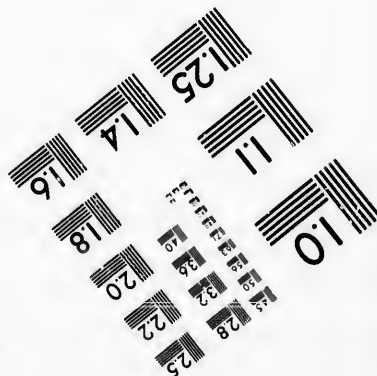
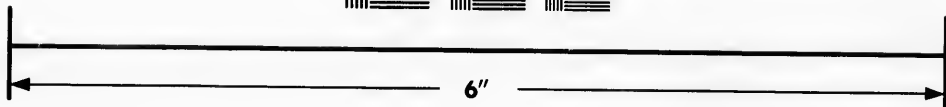
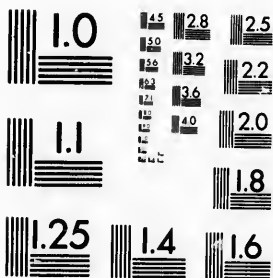


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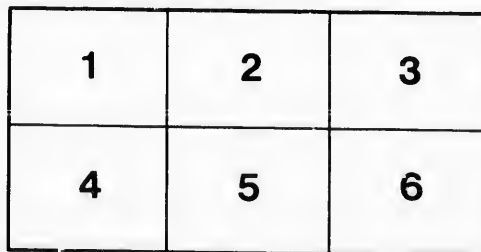
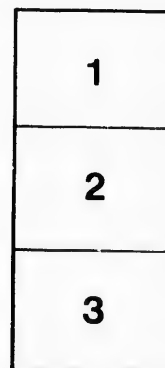
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CANADA TEMPERANCE UNION.

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PRIZE ESSAY NO. 1.

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5

INTEMPERANCE,  
*Its Evils and their Remedies,*

BY

REVD. W. H. WITHROW, M. A.



“Let enlightened men of all ranks, of every sect and party, combine against a common foe, uniting a divine renunciation with a human hopeful enthusiasm and liberality, by which alone great ends are achieved.”—Dr. F. R. LEES.

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Published at the Secretaries' Office, Napanee,  
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## THE PRIZE ESSAYS.

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CANADA TEMPERANCE UNION,

Secretaries' Office, Napanee, December, 1869.

At the Toronto Temperance Convention of February, 1868, several gentlemen offered sums of money sufficient to authorize an invitation to writers to prepare Essays on the financial, social and moral evils of Intemperance. Adjudicators were appointed, and by reason of the advertisement of the Secretary, Essays were forwarded to him, and subsequently submitted to the judgment of the gentlemen named.

At the Convention held in September, 1869, the Rev. Dr. Ormiston, presented and read the report of the adjudicators on Prize Essays, as follows :

Toronto, September 8th, 1869.

The undersigned, having been requested by the Canada Temperance Union to award the Prizes offered by that body for the best Essays on the financial, social and moral evils of the Liquor Traffic, and the motives to electoral and Legislative action for their removal, beg to report—

That having carefully perused the ten Essays transmitted to them by the Secretary of the Union, they have unanimously agreed to select the three following as the best, viz:

- 1.—That bearing the motto, "*Stat nomen in umbra.*"
- 2.—That signed, "A. H. St. Germain."
- 3.—That bearing the motto, "*Unus.*"

They would further state, that while their preference has

INTRODUCTION.

been given to the papers above mentioned, they have been favorably impressed with several of the others that have come under review.

All of which is respectfully submitted,

W. ORMISTON.

WM. STEPHENSON.

F. H. MARLING.

Acting on the decision of the adjudicators, the Convention decided to give the prize of \$100, to the writer of the first Essay of the three above named. It was found to have been written by the Rev. W. H. Withrow, M. A., and to him the sum was awarded.

In obedience to the instructions of the Convention, the Essay is now sent forth, and we trust its wide circulation will aid in the enlightenment of the public mind and hasten the downfall of the liquor traffic.

W. S. WILLIAMS, } Secretaries.  
WILLIAM SCOTT, }



## INTEMPERANCE:

### ITS EVILS AND THEIR REMEDY.

AN ESSAY, BY REV. W. H. WITHROW, M. A.

