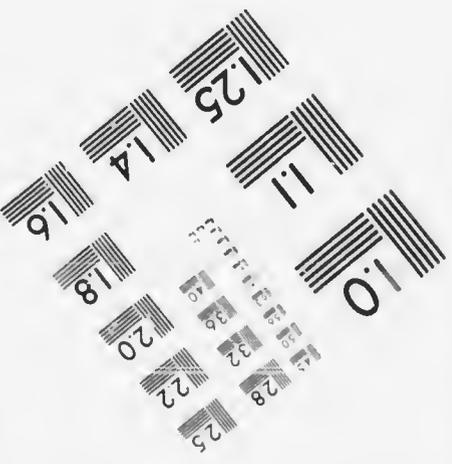
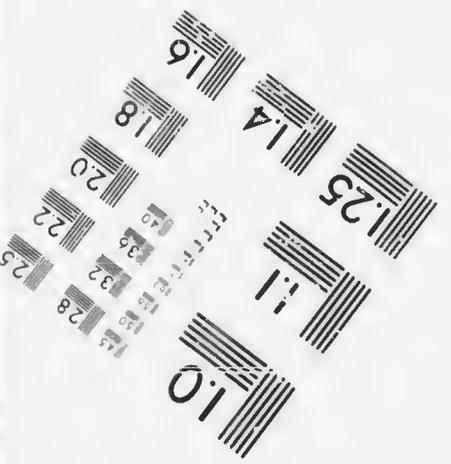
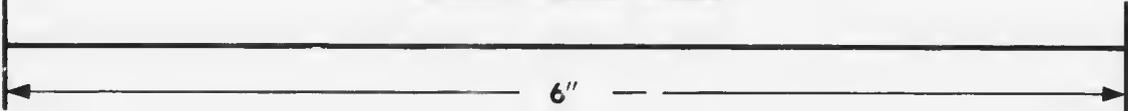
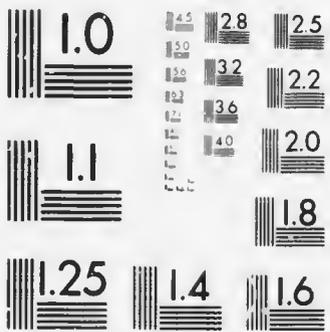


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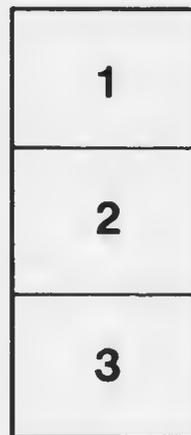
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EUBULLA :

AN

ESSAY ON TEMPERANCE,

FROM AN HISTORICAL, MORAL, SOCIAL, AND PHYSICAL
POINT OF VIEW.

BY

JOHN STEPHENSON,

HOSPITAL SERGEANT, 10TH BRIGADE, ROYAL ARTILLERY.

Read before Prince Alfred Lodge B. A. O. G. T.,

On Tuesday, 18th August, 1863.

*"In omnis vita suus quisque a rectus conscientia transverus unguis
non oportet discedo."*



Montreal :

PRINTED BY JOHN LOVELL, ST. NICHOLAS STREET.

1863.

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1863.

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To

CAPTAIN ANDREW ORR,

Royal Artillery,

This Essay is most respectfully Dedicated,

As a Token of Esteem and Veneration,

For his Distinguished and Indefatigable Labors in Promoting

THE CAUSE OF TEMPERANCE,

As well as for

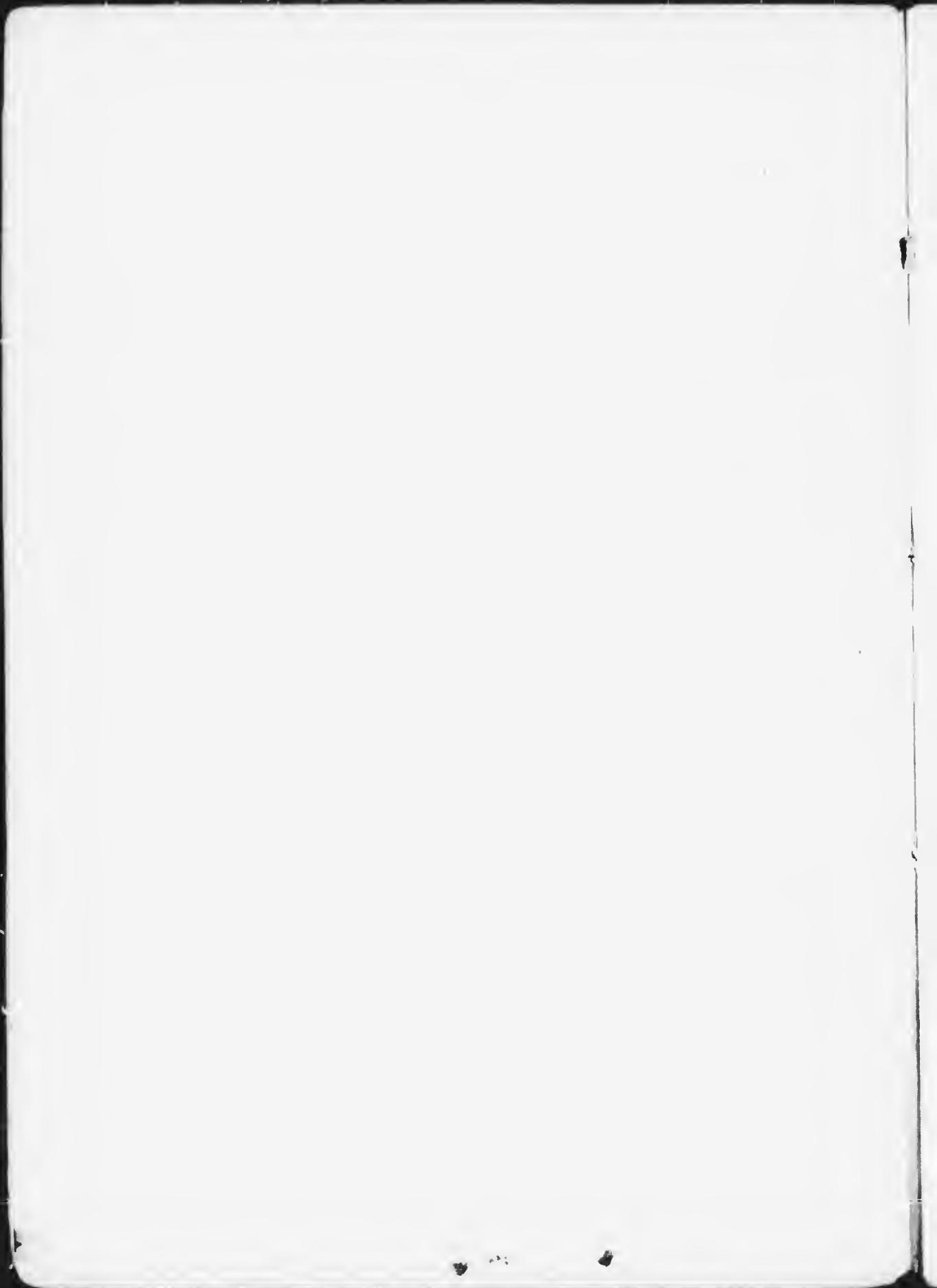
His Exalted and Unwearied Efforts in the Diffusion of

RELIGIOUS TRUTH,

Hoping his reward will be more precious than Riches and Honour.

