sad dren. No mother would do it it she knew the sac consequence. We have so far considered the physi-cal effects of liquor drinking. Let us think of it moral consequences. No man is so good but if he becomes a slave to drink he becomes very bad There is a propensity to evil in sober men, but this propensity is increased by liquor. If a member of your family does anything wrong, you will try to excuse him by saying, he would not do so if he were not in liquor. You are glad to excuse him.

were not in liquor. You are glad to excuse him. Thus fathers and mothers excuse their sons. A wife says her husband is the best husband in the world only for liquor.

Liquor is a poison and is classed as such in the Materia Medica. Now in the whole range of poisons none will make a man become immoral but alcabal. None will make a rational man become a alcohol. None will make a rational man become alcohol. None will make a rational man become a madman but liquor. Poison will kill; a man may commit suicide by means of it, but only alcohol will start a man on the way to crime. Therefore with great truth Shakespeare calls the spirit of wine the spirit of the devil. Catholics priests and bishops have called it the demon of drink. Take a good Christian, he may become a drunkard. the demon of drink. Take a good Christian, he may lose his piety, he may become a drumkard. Once he promised to love and cherish his wife and family. All he cares for now is liquor. He will hurl his wife aside, he will let his children ery in vain in their distress. Before, he would have struck the man who would insult his wife or injure his children. Now he himself inflicts injury on them.

the following statistics. In one year 72,000,000, bushels of grain are destayed in the manufacture of liquors; 57,000,000, of tashels of grain, good grain which should be men's fied are converted into beer, only 15,000,000 into whskey. Whiskey is not doing the great harm in England. It is the beer. Whiskey does its shar, but beer is making the people drunkards. It is the cause according to Bishop O'Reilly why thousinds of Catholies in Liverpool never enter the Cherch. Look for a moment at the beer drinker; he will tell you I am not drunk. His fees however is not what God made him, but

At home there can be medical assistance procure From the time the grain grows and is for him. brought to the distiller or brewery what remains to the country? All that is good in it is destroyed. It is a world of waste. It would be better to pour it is a work of waste. It would be better to pour it out on the earth, so says the London Times, not a temperance paper. The liquor traffic rols the poor man of his money, his children are left starving. Does the tavern keeper give value to the man with a starving family? Horinjures him when he takes his people and what here it works. his money, yet what does it profit. I have remark his money, yet what does it profit. I have relative ed that no one ever saw liquor money go the third generation. It is natūrally so. The children of the liquor dealer become drunkards. Solomon says train up a child in the way he should go and when he is old he will not doant from it. The children train up a child in the way he should go and when he is old he will not depart from it. The children have been trained to drink. It is not wonderful they should become drinkards. The young child-they should become drinkards. they should become drunkards. The young child ren are trained in view in blasphemy, and this i why so many become bad. It is a matter of course for evil communications corrupt good manners. There is nothing but danger, and crime is to be ex-

There is nothing but danger, and crime is to be expected from them.

We now come to the moral and religious order.

A man begins to drink—soon he is drunk, certainly he will not pray. He goes to church pretty regularly, he begins to drink keeps from the sacraments and becomes a practical infidel though not theoretically so and perhaps wise in his sin. The traffic causes so much evil a what shall we do with its stall we now colored. Shall we use violence, plow up the breweries or dis tilleries or burn them. No. Let there be no violence to cure this evil. Let us not hurt any one. tilleries or burn them. No. Let there or ence to cure this evil. Let us not hurt any one. Here is a widow with six or seven children, she has a tavern, will you deprive her of her means of living! I do not mean this. I propose another way of procedure. Say I will drink no more in my life, I will educate my children, I will attend to my I will educate my children, I will attend to my duties religious and social. Then the liquor business will die out. Then you will do right without injuring anyone. The liquor business will not survive when people say they will drink no more. It is not enough to say I will try to stop drinking. He who speaks thus, does not mean it, but he who says I will stop is in earnest. We must say I will not do it. The will cannot be forced by the devil. You will be hamner by total abstinence. When you will be happier by total abstinence. When you were young you were cheerful, not subject to depressions. It is after you began to drink liquor that

pressions. It is after you began to drink inquo en-you felt these depressions. Return to total abstin-ence, and these feelings of depression will be no more. We have heard scripture quoted against total ab-stinence. Does not St. Paul recommend Timothy

by special consecration, we cannot conceive Mary to have been ever profaned by sin who was the chosen was all abuse are not to be given up on account of the abuse. But when the evil is exceptionally great and the use is but little, when a thing leads to enormous evil, and the good is small, when the advantages are infinitismally small and the evil infinite, if then give up the use altogether. This is common sense and prudence. We are our brothers' keepers. We are bound to give good example to our brethren and we cannot escape the responsibility we are brethren in Christ, children of one father, God. For example's sake then do not drink liquor. This is all I claim. It is good, wise, prudent, not to drink. Do not touch, taste, handle wine. Avoid even the smell of it, at the last day you will not be sorty. But many a one will regret at the last day to have used strong drink. You know as well as I do, that it is to many a secure of vice. There are no rewards for those who practice self-denial, who take up the cross of Christ.