There is a deep significance in the old Homeric legend of the sorceress Circe, whose fell enchantments made men forget name, and fame, and duty, and finally changed them into swine. This ancient myth reads like an allegory, in which are strikingly represented the fatal fascinations of the modern sorceress, Intemperance, whose poisoned cup beguiles men of their manhood, banishes the love of wife and child, makes them forget the claims of God and humanity, and degrading to the likeness of beasts, causes them to wallow like swine in the sty of sensuality. This fearful spell is upon many of our fellow beings. These fatal enchantments beset them on every side. The innocent and unwary, the young and fair, the strong and brave, are continually falling under their power.

In the name of God and humanity we impeach this giant evil of Intemperance, as the cause of more of sin and sorrow, of blight and desolation in our world than all other forms of vice together. In proof of this terrible indictment we appeal to the mighty cloud of witnesses, who, wrecked and ruined in mind, body and estate, with tattered garb and tottering gait, with blood-shot eye and palsied frame, bear evidence to its brutifying and demoralizing influence. Once they were happy, honored and respected, now spurned, contemned and fallen, none are so poor as to do them reve-

tence. From the dark profound of hell itself, livid forms of horror and afright seem to arise, and in a hollow wail of woe to execrate the accursed vice that brought them to such deep and endless misery. Let us notice first

THE MORAL AND SOCIAL EFFECTS OF INTEMPERANCE.

The undue indulgence of even the natural bodily appetites has an injurious moral effect, from its subordination of the spiritual to the animal. "Know ye not that ye are the temple of God," saith the scripture. "If any man defile the temple of God, him will God destroy." And a goodly temple this house of our body is, nobly built and cunningly contrived, curiously and wonderfully made; a temple where the incense of prayer and praise should evermore ascend to its divine Creator. "What a piece of work is man!" exclaims our great English dramatist. "How noble in reason! how infinite in faculties! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god!" Yet we venture the assertion that no form of sensual indulgence so corrupts the body, pollutes the soul and produces such degradation, vice and crime, as that of Intemperance. It overthrows the altar of God in the soul, and extinguishes the flame of Christian devotion; it builds an alien altar there, and kindles strange incense thereon; it desecrates the temple of the Holy Ghost and pollutes the house of the body, making it the hold of every vile and unclean thing, where sinful passions prowl, and foul and festering lusts abide. The essence of Intemperance is that its victim has lost the control of his appetite, that an animal passion has got the victory over all his powers of restraint, assumes the tyranny of his entire being, and compels him by a stern overmastering power to its indulgence. The voice of reason is drowned, the upbraidings of conscience are disregarded, the wants of a family are neglected, the claims of God and duty are despis-

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ed, the threatenings of Holy Writ and the terrors of the drunkard's doom are defied. The joys of heaven, the pains of hell, the great realities and eternal verities of the world to come are all disregarded by insatiate and inordinate desire ; the tyrannous passion for strong drink.

This appetite is an *unnatural* one. It must be artificially created. In most primitive states of society it is unknown.— Among by far the greatest proportion of the moral and religious community, it is not indulged. It no where finds the means of its gratification in a state of nature. They have to be manufactured for the purpose, frequently by long and difficult processes. They cannot therefore be necessary as a beverage. Their first use is almost invariably attended with nausea, giddiness, illness, and all the symptoms of active poisoning. Their continued indulgence deranges the bodily functions, impairs the health, enfeebles the mind, stimulates the sensual appetites, kindles the fires of passion in the brain, and sends the unbalanced impulse coursing through each envenomed vein, till the whole nature is vitiated thereby. This passion becomes a tyranny mightier than those strong natural instincts and affections, the love of wife and child, of one's own flesh and blood. It strips from the once loved wife and the once happy home, to which in bridal beauty she was borne, the luxuries, the comforts, the very necessities of life, till the one is as bare as a prison cell and the other as cheerless as its felon inmate. It extinguishes the household fires and brings the wolf of want howling to the door. It changes by swift and terrible degrees the tender love and affectionate care of the husband and father to indifference, coldness, aversion, and often to demoniac and murderous hate, till his children shrink at his approach, and his wife cowers beneath his blows. Under its fiendish inspiration a man will pawn, for the means of gratifying his craving thirst, his grey haired mother's Bible, the wedding ring with which he vowed to cherish and protect the wife of his youth, and every souvenir of their