The Author.

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PREFACE.

It may be considered by some that these prefatory remarks are quite unnecessary ; and such opinion would indeed be correct, did not the circumstances under which the following pages have been brought to the notice of the public, require an explanation.

This Essay, if such it may be called, was composed for the entertainment of the members of the Prince Alfred Lodge, British American Order of Good Templars, without the slightest idea of its publication having been entertained. The members, however, considered that it might be the means of attracting the public mind to the great subject of Temperance, thereby eliciting the support of more able pens in the advancement of the Temperance cause, and thus delivering mankind from the demoralizing influence of an insidious evil.

Under these circumstances, and at the earnest solicitations of several friends, I consented to commit this protest against the use of "Intoxicating Liquors" to the Press :

sincerely trusting that the realization of these objects may in some measure be attained.

Should these pages be the means of turning one unfortunate individual from the paths of drunkenness; or of awakening in the minds of an enlightened and benevolent *Public* the idea of a *Temperance Hall* to adorn the City of Montreal, and afford a refuge from the evils of intoxication; or in any way conducing to the propagation of the principles of Temperance, the author will feel himself amply rewarded.

J. STEPHENSON.

Montreal, 3rd September, 1863.

ESSAY ON TEMPERANCE.

The word Temperance may be defined as the due regulation of the passions of the human mind. But it is usually understood to convey to the mind the idea of moderation—abstemiousness—freedom from excess in eating and drinking. But however variously the word may be defined, and to whatever purpose it may be applied, the modifications which it must of necessity undergo, can only exist in degree; and any attempt at definition can but at least be unsatisfactory and imperfect. The significations which usually attach to the word may be arranged under the following heads. viz. :—

1. *Temperance in eating.*—The quantity of food required to sustain the system, and to convey a sufficient amount of nutriment for the formation of new material, to replace that which is lost by the constant waste which is going on in the animal economy, depends entirely upon the nature and quality of the food taken, and on the constitution of the individual; as well as on the condition of the same person at different times. The amount required for one man, would be accounted altogether inadequate for the sustenance of another, differing in habits, constitution, and manner of living.

2. *Temperance in the use of intoxicating liquors.*—Varying according to the degrees of temperament and physical organization. Thus a man of a nervous excitable temperament, would not be able to consume so large a quantity as a man of a phlegmatic temperament, without showing symptoms of intoxication. Neither would a man of a de-

bilitated constitution, be able to withstand the habitual use of intoxicating drinks without evincing signs of their evil effects.

3. *Temperance in dress.*—Freedom from unnecessary show or gaudiness—wearing nothing but that which is plain, and absolutely indispensable for the comfort and well-being of the body.

4. *Temperance in living.*—Abstain from luxury—avoid entering into contracts which are likely to entail upon you expensive habits; or practices requiring unusual exertion, either of body or mind; or any procedure causing an unnecessary expenditure of time and means; or a sacrifice of principles to immoderate desires.

Many other instances might be cited, but would, I think, confer no beneficial results on the great cause of Temperance.

The foregoing remarks, of course, will vary according to the position, means, and other contingent circumstances of each individual case. That which would be considered temperate in a rich man, would be accounted the utmost extravagance in a man who earns by the sweat of his brow only fifteen or twenty shillings a week. The man who occupies a high position on the social scale, may commit excesses with impunity, which would stigmatize the poor man with the meanest epithets of vice and sensuality. Thus you will observe the innumerable meanings that may be attached to the word Temperance, depending entirely upon adventitious circumstances.

It is hoped that it will be clearly understood that these definitions are not at all arbitrary. They can only be received when viewed in a popular light, on the ever varying balance of public opinion.

The primary force of the word, as has been already stated, consists of moderation. But to adapt it to our present requirements, and to clothe it in a garb suited to our wants and necessities, we must divest it of all contingency, and behold it in the unqualified sense of *total abstinence from every thing that can intoxicate*. It will then become the most important word in our vocabulary, as it is the first on the motto of our noble *Institution*.

Temperance then is the important subject with which we are about to deal; whose Temple we must guard from profanity, and whose Altar must be held inviolate. Temperance is the word that ought to be stereotyped on every tongue, and indelibly engraven on every heart. Temperance is the lofty barrier against the myriad evils of intoxication; and behind which repose the blessings of political prosperity, the fruits of social enjoyment, and the unalloyed rewards of religious truth. Herein is a safe retreat from the abominable vices that have so long desolated the fairest regions of the earth, and tarnished for so many ages the noblest *work* of God's ineffable creation; and retarded for nearly nineteen centuries the diffusion of the Gospel of Jesus Christ, and perverted the truth of his divine origin.

The history of intemperance affords us solemn and awful warnings against the use of intoxicating beverages; and points out on every page the frailties of man, and his proneness to evil; as well as his ingenuity and perseverance in the investigation and pursuit of knowledge, as a means of gratifying his sensual appetites.

The earliest records of drunkenness are to be found in the sacred Scriptures. In the 9th chapter of Genesis we read how "Noah planted a vineyard, and he drank of the

wine, and was drunken." The "curse of Canaan" was the lamentable result. Although this is the earliest mention of this loathsome vice, yet there is little doubt but it was known and practised long prior to this date. In the 20th verse of the same chapter, the expression of the words, "And Noah began to be an husbandman, and planted a vineyard," would lead us to believe that the office of the husbandman, and the use and properties of the vine, were not unknown to him; and that, probably enough, he carried the knowledge of these facts with him from the antediluvian world; and it may not be taking too much at a hazard to suppose, that drunkenness was one of the many evils which instigated the wrath of the Almighty to destroy, with such signal vengeance, both man and his wickedness beneath the overwhelming waters of the flood. This supposition will receive additional support, when we consider that wine originally must have consisted of only the simple juice of the grape or palm tree, and consequently did not possess intoxicating properties; and that it was not until the important discovery of the phenomenon of fermentation, either by accident or experiment, that it acquired that pernicious and seducing quality. And if we be permitted to take as our guide the experience of succeeding ages, we may fairly conclude that wine was in use for a considerable period before this eventful discovery was made.