THE POSITION OF THE BLESSED

VIRGIN MARY IN CATHOLIC

THE POSITION OF THE BLESSED

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VIRGIN MARY IN CATHOLIC

THE OLOGY.

most of the sun's light and heat which revolve the Mother.

It is in this sense that the title of Mother of God, It is in this sense that

With what reverent steps we would enter the cave of Bethlehem, because there was born the Saviour of Bethlehem, because there was born the Saviour of her special relationship and affinity, not only with her divine Son, but also with the Father and the the world. With what religious demeanor we would tread the streets of Nazareth when we rethe world. With what religious demeaner we would tread the streets of Nazareth when we remembered that there were spent the days of His boymitted in her person "a mother's love with maiden purity." The Church teaches us that she was always hood. What profound religious awe would fill our purity. hearts on ascending Mount Cavalry, where He paid by His blood the ransom of our souls.

But if the lifeless soil claims so much reverence how much more veneration would be enkindled in our hearts for the living persons who were the 27 friends and associates of our Saviour on earth? For, we know that He exercised a certain salutary and magnetic influence on those whom He approached. "All the multitude sought to touch Him, for virtue went out from Him and healed all," (Luke vi. 19), as happened to the woman who had been troubled with an issue of blood, (Matt. ix. 20). We would seem indeed to draw nearer to Jesus, if we had the happiness of only conversing with the Samaritan woman, or of coting at the table of Zaccheus, or of being entertained by Nicodemus. But if we were admitted into the inner circle of His friends of Lazarus, Mary, and Martha, for instance, the Baldist, or the Apostles, we would be conscious that in their company we were drawing still nearer

to Jesus, and inbibing somewhat of that spirit which they must have largely received from their familiar relations with Him. Now, if the land of Judea is looked upon as hallowed ground, because Jesus dwelt there; if the Apostl-s were considered as models of holiness, be-

Apostl-s were consacred as monomerated as monomerat cause they were the chosen companions and pupils merchant to do so. In many places there are hotels where no liquor is sold. If a man wants to get drunk let him go home where he can be taken care of. Let him not go to a hotel. boyhood to manhood, who during all that time listened to the words of wisdom which fell from His lips, who was the first to embrace Him at His birth, d the last to receive His dying breath on Calvary and the last to receive His dying breath on Calvary.
This sentiment is so natural to us that we find it
bursting forth spontaneously from the lips of the
woman of the Gospel, who hearing the words of
Jesus full of wisdom and sanctity, lifted up her
voice and "said to Him: Blessed is the would that
bore Thee and the paps that gave Thee suck."

It is in acordance with the economy of divine

It is in acordance with the economy of divine Providence, that whenever God designs any person for some important work, He bestows on that person the graces and dispositions necessary for faithfully

discharging it.

When Moses was called by heaven to be the leader of the Hebrew people, he hesitated to assume the formidable office on the plea of "impediment and But Jehovah reassured him slowness of tongue." But Jehovah reassured him by promising to qualify him for the sublime func-tions assigned to him: "I will be in thy mouth, and I will teach thee what thou sealt speak," (Exod. iv

The Prophet Jeremiah was sanctified from hi The Prophet Jeremian was sanctified from his very birth, because he was destined to be the herald of God's law to the children of Israel: "Before I formed thee in the bowels of thy mother, I knew thee, and before thou camest forth out of the womb, I sanctified thee." (Jer. i. 5).

"Elizabeth was filled with the Holy Ghost," (July i. 11) that the privale her words).

(Luke, i. 41), that she might be worthy to be the hostess of our Lord during the three months that

hostes of our Lord during the Mary dwelt under her roof.

John the Baptist was "filled with the Holy Ghost even from his mother's womb," (Luke i. 15). "He was a burning and a shining light," (John v. 35). because he was chosen to prepare the way of the

The Apostles received the plentitude of gra they were endowed with the gift of tongues and other privileges (Acts ii.) before they commenced the work of the ministry. Hence, St. Paul says: "Our sufficiency is from God, who hath made us fit ministers of the New Testament." (Cor. iv. 6).