affection, the shoes from the shivering feet of his babe, and the bread out of its very mouth. Under the soul benumbing influence of this insatiate appetite a woman will even forget her marriage vows, her domestic duties, and even the hungry cry of her famishing infant. This subtle and seductive habit closes the door of the closet where the man held communion with his maker, overturns the family altar, and shuts the pages of God's word. It estranges its victim from the service of the sanctuary and the company of them that keep holy day, and leads him to herd with the vilest of the vile, the outcasts and pariahs, the moral lepers and lazars of society. Under its fatal spell he will barter the immortal birthright of his spirit for a vile mess of pottage for his body, and pawn his soul for a brief sensual gratification. It creates the dangerous, the criminal and the profligate classes of the community. It despoils man of his strength and honor, woman of her beauty and her virtue. It depopulates the earth and crowds the cemeteries. It fills the jails, penitentiaries, and imatic asylums. It furnishes the victims for the gallows, and for the suicides dishonored and unconsecrated grave. It does to death its annual thousands of hapless victims and peoples the dark chambers of despair with millions of the lost, who might else have sung redeeming love in paradise forever. It prepares men for treasons, stratagems and spoils. It nerves the assassins' arm and fires the incendiaries' torch. It produces a moral malaria wherever its fatal presence breathes. It creates thousands of worse than widowed wives, of worse than orphaned babes; flinging them upon the cold charities of an unfriendly world, with the indelible stigma and reproach,—the drunkard's wife, the drunkard's child.

This deadly Upas has its ramifications extending throughout the entire of society. Its boughs, wide-waving, overshadow with their baleful influence almost every household. Its roots, far-reaching, penetrate almost every home, and derive nourishment from many of the social usages of the day. It transmutes the

kindly pledge of friendship, or the gaze of love into a deadly curse, blasting the life and destroying the soul. This fatal evil spares no class of society, no sanctity of calling, no dignity of office, no brilliance of genius. It has dragged the priest of God from the sacred desk to defile his soul with sin, and the Judge from the tribunal of justice to stain the ermine of the law with crime. It has smitten the gifted poet at his lyre, till he wallowed like a beast upon the earth. Many are the lost sons of genius, who, but for intemperance, might have beamed like fadeless stars in the firmament of thought, but who, blasted by its curse, briefly blazed, like a rocket's flight, and went out in blackness of darkness for ever. Many are the strong ones whom it hath cast down, and the mighty who have fallen beneath its fatal spell. Indeed, this habit seizes upon the bravest and the best, the warm hearted and impulsive, the men of subtle brain and quivering nerve, and transmutes them, by an infernal alchemy, into the vilest and the worst. This accursed traffic bears the malediction of God, and the execration of man. It calls for the tears of angels, and awakes the exultation of fiends. It is guilty of the ruin of innumerable lives,—of the blood of myriads of souls.

#### THE PHYSICAL EVILS OF INTEMPERANCE.

These are of an appalling character, and contra-indicate in the strongest manner the use of all intoxicating liquors. The immediate and acute effects of intoxication—a word which itself means poisoning, and conveys a true description of the action of ardent spirits—are giddiness, nausea, loss of control of the voluntary muscles, especially those of locomotion and speech, as evidenced by the staggering gait and incoherent utterance, loss of consciousness, languor and extreme enervation. Besides these there are certain chronic effects of habitual indulgence, which are of the gravest character. Intemperance thus becomes a disease, the diagnosis of which gives evidence of the utmost bodily derangement, debility and decay.

The best medical authorities assert that alcohol is always and only a poison. It is so classified, along with strychnine, stramonium, belladonna, tobacco, coculus, opium, and the like, in every standard work on toxicology, and in every authorized Pharmacopoeia, or Dispensatory. It is declared to be "a diffusive, irritating, narcotic poison, when taken in large quantities. Says the United States Dispensatory: "Alcohol produces a true apoplectic state, and occasionally speedy death. Its constant use gives rise to dyspepsia, hypochondriasis, visceral obstructions, dropsy, paralysis, and not unfrequently mania."

Dr. Chambers, physician to H. R. H. the Prince of Wales, asserts: "It is clear that we must cease to regard alcohol as, in any sense, an aliment, inasmuch as it goes out of the body as it goes in." It is not assimilative into nerve, brain, muscle, or any other tissue. It is simply an acrid, irritating poison, corroding every part of the body till it is expelled from the system. So far is it from contributing to the nutrition of the frame that Baron Von Leibig, one of the ablest chemists in the world, asserts:—"There is more good in one bushel of barley than there is in 12,000 gallons of the best beer." Alcohol is the product not of growth but of decay. "Fermentation," says Leibig in his text Book on Chemistry, "is nothing else but the *putrefaction* of a substance containing nitrogen. Life is opposed to putrefaction. Fermentation is the death or decomposition of vegetable matter."