Fermentation, it will be understood, is that process whereby the substance named alcohol is produced. This process is very obscure, and, indeed, quite "hypothetical." It will be sufficient for our purpose to state that the "vinous fermentation" is excited by adding to a solution of sugar some "azotized putrescible substances, such as albu-

men, flour paste," or yeast, in a proper state of decomposition; and by the application of heat, the sugar is converted into alcohol, with the "escape of carbonic acid."

Juices containing these substances, such as the juice of the grape or palm tree, undergo spontaneous fermentation. And such, no doubt, was the origin of the production of wines containing alcoholic properties. A quantity of grape or palm juice may have been set aside for use, and possibly, by some accidental causes, suffered decomposition, thereby exciting fermentation, and thus giving birth to one of the most important productions in nature; one that has exerted a highly beneficial influence in the arts and manufactures; but which has inflicted on the whole human race unutterable woe; entailed upon them evils beyond the power of language to express; polluted every pure and virtuous emotion that emanates from the heart of man; deluged the world with abominations and crime; scorched up the sacred fountains of morality and religion; and all but blotted out the belief in the existence of the Deity itself.

It will be well to observe the fact, and to impress it indelibly upon our minds, that intoxicating liquor, if not the original cause of, has, in all ages, been the great incentive to evil; and it has also been the awarder of its own punishments. For the realization of these melancholy truths, we need only refer to history, whose pages yield abundant testimony on the subject.

The early portions of the Old Testament prove how soon the consequences of intemperance began to develop themselves.

The well known case of Lot, for instance, is a woeful exemplification.

In the 9th chapter of Judges, and 27th verse, we read,

“And they went out into the fields, and they gathered their vineyards, and trode the grapes, and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech.” Here we are led at once to the conclusion, that the “men of Shechem” could not accomplish the intended evil against Abimelech, without the aid of stimulants, and they made themselves drunk for that purpose.

When Samson was delivered into the hands of the Philistines, they made a feast on the occasion to offer sacrifice to their god; and “when their hearts were merry with wine,” they sent for Samson to make sport with him. But though he was blind in the midst of his tormentors, he was not forgotten by his Divine Master; and his enemies paid the penalty of their drunken revelry with their own destruction.

Thus we behold, at every step we take in the history of this inveterate enemy of mankind, how rapid is its course, how universal its sway, how delusive its practice, and how certain is the ruin of its votaries.

The Amalekites, flushed with their successes over the people of Israel, were indulging in excessive libations, when they were overtaken by David, and defeated with great slaughter.

Benhadad, king of Syria, is another painful illustration of this monstrous evil. He and his colleagues, “when drinking themselves drunk in the pavilions,” were surprised by the Israelites, amidst their unhallowed carousals, and their army was totally overthrown.

Holofernes, the leader of the Assyrians against the Jews, received the assassin’s dagger in his heart, while wrapt in the loathsome slumbers of inebriety.

It is painful to contemplate, even at this early period of the world's history, the fatal influence that this ruinous practice had acquired over the passions of men. Men of every position in life were carried away by its allurements. The king as well as the peasant became its dupe. Even the servants of God did not escape its baneful effects.

The prophet Isaiah exclaims, "In the days of our king the princes have made him sick with bottles of wine." And in relation to the priesthood it is said, "But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine; they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are covered with vomit and filthiness, so that there is no place clean."

These solemn declarations, at once emanating from the pens of the inspired writers, show to what a fearful extent this pernicious practice prevailed even among the chosen people of God. And what may we expect of those nations of antiquity, at that time living in a state of idolatry, surrounded by the innumerable errors and derisive mummeries of heathen mythology.

The numerous evidences of profane history will present to our minds a dark vista of ages, during which time the world has groaned beneath a mighty load of iniquity, arising out of the demoralizing evils of intemperance.

The habitual drunkenness of the Assyrians and Babylonians, is well known to every reader of ancient history.

Sardanapulus, the most profligate king of Nineveh, excited, through his intemperate and effeminate habits, a conspiracy against himself, which only terminated in his death; and with him fell the first Assyrian empire.

Sennacherib's debauched and tyrannical conduct, obtained the scorn and contempt of his whole nation, the consequence of which resulted in his death, by the hands of his two eldest sons.

Behold, also, the unparalleled fate of Nebuchadnezzar, king of Babylon, who was reduced from the highest pinnacle of worldly greatness, through pride, nursed by the polluted streams of intoxication, to the level of the beast, and compelled to eat the grass of the field.

Cyrus, perhaps the wisest and greatest prince of which antiquity can boast, fell a victim to this vice during the latter part of his life; and by his example unconsciously sowed the first seeds of destruction of that vast empire which he himself had founded, and raised to such a pitch of grandeur by his wisdom and the extent of his conquests.

This will afford a valuable illustration, worthy to be remembered, of that portion of Scripture, wherein it is stated that, "the sins of the parents shall be visited upon the children." And herein was the corruption of Cyrus fully inherited by his son, Cambyses, who was one of the basest tyrants that ever polluted this world with crime. Language fails to paint his abominable deeds,—the slayer of a brother,—the murderer of a sister, who had previously become his wife. He, who caused numbers of the highest noblemen of his country to be buried alive! besides other horrible assassinations; and whose drunkenness exceeds the bounds of credibility, ought ever to be looked upon with horror and detestation, and should be set up as a warning to all future ages against the use of intoxicating liquors.

Philip, king of Macedonia, is another debasing example

of this disgusting evil. Indeed his whole life presents a continued series of debaucheries.

During the celebration of his marriage with Cleopatra, an altercation ensued between his son, Alexander, and Attalus, the uncle of the bride. Philip, highly incensed at the interruption of the feast, drew his sword and rushed upon his son; but, being so much overcome with wine, he fell; thus affording the guests an opportunity of interceding. Alexander, seeing the predicament of his father, and, in the heat of passion, forgetting the duty he owed him, both as sovereign and parent, exclaimed in the following derisive terms, "Men of Macedon, behold the man who is preparing to pass from Europe into Asia! he is not capable of passing from one table to another without falling."

Under similar circumstances, when celebrating, with unusual magnificence and splendor, the marriage feast of his daughter, he received his death wound by the hand of the assassin. Through having repudiated the repeated demands for justice, of one of his noblemen, for an injury received from Attalus, uncle of Philip's wife, and the companion of his convivial enjoyments, he fell a victim to his own wickedness and injustice. While surrounded by his guards, in the midst of his whole nation, at the very acme of his ambition, and covered with the praises and joyous acclamations of ten thousand tongues, the dagger of Pausanius reached him, thus ending his career of glory and of vice.

Alexander succeeded to the *throne*, thus vacated by the ignominious death of his father, and soon excelled him in vice, as he surpassed him in military renown. He frequently indulged in his debaucheries for several days

together; and prided himself on being able to exceed his companions in these abominable pleasures. The circumstances relating to his death will sufficiently show how entirely he was abandoned to this accursed practice.

