

# THE CANADA TEMPERANCE ADVOCATE,

DEVOTED TO

## TEMPERANCE, EDUCATION, AGRICULTURE, NEWS, &c.

VOL. XV.

MONTREAL, OCTOBER 1, 1849.

No. 19

"It is good neither to eat flesh, nor drink wine, nor do any thing by which thy brother is made to stumble, or to fall, or is weakened."—Rom. xiv. 21.—*Wacnigh's Translation.*

### PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

WE, THE UNDERSIGNED, DO AGREE, THAT WE WILL NOT USE INTOXICATING LIQUORS AS A BEVERAGE, NOR TRAFFIC IN THEM; THAT WE WILL NOT PROVIDE THEM AS AN ARTICLE OF ENTERTAINMENT, NOR FOR PERSONS IN OUR EMPLOYMENT; AND THAT IN ALL SUITABLE WAYS WE WILL DISCOURTAGE THEIR USE THROUGHOUT THE COMMUNITY.

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### CURIOUS OBJECTIONS ANSWERED.

THE REV. HENRY ROBINSON TO DR. F. R. LEES.

Hackney, 19th June, 1849.

My Dear Sir,—In a letter from a Minister of the Gospel in defence of the drinking usages, occurs this passage:—" (1) Does not the blood when pumped by the heart into the lungs, by uniting with itself the oxygen of the air, perform the same process which fermentation does, for the continuance of animal life,—and (2) depart oxygenised or fermented along the course of its several arteries, to communicate to all parts of the body the alcoholic spirit it has just manufactured? (3) If the Scriptures forbid the use of fermented or alcoholic liquor, I should expect to find it, if any where, in the law against eating of blood, which (4) is certainly a fermented alcoholic fluid; and (5) wine may be the pure blood of the grape, more, I should think, (6) from the vital spirit (or life) which it contains, than from its color." Can you, without inconvenience, favor me with your comments thereon?

Yours, in the truth,  
HENRY ROBINSON.

DR. LEES TO MR. ROBINSON.

Leeds, June 22, 1849.

My Dear Sir,—I have perused the remarks of your friend with care and candor, anxious to find out any truth which

they might contain;—I must confess, however, that I can make very little of them. The arguments are based rather upon phrases than facts—are, indeed, a mere play upon terms not understood, and seem to be founded upon some obscure or fanciful analogy, of which chemistry and physiology know nothing whatever. I will, nevertheless, just make such a brief comment upon your friend's remarks, in the order of their occurrence, as may seem necessary to expose their incorrectness.

1. The process of fermentation is *not* the same as that of the purification of the venous blood in the lungs; and the effects of those processes do not resemble each other at all. For,

1st, Fermentation is a process of decay, wherein oxygen is an exciting agent in the disorganization of organic matter—a process in which the albumen of food or fruit is changed into yeast, which is matter in a state of decay—which yeast communicates its own state of corruption to the sugar it touches, transforming that complex solid into two more simple forms, carbonic acid and alcohol;—

While the ventilating process performed in the lungs is of an entirely opposite character and tendency, consisting in the entrance of oxygen into the circulation, for the purpose of ridding the organized vesicles of the vital stream of the waste, extraneous carbon, floating with them in the venous current. In fact, oxygen is expressly appointed to carry the dead charcoal-ashes out of the system, in order that the blood might not ferment or decay, but resume its vital, organized, and original condition.

2nd. The blood of man is a living fluid, whereas, fermentation can only be set up upon dead matter. If, therefore, fermentation ever were set up in the blood, it could only be after poison had exhausted the vitality of some portion of it; but if the dead, corrupting matter of the ferment once communicated its own decay to the blood, the process would necessarily go on and accumulate, until the whole mass of the blood had become either poisoned or putrid;—that is, we should die of a disease resembling putrid-fever. In Germany, indeed, by the use of 'feather white wine,' (i. e. wine in a fermenting state) persons are occasionally poisoned in this way. Fermentation and life are the opposites: and to fancy that the fermentation of the blood is a natural and normal process, is just to commit the greatest possible physiological blunder. So far from such a process being needful for the continuance of animal life, it would inevitably and speedily reduce the living temple to corruption.

II. The blood certainly departs from the lungs oxygenised—but it does not depart fermented. For,

1st. 'Oxygenised' matter is not synonymous with 'fermented.' Nay, as far as the blood is concerned, it is the very reverse, fermented blood being incompatible with living blood. Pure (or oxygenised) blood is precisely the kind of blood that is most vital, and freest from corruption or decay, (i. e. fermentation)—in which decaying matters (as miasma, ferments, and the seeds of pestilence,) will find least susceptibility to have their own state set up—and to which, therefore, it will be most difficult to communicate their own fermenting action.