Instead of promoting, it impairs digestion. It neutralizes the action of the salivary, gastric, and pancreatic fluids, and produces chronic indigestion and death. It has been known to prolong the digestion of food in the stomach from the normal period of two or three hours to over forty eight hours. Dr. Munroe Hall tested the effect of the gastric juice on food in two phials, the one with the addition of a small quantity of beer, the other without. In the latter case the food was dissolved in a few hours; in the former it was unaffected after several days,

Dr. Sewell, of Columbia College, examined the stomachs of over three hundred drunkards after death, and in every case found the lining highly inflamed, the blood vessels engorged, the internal coatings frequently thickened and indurated, and often with corroding ulcers, cancers or scirrhus extensively developed.

Alcohol impoverishes the blood. In healthy blood there are only from two to four parts of fat to a thousand. The eminent French Chemist Lecaun "found," says Dr. Story, "one hundred and seventeen parts in one thousand in drunkard's blood—forty times as much as belonged there."

"Three-quarters of the Chronic diseases of England," says Dr. Chambers, above quoted, "and a large proportion in America are in some way combined with fatty degeneration, and chiefly with those who use ardent spirits." So the plumpness of many ale, beer, and spirit drinkers is an evidence of physical degeneracy rather than of strength. "I am persuaded," says Dr. Sewell, "that tens of thousands of temperate drinkers die annually of diseases through which the abstemious would pass in safety." The muscular tissue of the heart, in consequence of these fatty deposits, becomes soft, flabby and weak, and unable to propel the depraved blood through the shrunken arteries.—Dr. Ogle made post mortem examinations of one hundred and forty three drunkards, and found, in over a hundred instances the heart softened by fatty degeneration.

The arteries of the brain in drunkards are found to be engorged, inflamed, and abnormally distended, thus producing pressure on the nerve substance, and frequently effusion of spirit and induration, or rupture of the vessels, often causing paralysis, mania, or furious delirium.

The organs of sense are unnaturally stimulated, and the victim of intemperance becomes the prey of startling delusions of sight, and hearing, and sensation. His imagination conjures up terrific images of

"All monstrous, all prodigious things,  
Abominable, unutterable, and worse  
Than fables yet have feigned, or fear conceived;  
Gorgons, and Hydras, and Chimeras dire."

In acute delirium, or protracted mania, he fancies himself surrounded by mocking, mowing, gibbering and tormenting fiends—foul wizardry of hell and goblins damned,—which, to his agonized conscience, but prefigure the still more terrible and eternal wrath of God.

The continued use of alcohol blunts the sensibilities, dims the vision, impairs the hearing, unstrings the nerves, stupifies the brain, and renders the man incapable for the discharge of business or the performance of the simplest duties. Hence many of the appalling railroad, steamboat, and mining accidents and conflagrations which occur when a drunken switch man or pilot, or miner becomes the cause of a frightful destruction of human life.

In further illustration of the effect of alcohol on the physical constitution, we remark the following. The muscular system seems to lose its subordination to the will, the voluntary acts become vague and indirect, the gait is uncertain, the hands are affected with a nervous tremor, the features, which give such expression to the countenance, especially the lips, nose, and eyelids, become subject to convulsive twitching and involuntary quivering. The skin becomes shrivelled, sallow, and leaden, or fiery and bloated. The eye becomes bleared, yellow and vacant, the whole form bloated and sensual, and God's noblest handiwork is blasted by the influence of liquor.

The appetite becomes impaired, dyspepsia occurs, and chronic inflammation of the lining of the stomach takes place, evidenced by a constant craving thirst. The stomach itself frequently becomes ulcerous and gangrened. The liver becomes indurated and enlarged, and the bilious secretions frequently changed from a limpid yellow fluid to one of almost the color and consistency of tar.

The brain is almost always inflamed, and its tissues become



so saturated with alcohol—that fatal effusions of a spirit like serum frequently take place. Its albumenoid substance becomes hard, almost like the white of an egg in alcohol, and its texture is decidedly altered. Apoplexy is always imminent.

The circulatory system is seriously affected; the arteries being often abnormally contracted, and the veins greatly and irregularly enlarged. Organic disease of the heart, especially ossification and fatty degeneration, is frequently induced. The blood is much darker, the less coagulable, and more venous in character than in temperate persons. Consequently, digestion, assimilation, absorption, excretion, and indeed all the bodily functions, depending as they do on a healthy circulation, are imperfectly performed.