History represents him as "forever solemnizing new festivals, and perpetually at new banquets, in which he quaffed with his usual intemperance. After having spent a whole night, and part of the following day in carousing, a second entertainment was proposed to him. He went accordingly, and there were twenty guests at table. He drank to the health of every person in the company, and then pledged them severally. He then called for Hercules' cup, which held *six bottles*; it was filled, and the whole of it drank by him to a certain Macedonian, named Proteus, whom he afterwards pledged again in the same enormous bumper. He had no sooner swallowed it than he fell upon the floor." "Here, then," cries Seneca, (in his description of the fatal effects of drunkenness,) "is this hero, invincible by all the toils of prodigious marches, by the dangers of sieges and combats, of the most violent extremes of heat and cold; here he lies, conquered by his intemperance, and struck to the earth by the fatal cup of Hercules." In this condition he was seized with a fever, of which he died shortly afterwards.

Some suspect that he was poisoned; and no doubt he was, but with that poison which has killed so many thousands besides him, to wit—the unhallowed cup of intoxication.

And, here, again, you will observe, are to be traced the pernicious consequences of this insidious evil. That all-destroying enemy, which removed this great conqueror from the scene of his immense conquests, had long been making sad desolation throughout his whole dominions.

The vast volcano, fed from a thousand streams of unhallowed pleasures and malignant vices, was already ripe for destruction. His sceptre had scarcely fallen from his hand,—his spirit had barely escaped from its earthly tenement, ere the seeds of dissension began to spring up. The throne, from which he had dictated laws to half the world, began to totter amidst civil discord and internal bloodshed. The specious bubble soon burst with terrific violence, and his bloated remains lay inhumed beneath the ruin of his mighty empire.

How is it possible for any man, to contemplate these events without being filled with the utmost consternation and the deepest horror! Let us imagine to ourselves a man, occupying the highest position which mortals can attain,—possessing sovereign authority over the dearest rights of man,—the giver of laws to millions of his fellow creatures, who are glad to obtain the slightest token of his favor by bestowing upon him Divine adoration,—thus lowering himself beneath the level of the brute,—forsaking all pretension to virtue and morality,—totally abandoning himself to the most horrid scenes of drunkenness and dissipation, and holding out rewards for his subjects to follow his example. Herein are centred the most appalling acts of debauchery and the blackest dyes of profanity—virtue polluted—religion dishonored—Divine Majesty insulted—the seat of the Most High usurped by the most debased, besotted mortal, that ever bowed the knee at the shrine of Bacchus. Were this the only example we have, of the evil consequences of intemperance, is it not enough to condemn forever the use of intoxicating liquors; and make every human heart shudder at their very name?

The Romans were also much addicted to intemperance ; and were subject to all the loathsome vices consequent on its practice.

Vitellius obtained possession of the throne through his notoriety for debauchery and other vicious propensities. On one occasion, after gaining a celebrated victory over the Germans, " he conducted himself in the most odious and degrading manner. Regardless of the dead, he held several feasts, of the most extravagant description, on the field of battle, where himself and his debauched companions gratified their intemperate lusts. Such conduct, however, soon disgusted the people, who conspired against the obnoxious tyrant, and put him to a disgraceful death."

" Lucius Vitellius gained possession of the city of Terracina, in consequence of the intemperance of its inmates. While the soldiers of Vitellius and Vespasian were butchering each other the people were at one time savagely exulting in the bloody exhibition ; and at another actively engaged in riot and debauchery."

" The whole city," says Tacitus, " seemed to be inflamed with frantic rage, and at the same time intoxicated with bacchanalian pleasures. Rome had thrice seen enraged armies under her walls, but the unnatural security and inhuman indifference that now prevailed, were beyond all example."

The conquest of our own country by the Romans, more than nineteen hundred years ago, soon converted the ancient simplicity of our ancestors into luxury and vice. Tacitus relates, in his life of Agricola, that, " from the Britons using the language and dress of the Romans, they proceeded, by degrees, to imitate their luxuries, their porticos, their baths, and sumptuous entertainments."

And from this source flowed fast the innumerable streams of vicissitudes and revolutions, that have conducted our country, from that stage of barbarian simplicity, through all the trials and struggles which have attended her, to the position she now occupies among the nations of the earth. And deeply is it to be regretted that—though our forefathers have always stood foremost on the blood-stained field of liberty:—however truly and devotedly they have contested the dearest rights of man:—however bravely fought or nobly fell, in the sacred cause of truth and religion, and the glorious freedom we now enjoy;—they have ever been enslaved to the most debasing habits of intemperance, implanted first in our native soil by the “all conquering arms of Rome.”

The history of England but too clearly proves the excessive intemperance of our own countrymen in all ages.

William of Malmesbury states, in relation to the Anglo-Saxons, that “the nobility were much addicted to lust and gluttony; but excessive drinking was the common vice of all ranks of the people, in which they spent whole nights and days without intermission.”

King Edmund I. perished by the hand of the assassin, in the midst of his courtiers, who were so much intoxicated as to be unable to render him any assistance.

The drunkenness carried on in the English camp, previous to the battle of Hastings, is quite proverbial; and was evidently the principal cause of their defeat. On the night before the engagement, the English gave themselves up to the enjoyment of their “cups,” and the camp resounded with the voice of riot and inebriate mirth; thus affording to the more temperate Normans an easy conquest.

In the year 1196, London was infested by a band of burglars and assassins, living in a state of the basest ruffianism and debauchery, and threatening the city with destruction. The most violent outrages were committed by these licentious drunkards. People were murdered in the streets daily. Houses were broken into and pillaged in the middle of daylight; and intemperance of the most disgusting character reigned over the city.

Numerous examples of the extent and character of the vicious practices of intemperance, and its demoralizing consequences, through a long series of ages, both in England, and indeed in every country on the face of the globe, might be adduced; but would only be a repetition of the horrid scenes, and degrading habits, already enumerated, and to which mankind have ever been addicted. The foregoing illustrations will sufficiently prove to any reasonable and just thinking man, that intemperance is the greatest curse that ever afflicted the human race; and that whoever possesses the least sentiment of philanthropy, or whoever is endowed with feelings of morality and religion, and, consequently, has at heart the welfare of his fellow-man, either in this life or that which is to come, should never taste the unhallowed cup of intoxication; but ought to unite his strongest efforts and his most earnest prayers, for its total expulsion from the face of the earth.