Now of all who have participated in the ministry Now of all who have participated in the infinity of the Redemption, there is none who filled any position so exalted, so sacred, as is the incommunicable office of Mother of Jesus; and there is no one consequently that needed so high a degree of holiness For if God thus sanctified His Prophets and Apos

For if God thus sanctined its Frophets and Apos-tles, as being destined to be the bearers of the word of life, how much more canctified must Mary have been, who was to bear the Lord and "Author of life." (Acts iii. 15.—If John was so holy, because he was chosen as the pioneer to prepare the way of biasphemer, and still love his family; but liquor makes him a monster, a wild beast of the forest. His mind becomes untameable. This will occur perhaps only five or six times a year, after which folly he becomes sick; he has lost his earnings. His eyes being opened, he repents for what he has done. Men of the world pity rather than blame him, yet he returns to the liquor, and thus five or six times a year he becomes more and more degraded. These men who from time to time get drunk are of all the most dangerous. It is by them

who would for a moment dream of saying, "the mother of my body," and not "my mother!"

THEOLOGY.

WHY WE HONOR HER.

From the Catholic Quarterly Review.

The sincere adorers and lovers of our Lord Jesus Christ look with reference on every object with which He was associated, and they conceive an affection for every person that was near and dear to Him on earth. And the closer the intimacy of those persons with our Saviour the holier do they appear in our estimation; just as those planets partake most of the sun's light and heat which revolve the most of the sun's light and heat which revolve the most of the sun's light and heat which revolve the most of the sun's light and heat which revolve the most of the sun's light and heat which revolve the most of the sun's light and heat which revolve the most of the sun's light and heat which revolve the most of the sun's light and heat which revolve the most of the sun's light and heat which revolve the most of the sun's light and heat which revolve the most of the sun's light and heat which revolve the most of the sun's light and heat which revolve the most of the sun's light and heat which revolve the most of the sun's light and heat which revolve the most of the sun's light and heat which revolve the most of the sun's light and not "my mother of my mother of my mother and son, refer to the persons and not to the parts or elements of which the persons are composed. Hence, no one says: "The mother of my body," "the mother of my soul;" but in all propriety "my mother," the mother of my soul;" but in all propriety "my mother," the mother of my soul;" but in all propriety "my mother," the mother of my soul;" but in all propriety "my mother," the mother of my soul;" but in all propriety "my mother," the mother of my soul;" but in all propriety "my mother," the mother of my soul;" but in all propriety "my mother," the mother of my soul;" but in all propriety "my mother," the mother of my soul;" but in all propriety "my mother," the mother of my soul;" but in all propriety "my mother," the mother of my soul;" but in all propriety "my mother," the mother of my

mearest around him.

There is something hallowed to the eye of the Christian in the very clay of Judea, because it was

Hence, by immediate and necessary consequence

nurity." The Church teather espousals, during her married life, and after her spouse,s death. "The Angel Gabriel was sent from God . . . to a Virgin espoused to a man whose name was Joseph, . . and the Virgin's name was Mary." [Luke i. 26,

That she remained a virgin till after the birth of That she remained a virgin till after the birth of Jesus is expressly stated in the Gospel. [Matt. i. 25]. It is not less certain that she continued in the same state during the remainder of her days; for she is called a Virgin in the Λpostles' and the Nicene Creed, and that epithet cannot be restricted to the time of our Saviour's birth, but must be referred to be who left, in capacity as both areas. er whole life, inasmuch as both creeds were compiled long after she had passed away.

The Canon of the Mass, which is very probably of

Apostolic antiquity, speaks of her as the "glorious Ever Virgin," and in this sentiment all Catholic trad-

ition concurs.

There is a propriety which suggests itself to every Christian in Mary's remaining a Virgin after the birth of Jesus, for, as Bishop Bull of the Protestant Episcopal Church of England remarks, "It cannot with decency be imagined that the most holy vessel which was once consecrated to be a receptacle of the by human use." The learned Grotius, Calvin, and other eminent Protestant writers hold the same

The doctrine of the perpetual virginity of Mary is now combated by Protestants as it was in the early days of the Church by Helvidius and Jovinian,

on the following grounds:

1st. The evangelist says that "Joseph took unto to the birth of our Lord was subsequently The Protestant Hooker justly complains of the early heretics as "abusing greatly these words, gathesing, against the honor of the Blessed Virgin, that a thing denied with special circumstance doth import an opposite affirmation when once that circumstance is opponer and the expired." To express Hooker's idea in plainer words, when a thing is said not to have occurred until another event had occurred, it does not necessarily follow that it did occur after that event took

The Scripture iays that the raven went forth from the ark, "and did not return till the waters were dried up upon the earth," [Gen. viii. 7.] that is, it dried up upon the earth," [Gen. viii. 7.] that is, it never returned. "Samuel saw Saul no more till the day of his death." [I Kings xv. 35.] He did not, of course, se him after death. "The Lord said to my Lord: Sit thou at my right hand until I make thy enimies thy footstool. (Ps. cix). These words apply to our Saviour, who did not cease to sit at the right of God after His enimies were subdued.