The respiration gives signal indications of this loathsome habit. The breath is general impregnated with alcohol, and is frequently attended with a disgusting fetor. Well authenticated cases are on record of spontaneous combustion, resulting from the ignition of this alcoholic gas. The lung substance itself frequently becomes tuberculous, and consumption is induced.

The pathology of drunkenness is not yet complete. Professor Sewell, of Columbia College, Washington, says: "*Dyspepsia, Jaundice, Emaciation, Corpulence, Dropsy, Ulcers, Rheumatism, Gout, Tremors, Palpitation, Hysteria, Epilepsy, Palsy, Lethargy, Apoplexy, Melancholy, Madness, Delirium-Tremens, and premature old age*, compose but a small part of the catalogue of diseases produced by ardent spirits. Indeed, there is scarcely a morbid affection to which the human body is liable, that has not, in one way or another, been produced by it; there is not a disease but it has aggravated; nor a predisposition to disease which it has not called into action." Milton properly depicts the fierce diseases which intemperance should bring upon the earth in the dread vision which Michael showed to Adam before his expulsion from Paradise.

—All maladies

Of ghastly spasm, or racking torture, qualms  
 Of heart-sick agony, all feverous kinds,  
 Convulsions, epilepsies, fierce catarrhs,  
 Demoniaic phrensy, moping melancholy,  
 And moonstruck madness, pining atrophy,  
 Marasmus and wide-wasting pestilence,  
 Dropsies and asthmas, and joint-racking rheums.

What a fearful catalogue of evils resulting from this dire poison. For poison it is, "ranking," says Dr. Murphy, "with hemlock, henbane, prussic acid, fox-glove, and poison sumac."—Three-quarters of an ounce, introduced into the stomach of a large, robust dog, killed him in three hours and a half. In larger quantities it will prove immediately fatal to man. "Not a blood vessel," says the eminent authority just quoted, "however minute, not a thread of nerve in the whole animal machine escapes its influence." To this condition of chronic alcohol poisoning the name of alcoholism is given by Dr. Hess.

Another most striking effect of habitual intemperance is the remarkable predisposition to disease which characterizes its victims. It is estimated that the liability to sickness and death is thus increased *tenfold*. A physician, of forty years practice writes: "Half the men, every year, who die of fevers, might recover had they not been in the habit of using ardent spirits." Dr. Cheyne, of Dublin, Ireland, gives it as his opinion, after thirty years of practice and observation, "That should ten young men begin at twenty one years of age to use but one glass of two ounces a day, and never increase the quantity, nine out of the ten would shorten life more than ten years." At even half this degree of curtailment, it is estimated that in the United Kingdom a million years of human life are cut short every year. Intemperance especially predisposes its victims to epidemic diseases. "Their peculiar liability so suffer from the *cholera poison*," says Dr. Carpenter, "has been observed in all climates and under all circumstances." When that "pestilence that walketh in darkness, and destruction that wasteth at noon day," visited Canada and the United States for the first

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time, it was estimated that four-fifths of its victims were addicted to drink. According to Dr. Carpenter the proportion is frequently five-sixths. Dr. Bronson of Albany, who visited Canada to study the disease, writes from Montreal: "Cholera has stood up here, as it has done elsewhere, the advocate of temperance. It has pleaded most eloquently and with tremendous effect. The disease has searched out the haunt of the drunkard, and has seldom left it without bearing away its victim. Even the moderate drinkers have been but little better off. Ardent spirits in any shape and in all quantities are highly detrimental." Yet they are often recommended as a prophylactic or an antidote to the disease. "Drunkards and tipplers" the Dr. adds, "have been searched out with such unerring certainty as to show that the arrows of death have not been dealt out with indiscrimination. There seems to be a natural affinity between cholera and ardent spirit." Of more than a thousand deaths in Montreal, only two it was said were members of a Temperance Society, and according to a local paper not one drunkard who had been attacked recovered. "In Paris the thirty thousand victims were, with few exceptions, those who freely used intoxicating drinks. Nine-tenths of those who died in Poland were of the same class." Monsieur Huber who saw 2,160 persons perish in twenty-five days, in one town in Russia says, as quoted by Dr. Edwards, "Persons given to drinking have been swept away like flies. In Tiflis, containing 20,000 inhabitants, every drunkard has fallen—all are dead, not one remains." According to Dr. Anderson, of Glasgow, the mortality from this cause among the previously temperate "averaged 29.2 per cent; among the habitually intemperate it rose to the enormous proportion of 91.2 per cent. "So strong is my opinion upon this point," he writes, "that, had I the power, I would placard on every spirit shop in the town the words *Cholera sold*