It is the destroyer of empires, and the dethroner of kings:—it creates jealousy and dissension among statesmen, and is the generator of sedition among the people:—it desecrates the altar of Divine worship, and sows the seeds of corruption in the church:—it crowns our magisterial benches with dishonor, and fills our gao'ls with infamy and crime:—it poisons the cup of conjugal happiness, and breathes

infidelity into the nuptial vow :—it blights the fondest hopes of the parent, and alienates the affection of the child:—it contaminates the dearest emotions of man's bosom, and dries up the sacred fountain of woman's love :—it vitiates the noblest faculties of the mind, and instils into the body the germs of disease and mortality. In fine it converts everything that is pure, virtuous, and honorable, into that which is corrupt—depraved—base.

Before proceeding further with these melancholy reflections, it will perhaps be interesting to make a few remarks on the origin and history of intoxicating liquors.

The ancients made use of "must" or "unfermented wines," which consisted of the simple juice of the grape, palm-tree, pomegranate, and some other fruits. Such were the refreshing and innoxious drinks, obtained directly from the natural products of the earth, by those people who dwelt beneath the sunlit skies of eastern climes. Such were the pure fountains, from which, in olden times, man refreshed his body, without bewildering his *brain* by the fiery fumes of intoxication. And well had it been for mankind had those simple habits never been departed from. But the growing appetite for luxury soon discovered means to pervert the designs of Divine wisdom and goodness, and to convert the generous and beneficent sources of nature into those of sensuality and vice. In addition to fermentation, by which process wines acquired intoxicating properties, the pernicious practice of adulteration was had recourse to, which but too plainly demonstrates the fearful abyss of immorality and intemperance towards which man was fast hastening. The ingredients, used by the ancients in adulteration, were both various and injurious; and tended not only to excite those passions whereby man

renders himself depraved and contemptible, but also to sow the seeds of physical debility and premature death; and thus give birth to innumerable diseases, which, before, were unknown to the professors of Medical Science, and which have increased both in number and variety at every step in the progress of the abominable habit of intemperance; the principal of these were, pitch, rosin, the berries of the pine or cypress, and the shavings of the cedar-wood and southernwood, bitter almonds, turpentine resin, and various aromatics such as spikenard, fleur-de-lis, myrrh, cardamoms, cassia, saffron, sweet-scented flag, melilot, &c.

Another painful illustration of the demoralizing effects of intemperance may be witnessed in its relation to the feasts and religious ceremonies of the ancients. And with horror and detestation are we compelled to state that these impious practices are not alone confined to the mystic rites of heathen mythology. In more recent times, and in countries blessed with the sacred light of the Gospel, have these odious scenes been perpetrated, and the solemn worship of the Almighty been polluted, by bacchanalian riot, wantonness and gluttony.

Athanaeus states that, "These luxurious entertainments were occasioned by devotion to the gods; and the people imagined they were obliged to get drunk in honor of those lifeless deities, whom they worshipped with all the fanatic zeal of misguided and idolatrous enthusiasm.

As the heathens increased the number of their gods, so also was the number of their festivals increased, until at last these debasing ceremonies were looked upon as so many opportunities of gratifying the sensual appetites, and as a means of indulging to excess in every species of debauchery and vice.

During the festivals, held in honor of Bacchus, the god of wine, Plato asserts that he has seen the whole of the city of Athens drunk at one time.

The feasts, called the Anthesteria, continued three days, during which time the most disgusting scenes of drunkenness took place; and rewards were held out as inducements to excessive debauchery.

Similar ceremonies existed among the Romans, in which the greatest drunkenness prevailed, and the basest acts of immorality were committed.

Indeed the whole of the nations of antiquity were addicted to these unhallowed practices; and their idolatrous worship principally consisted in the most lascivious and debasing scenes of intemperance.

The Jews themselves were frequently led astray into these abominable vices; and forgot amidst their intemperate habits, "the God of Israel." During their journeyings in the wilderness, when Moses was absent, "they made for themselves false gods," and prepared a feast to offer sacrifice to the golden calf, which was made from the earrings worn by the people, and set up, as an object worthy of Divine adoration, in place of the true God,—“the God of Isaac, and the God of Jacob, who had brought them up out of the land of Egypt.”

Such were the depths of wickedness and moral darkness into which the ancient world had fallen. Infatuation had usurped the place of reason; religion had given way to fanaticism, and the ceremonies of Divine worship were superseded by the obscene rites of Bacchus and Cotyto.

And the moderns are as deeply engulfed in these abominable debaucheries as were the ancients.

These drunken festivities are thus described in one of

our English histories: "The secular clergy are no enemies to the pleasures of the table, and some of them contrived to convert gluttony and drunkenness into religious ceremonies, by the celebration of "Glutton Masses," as they very properly termed them. These glutton masses were celebrated five times in a year, in honor of the Virgin Mary, in this manner: Early in the morning, the people of the parish assembled in the church, loaded with ample stores of meats and drinks of all kinds. As soon as the mass was ended, the feast began, in which the clergy and laity engaged with equal ardor. The church was turned into a tavern, and became the scene of excessive riot and intemperance. The priests and people of different parishes entered into formal contests, which of them should have the greatest glutton masses, that is, which of them should consume the greatest quantity of meat and drink, in honor of the Virgin Mary."

Sir John Chardin states, concerning the Christian churches in Persian Georgia, that "no men are more addicted to beastly drunkenness than the Georgians, in which filthy practices they indulge with more freedom, because it is so common, and not looked upon as scandalous. The churchmen will be as drunk as others; and it has been remarked by the Catholicos or Patriarch of Georgia, that he who does not get drunk at great festivals, such as Easter and Christmas, cannot be a good Christian, and deserves to be excommunicated."

The religious ceremonies of the Danes and Anglo-Saxons, present the same debasing practices; and it is said, that during their festivals they used to drink large draughts of intoxicating liquors to the honor of Christ, the Virgin Mary, and other Saints."

William of Malmesbury relates, "that King Edward I. was

murdered at a feast held in honor of St. Augustin, the English apostle. This event occurred in Puckle church, Gloucestershire, A.D. 946. The king, with all his nobles and courtiers, were so much intoxicated as to be unable to offer any resistance to the daring regicide."

Hollinshed remains that, "the best wines used to be kept at the houses of the priests. The strongest was called the 'Theologicum;' and whenever the laymen wished to spend a singularly jovial hour, they would send to the parson of the parish for those wines."

The following extract from the parish books of Darlington is worthy of your deepest attention; and abundantly illustrates the low tipping propensities of the churchmen of those days:

"A.D. 1639, (14 Charles I.) for Mr. Thompson that preached the forenone and afternone, for a quarte of Sacke xiiiiid."

"A.D. 1650, (Commonwealth) for six quarts of Sack, to the ministere, when we had not a ministere 9s."

"A.D. 1666, (6 Charles II.) for one quart of Sack, bestowed upon Mr. Jellett, when he preached, 2s. 4d."

"A.D. 1691, (4 William and Mary) for a pint of brandy, when Mr. George Bell preached here, 1s. 4d."