2nd. But Jesus is called Mary's firstborn Son, and does not a firstborn always imply the subsequent birth of other children to the same mother? By no means; for the name of firstborn was given to the first son of every Jewish mother, whether other children followed or not. We find this epithet applied to Machir, for instance, who was the only son

plied to Machir, for instance, who was the only son of Manasses, [Josue xvii. 1].

3rd. But is not mention facepuently made of the brethren of Jesus ! (Matt. xii. 46; xiii. 55, 56).

Fortunately the Gospels themselves will enable us to trace the maternity of those who are called His brothers, not to the Blessed Virgin, but to another Mary. St. Matthew mentions, by name, James and Joseph among the brethren of Jesus : [Matt. xii. 46; xiii. 55, 56.] and the same Evangelist and also St. Mark tell us that among those who were present at xiii. 55, 56.] and the same Evangelist and also St. Mark tell us that among those who were present at the crucifixion, were Magdalen and Mary the mother of James and Joseph. [Matt. xxvii.; Mark xv]. And St. John, who narrates with more detail the circumstances of the crucifixion, informs us who this second Mary was, for he says that there stood by the cross of Jesus His mother and His mother's sister, Mary of Cleophas, and Mary Magdalen. (John xix. 25). There is no doubt that Mary of Cleophas is identical with Mary who is called by Matthew and Mark the mother of James and Joseph. And as Mary of Cleophas was the kinswoman of the Blesser. Virgin, James and Joseph are called the broth of giving that appellation to cousins or near

practice of giving that appellation to cousins or near relations. Abraham, for instance, was the uncle of instance, was the uncle of

relations. Abraham, for instance, was the uncle of Lot, yet he cells him brother. [Gen. xiii. 8].

Mary is exalted above all other women, not only because she united "a mother's love with maiden purity," but also because she was conceived without original sin. The dogma of the Immaculate Conception is thus expressed by the Church; "We define original sin. The dogma of the immachate conception is thus expressed by the Church; "We define that the Blessed Virgin Mary in the first moment of her conception, by the singular grace and privilege of Almighty God, in virtue of the merits of Jesur Christ, the Saviou- of the human race, was preserved free from every stain of original sin." (Bulla Dogmat. Pii Popæ IX).

FATHER STAFFORD'S LECTURE IN ST. PETER'S CATHEDRAL. it interferes therewith. We are apt to imagine that it heats, on the contrary physicians say that it lowers the temperature of the body. Dr. Richardson explains this, and I recommend his book to those who wish to study this subject. He warns officials to keep jails warm, for men in the cells often die from sald particularly if the cells often die collected, shew that on long marches those that ab-stain from liquor endure hard-hip better. In the Crimean war those soldiers who had no rum were more able to bear fatigue. The use of coffee with-out rum enabled them to fight better and to bear long marches better. In the back woods the work-men use pork, tea without sugar, in fact the simeffecting a reformation and a reformation n this will be effected, otherwise not.

is not safe to drink beer. Divest yourself of pre-judice and you will acknowledge this, I once thought that every gentleman should be able to drink his glass but I have changed my views in this atter.

There are persons whom I have esteemed more than I did myself, I thought they would never become drunkaars, they were moderate drinkers. I have seen them become drunkards. You have yourselves known many moderate drinkers become drunkards. You may see a fine house. You ask who lives there you are told such a one did live there, but he died drunk, and his children are scattered. If any one had told this man he would become a drunkard, he would say no never. Yet how often is this the reserved. than I did myself, I thought they would never become had told this man he would become a drunkard, he would say no never. Yet how often is this the result with those who drink in moderation. No drunkard ever started with the intention of becoming such. Men intend to become lawyers, doctors, &c., but never did a drunkard prepare himself professedly that he would be a drunkard after a certain time. He does not intend to be first for 20 years. He does not intend to be first for 20 years time. He does not intend to be moderate drinker and after that a drunkard moderate drinker and after that a drunkard. He may know that his parents before him were added to imit a does not intend to imidicted to this vice, still be does not intend to imi-tate their example, however excellent his intentions a dangerous habit which you cannot safely permit to grow, neither is it safe to let the example be be-