"When the Dean of Durham preached here, spent in a treat with him, 3s 6d."

Volumes might be written in recounting these disgusting and abominable practices, both in ancient and modern times.

It is painful to remark that in proportion to the increase of intoxicating liquors, both as regards their strength and variety, you may easily observe a proportionate increase of drunkenness and its attendant vices. The circumstances

on which these facts are based, are traceable throughout the whole course of intemperance; and the assertion, that "alcohol is an evil," is placed far beyond the slightest shadow of a doubt, whether viewed from its effects on individual cases, or taken collectively.

It is now impossible to state when fermented liquors were invented, or at what time adulteration was first practised. But if we be permitted to take, as an example, the cases of Noah and Lot, we must unavoidably arrive at the conclusion, that one of these processes must have existed even at that early period, otherwise it will be difficult to conjecture whence the intoxicating properties of wine were derived.

The rapid progress of luxury soon increased the appetite for intoxicating drinks, which will be seen in the great attention that was paid to the cultivation of the vine and other delicious fruits.

In the time of Homer the vine grew wild in the island of Sicily, and on the adjacent continent. But soon these things assumed a different aspect; "for a thousand years afterwards, Italy could boast, that out of the fourscore most generous and celebrated wines, more than two thirds were produced from her own soil." This statement, however, can only refer to the "more celebrated wines, as Pliny asserts, that in his time, the luxurious Romans had no less than one hundred and ninety-five varieties of wines in general use." And you may behold the same spirit of persevering industry pursued in other countries of Europe, in which, for ages, the vine has flourished in rich luxuriance, but in the time of Strabo, were considered incapable of ripening the grape, owing to their severe climate.

Beer, also, was known at a very early period, and is said

to have been first invented by the Egyptians. Cerevisia, its Latin name, is derived from Ceres, the goddess of corn, because beer is generally prepared from that grain. The Pannonians, who inhabited the banks of the Danube, made it from barley and millet. The Germans prepared it from barley and wheat. It is known, in the writings of the ancients, under various appellations. Ammianus called it "Sabaia," or "Liquor paupertinus," a poor weak liquor. Xenophon named it "*οινοσ Κριθινοσ*," or barley wine. Pliny, in allusion to the western nations intoxicating themselves with a liquor made from corn, states, that it is called Zythum in Egypt, Celia, or Cerea, in Spain, and Cerevisia, in Gaul. Dioscorides refers to it, under the name of *Κορρη*, and states that it was used by the Egyptians, Spanish, and British.

"Mead," which consisted of honey and water, reduced to a state of fermentation, appears to have been a favorite beverage among the ancient Britons. The ancient Irish, who also used this drink, termed it "Miodh," or "Milion," that is, honey wine.

The solacing power of these beverages, and the esteem in which intoxicating drinks were held in those days of moral darkness and debauchery, will be sufficiently displayed in the following exclamation, by Ragner Lodhrog, the last king of Scandinavia, who was taken prisoner in a descent he made upon England, and put to a cruel death. In the agonies of torture he exclaimed:—"We fought with swords. I am still full of joy when I think of the banquet that is preparing for me in the palace of the gods. Soon—soon in the splendid abode of Odin, we shall drink out of the skull of our enemies. But it is time to cease. Odin hath sent his goddesses to conduct me to his palace,

I am going to be placed on the highest seat, there to quaff goblets of beer with the gods. I shall die laughing."

The discovery of the art of distillation will ever occupy an important position in the history of Intemperance. This wonderful invention has, no doubt, exerted a highly beneficial influence on the social condition of man; and conferred on science powers, which to the generality of mankind, are scarcely credible. But it has also been the agent of inconceivable mischief. It is man's greatest enemy; and it has inflicted upon him more physical and moral evil than can ever be comprehended. It has increased the means of intoxication a hundred fold, and opened up innumerable sources of intemperance, both in the animal and vegetable kingdom, which could never have been arrived at without its aid.

It will be unnecessary to describe the process of distillation; as in this enlightened age there can be but few who are unacquainted with it.

We have seen that, before the discovery of this invention, intoxicating liquors consisted only of wines, beers, &c., and these subjected to distillation yield various ardent spirits, such as brandy, rum, arrack, whiskey, gin, &c. These are all mixtures of alcohol and water, and a little "volatile oil or resin," which give to them their "characteristic flavour and color," the quantity and nature of which constitute the "sole difference of ardent spirits."

The discovery of distillation remains in deep obscurity. Some ascribe its invention to the Chinese. "The Chinese and Saracens were acquainted, at a very early period, with a species of distillation, by means of which they were enabled to extract the essence or aroma of flowers."

"Galen, who lived in the second century of the Christian

era, alludes to distillation as a means of extracting the aroma of plants and flowers."

"Geber, who lived in the 7th century, describes very accurately the process of distillation by the alembics per descensorium et filtrum, in his work entitled, *Liber Investigationis Magisterii*."

"The first spirit known in Europe was made from grapes, and sold, both in Italy and Spain, as a medicine, under the name of alcohol. The Genoese made it from grain, and sold it at a very high price, under the name of *aqua vitæ*, or water of life."

This, if we take the authority of Villanova, happened during the thirteenth century.

But we have every reason to believe that alcohol was known long prior to this period. Its name, which is from the Arabic, would indicate its origin to have taken place among that people. Some of our lexicographers, however, are of opinion, that the word alcohol, is from the oriental word *kahala*, which signifies to paint with a preparation of antimony. The females of these countries still stain their eye brows with this powder. The name was applied not only to this but to other fine powders, and also to highly rectified spirit.

The introduction of such a powerful stimulant as alcohol into the manufacture of intoxicating liquors, as might have been anticipated, changed the whole aspect of intemperance, and imparted increased virulence to the evils arising from its effects on the physical condition of our race.

Many were the eulogiums poured forth on its virtues and sanative properties, and it was considered to be the universal panacea which had so long been sought for in

vain by the alchemists. Lully, a follower of Villanova, believed it to be "an emanation of Divinity, sent for the physical renovation of mankind." And many other absurd notions were entertained concerning it. But though it was at first kept secret, and only used as a medicine, its power of gratifying the sensual appetites soon became known, and under various modifications it became the universal beverage. Its evil effects however soon began to develop themselves, and serious apprehensions were entertained concerning its ultimate results; and laws were enacted, both in England and Ireland, prohibiting its manufacture. But these were as transient as they were ineffective in arresting the progress of intemperance, and its concomitant evils, which have so deeply debased the highest intellectual faculties, and infected the human system with innumerable malignant diseases.

This paper being intended more to show the evil consequences of intoxicating liquors, than to present a detailed historical account of the origin, varieties, and properties, of these beverages, I shall therefore proceed to adduce the authority of medical men relative to its effects on the animal system.

"It has been ascertained that in men peculiarly exposed to the temptation of drinking, the mortality before thirty-five years of age is twice as great as in men following similar occupations, but less liable to fall into this fatal habit. It has also been shown that the rate of mortality among persons addicted to intemperance is more than three times as great as among the population at large. At the earlier periods of life the disproportion is still greater, being five times as great between twenty and thirty years of age, and four times as great between thirty and fifty. The annual

destruction of life, among persons of decidedly intemperate habits, has been estimated at upwards of 3,000 males, and 700 females, in a population of nearly 54,000 males, and upwards of 11,000 females, addicted to intemperance. The greater number of these deaths is due to delirium tremens and diseases of the brain, and to dropsical affections supervening on disease of the liver and kidneys."

It has been stated by a high authority that "if we allow 70 years for the usual age of man, and 60 pulsations in a minute for the common measure of pulses of a temperate person, the number of pulsations in his whole life, would amount to 2,207,520,000. If by intemperance he force the blood into a more rapid motion, so as to give 75 pulses in a minute, the same number of pulses would be completed in 56 years. His life by this means would be reduced 14 years." Dr. Hufeland remarks with regard to the circulation of the blood, that, "a slow uniform pulse is a strong sign of long life and a great means to promote it," and that "a principal cause of our internal consumption, or spontaneous wasting, lies in the continual circulation of the blood. He who has a hundred pulsations in a minute may be wasted far more quickly than he who has only 50. Those therefore whose pulse is always quick, and in whom every trifling agitation of the mind, or every additional drop of wine, increases the motion of the heart, are unfortunate candidates for longevity, since their whole life is a continual fever."

Here it will be seen that whatever increases the circulation of the blood by unnatural means, tends to injure the healthy action of the several organs of the body, and to destroy that harmony and delicate sensibility which should exist throughout the whole system. The alcoholic stimulus

is most potent in producing this deleterious effect. The unnatural action which is excited by this powerful stimulant, and the sudden physical depression which ensues on the dissipation of its exhilarating effects, soon impairs that healthy relation which must necessarily subsist between these functions, to give permanence and efficacy to their operations. The derangement of the functions of digestion, on which depend the greater number of the diseases to which the human system is liable, may be directly traced to even the moderate use of alcoholic drinks. A description of the process of digestion will throw more light on this subject than all the arguments that can be advanced on the therapeutical effects of alcohol, and will enable those who are unacquainted with physiology to perceive at a glance, what a slight disturbance of these functions will derange the whole system, and thus lay the foundation of innumerable diseases which drag so many thousands to untimely graves.

“DIGESTION.—It is now generally understood and admitted that waste of material is a condition of vital action; so that the slightest movement of the body, the most evanescent thought, the most transient exertion of the will, is accompanied by a loss of substance, which loss of substance is due to the death of certain particles of the organ concerned in the vital action. The consequence of this death of the minute constituent parts of the frame is that they fall under the control of chemical laws, are resolved into compounds unfitted to support life, and must be removed from the body, by one or other of the excreting organs. The sum of the daily waste of the several parts of the body, therefore, is determined by the sum of its daily actions and exertions, mental and bodily.”

According to Dr. Prout, "when the food is taken into the stomach, it undergoes two changes, which he characterizes as reduction and conversion. The one consists in the formation of a homogeneous pulp; the other is a chemical action by which the several staminal principles are converted into substances similar to those which enter into the formation of the blood. In the healthy subject both these processes are perfectly performed; but in disease they are liable to derangement.

"The reducing power of the stomach may be increased, while the converting power is diminished. In these cases large quantities of food are taken, but the body remains thin; the products of digestion pass off without assimilating with the system, or in rare instances, entering the blood, are discharged unchanged by the kidneys. On the other hand, the reducing power of the stomach may be diminished, giving rise to various forms of dyspepsia. If the converting power at the same time remain intact, the patient may gain flesh; if it be diminished he grows thin. The reducing functions of the stomach may be impaired by over repletion, by the excessive use of liquids, especially those of a stimulating kind, or by the abuse of condiments.

"The converting power of the stomach may be unusually active, in which case the food is rapidly converted into nourishment; or it may be lost in respect of all the principles, in which case the body ceases to be nourished, or it may extend to one only of those principles, and thus lay the foundation for serious disease."

From these remarks you will at once perceive that the main process of digestion depends entirely upon certain chemical laws, the action of which is regulated by the nature and quantity of food and drink taken into the sto-

mach. It will also be observed that the perversion of these laws leads to incalculable evil. Hence we may conclude that it is the incumbent duty of every man to avoid that which is likely to injure his health or character; and more especially the pernicious habit of intoxication, which, besides being the cause of all diseases having their origin in the organs of digestion, is the fruitful source of most of the inflammatory diseases of the brain, heart, lungs, liver, and kidneys; the most prominent of which are "delirium tremens," inflammation of the heart and its membranes, pneumonia and consumption, rheumatic affections and dropsy; which, if they do not lead to immediate death, leave the patient in such a debilitated condition, both mentally and bodily, as never to be able to regain his former state of health.

"Alcohol is the intoxicating principle of all spirituous liquors, and in moderate doses acts as a general stimulant, exciting particularly the vascular and nervous systems: in somewhat larger doses it produces the well-known effects of intoxication; and in excessive doses it acts as a powerful narcotic poison, rapidly causing death, preceded by slow pulse, contracted pupils, and coma." Were this the only destructive principle existing in intoxicating liquors, the evils of intemperance might possibly be somewhat mitigated. But when we take into consideration the awful fact, that, in addition to the above powerful poison, these liquors are adulterated with some of the most virulent poisons that nature can produce,—such as hemlock, nuxvomica, and one of its alkaloids, strychnia, opium, tobacco, and many others,—we are utterly paralyzed, and wonder that more mischief is not the result of such pernicious habits.

Let us pause, ere we conclude our reflections on the ravages of this awful calamity, and take a retrospective view of its fearful consequences. We have seen how it led to the declension of the great empires of old, and how they were consequently swept away and buried beneath the ruins of their own wickedness. We look back with awe on the grandeur and monumental wonders of ancient Egypt, with all her learning and philosophy, now sunk in the darkness of eternal night. We can trace, with the deepest regret, the successive rise and fall of the principal kingdoms of antiquity—all simple and temperate in their habits at first, but increase of power brought wealth, wealth gave birth to luxury, and luxury engendered effeminacy and intemperance, which ultimately obliterated the brave and independent spirit, naturally inherent in man's breast, thus rendering him incapable of defending himself against his more temperate and consequently more powerful neighbors. You will thus be enabled to pass in review the panorama of the ancient world. The empire of the Assyrians made way for that of the Babylonians; which at length formed the basis of the Medo-Persian. This again soon fell beneath the more powerful kingdom of the Greeks, and which was ultimately blended in the universal dominion of Rome; whose vast empire, after many ages of trials and struggles for liberty, like all its predecessors, split on the rock of its own intemperance, and on its ruins rose the present kingdoms of Europe.

And it may easily be shown that the fate of families and individuals, who are addicted to intemperance, is precisely the same. Nothing but misery and degradation mark their course through life; and poverty and disease hasten them on to a premature grave. And it may be positively as-

serted, and without fear of contradiction, that few men who have been addicted to intemperate habits, have ever risen to eminence in their professions, and whose names have never adorned the page of science and philosophy; thus irrefragably proving the evil effects of intemperance on the intellectual faculties. These facts are at once clearly and indubitably established by reference to the history of philosophy. Had Soerates, Plato, Aristotle and many others been addicted to this fatal habit, their names would long since have been buried in oblivion; and their great systems of philosophy, whose principles even now, after an interval of twenty-four centuries, remain unshaken, and form, in the present day, the basis of all philosophical enquiry. And in modern times, had such names as Kepler, Galileo, Newton, and Baron Napier been tarnished with this pestiferous evil, where would now have been our knowledge of mathematical and physical science? Had such been the case, those laws which pervade the whole system of nature, and retain the planets in their orbits,—many inventions and improvements in mathematics, such as the discovery of the binomial and other important theorems; the improvements on the resolution of numerical equations; the invention of the differential calculus; the application of the principles of conic sections to astronomical investigation; and the wonderful invention of logarithms, might have still remained undiscovered, and without which the present advanced state of the science of chemistry, natural philosophy, and astronomy, could not have been attained; and the various improvements in navigation, commerce, and other branches of industry, and the mighty results of the steam engine, and electric telegraph, might have yet been concealed beneath the veil of undeveloped genius.

We have likewise beheld the numerous ills that this vice has entailed upon religion, and has in all ages impeded the labors, and frustrated the designs of those engaged in the propagation of Christian duties.

It has withered the most sacred bonds of friendship and domestic happiness, and surrounded our hearths with every species of physical and moral evil—every shade—every dye—constituting the dark catalogue of vice and the most loathsome complications of disease.

And how deeply have the pernicious influences of intemperance penetrated into all our political institutions. Hence the very soul of the state has become contaminated, and her vital energies corrupted. Her laws, which should be mild and beneficent, are often converted into tyranny and oppression. The rights of her most faithful citizens are infringed; justice becomes another name for violation and crime, and amidst the groans of expiring liberty is laid the foundation of internal discord and foreign warfare.

Such are the origin and development of the deep-rooted and wide-spread political evils that have arisen out of the debasing habits of intemperance. Who dare presume to deny, but for the habit of this malignant vice, the numerous evils which have afflicted humanity, might not have been avoided, and the horrors of sedition and the devastating calamities of war, might not have perished with the causes which gave them birth; and the narration of the glories and misfortunes of the battles of Marathon and Sa'amis, Cannæ and Waterloo, might never have fallen to the lot of the historian.

In conclusion, it is sincerely hoped, that these observations will sufficiently prove the evil effects of intoxicating

liquors, and will amply demonstrate the urgent and absolute necessity for their total disuse as a beverage. On this great transition must eventually hinge the welfare of individuals, and the prosperity and stability of nations. Let each of us exert our utmost efforts to extirpate this fatal enemy. Let us put forth our united zeal and perseverance, and enter into this arduous undertaking in the true spirit of philanthropy; and by the blessing of that ineffably great Being, from whom emanates all purity and truth, we need not despair of success. The accomplishment of this great object will require no mean sacrifice, and no small amount of fortitude. But the blessings to be enjoyed on the final destruction of this baneful custom, will fully compensate the privation and toil, by which this end is to be attained.

But to effect the total and permanent overthrow of intemperance, the strong arm of the law must be engaged, and the manufacture and sale of all intoxicating liquors must be entirely prohibited by an act of legislation; except as they are used in the arts, and as a medicine: and not till then can we hope to see the annihilation of this inveterate evil. For such is the depth of man's moral degradation, and the deep-seated influence this vice has acquired over him, that the voice of temperance finds no awakening response amidst the enslaved passions of intoxication. Therefore the only certain mode of procedure consists in a prohibitory law, and by thus destroying the source of intoxication, these pernicious evils would be entirely eradicated.

Yet after all these proofs of the destructive properties of alcohol, and the calamities that it has entailed upon mankind, some men will advocate its use; and on the flimsy

argument, that, because it exists, it must have been sent for the benefit of man, and by Almighty fiat man is compelled to use it. The same may be said of any other poison, such as opium, strychnia, &c., highly beneficial remedies in disease: but in a state of health, poisonous. Alcohol does not exist in any natural state. It may, therefore, be said to be purely an invention of man; since it could not exist, but for man's intervention, in arresting that process of nature by which it is produced. This process is termed "vinous" fermentation, which (being uninterrupted) must inevitably pass on to the "acetous," from which vinegar is derived, and this again to the "putrefactive." Hence it will be seen that alcohol is the product of man's ingenuity, and cannot be produced by any natural means. The belief, therefore, that alcohol exists in nature ready formed, and on which rests its claim to the high sounding title of "good creature of God," is entirely fallacious, which a very slight knowledge of chemistry will satisfactorily prove. The elements of which it is composed are widely diffused throughout the whole kingdom of nature; but there is not the slightest proof of the existence of alcohol. Alcohol, acetic and oxalic acids, olive oil, and many other substances, consist of the same elements; but no one would be so absurd as to assert that alcohol is present in these substances.

Many other instances are alleged in support of this invidious practice. The miracle performed by our Saviour, at the marriage of Cana, which consisted in turning the water into wine, is set up as an example of this description. The words of St. Paul, "drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities," is another stronghold of the advocates of alcoholic

stimulants. In reference to Christ's miracle, its object is plainly and decidedly pointed out in the words, "my time is not yet come," which expressly declares the divine nature of our Redeemer, which is all that was intended by this miraculous performance, and not, as is generally believed, for the purpose of supplying the guests with wine. And in relation to St. Paul's injunction, it can only apply to those who are sick; and in no way sanctions the use of wine or other intoxicating beverages by any persons in a healthy condition.

Let all Christian believers beware how they pervert the language of the sacred Scriptures, lest it may appear that they seek to gratify the passions more than to convince the reason and judgment.

Deeply impressed with the truth of the principles inculcated in these observations, and sincerely hoping they will be the means of working some little good among my fellow-men, and inducing more able pens to enter this great contest for the emancipation of mankind from the thralldom of intemperance and all its demoralizing consequences, I would earnestly impress on the minds of those who may have an opportunity of reading these pages, that temperance is the only source whence we may derive true happiness in this life, and the only means whereby to obtain admission to the unmingled joys of that life which is to come.