here." One of the largest Glasgow spirit dealers stated, "Cholera has cut off at least one-half my customers," During the prevalence of this epidemic at Washington the sale of ardent spirits, in any quantities, was prohibited for the space of ninety days. Thus does this fatal traffic scatter its firebrands, arrows and death, and says am not I in sport ? The same general statements are true with respect to yellow fever and other epidemic diseases. The practical recognition of the value of Temperance in prolonging human life is seen in the fact that Life Insurance Companies will absolutely refuse to insure the lives of intemperate persons, consequently the rate of mortality among insurers is much lower than among the average population. According to Mr. Neilson, an eminent English actuary, as quoted by Dr. Carpenter, the mortality among intemperate persons is five times above that of the general community between the ages of 21.30 and four times greater during the next twenty years; that is "an intemperate man of twenty has a probability of living 15.6 years, while that of the average population is 44.2 years, and of a strictly temperate man still longer." According to the same authority the relative fatality of brain diseases among the intemperate is three times as great as among the temperate, while that of liver disease and dropsy is four times as great. Sixty-five per cent of the sick cases in the London hospital, are stated on the authority of Dr. Gordon to arise clearly from strong drink.

Dr. Carpenter, of the University of London, who has made this subject an especial study, devotes fifty-six pages of his celebrated essay on the "Physiology of Temperance" to the demonstration of the fact that alcoholic liquors do not really sustain physical or mental power. This he does by a wide induction of facts derived from the experience of men exposed to the most arduous labor and the greatest

vicissitudes of temperature—nail-makers, glass-blowers, brick-makers, Arctic and Tropical explorers, and soldiers and sailors in every land beneath the sun, and arrives at the conclusion that "instead of affording any assistance, they tend in reality to depress the power of the system." This was proven however two thousands years ago by the Roman Legions that conquered the world and marched under a weight of armor that would crush a modern soldier and who drank nothing stronger than vinegar and water.

With regard to mental labor few men did more of that than Cobden during the Anti-Corn Law agitation and he has given this emphatic testimony, "No one has more faith than I have in the truth of the tectotal doctrine, both in a physical and moral point of view. The more work I have had to do the more I have resorted to the pump and the teapot." We add the testimony of Mr. S. C. Hall, the well-known editor of the "Art Journal,"—"He lived," he says, "by the labor of his brain; and he could testify that since he had become a tectotaller, he had an increase of intellectual power. As to endurance of fatigue he was able to work three times longer than ever he could while he indulged even moderately in the use of strong drinks." Those who seek alcoholic stimulants for the excitement of their powers, generally, like Mozart, Burns, Byron and Poe, early paid the penalty of their indulgence by death. The prevalent opinion that spirits will enable one to undergo greater fatigue, is based upon the temporary stimulus that is felt upon their use; but that criterion is as fallacious as it would be to augur the increased strength of a sick patient from the momentary energy of delirium.

One of the most terrible characteristics of the vice of intemperance is its progressive nature. At first its bonds seem light as film of gossamer. The man boasts that he can drink or he can let it alone at his pleasure. At last its

fetters become strong as three-fold cord. They bind the soul like iron bands, and though the man may writhe and struggle to get free like the rearing war horse, yet he is led with a stern o'er-mastering grasp, a captive in chains under the tyranny of this vile appetite. We boast of our liberty in Canada. We vaunt ourselves that neither we nor our fathers were ever in bondage to any man. That even from the so-called "Land of Liberty" the wretched victims of Southern slavery, fled to our shore to feel their shackles fall as they touched its soil and breathed its air. But are their no slaves in Canada? Are there not thousands of victims of a thralldom far more galling than that of Egypt? The slaves, self-fettered of their own vile habits; groaning many of them, in the bitterness of their anguish, 'O wretched man that I am! who shall deliver me from the body of this death?' For by a law of our nature that tyranny becomes more despotic the longer it continues. In consequence of this law—the law of stimulation, moderate drinking, so called, almost always degenerates into drunkenness. The effects of any unnatural stimulus, such as opium or spirits, soon passes and a reaction or collapse takes place, during which the unstrung nerves crave the repetition of the dram. But it soon requires a larger quantity to produce the wanted effect, and the appetite grows by that which is given to appease it. "Hence," says Dr. Gridley, "it is that the unhappy drunkard, with all the certain consequences of his course staring him in the face, amid the entreaties and arguments of distressed friends, and the solemn denunciations of holy writ sounding in his ears, with an untimely grave yawning before him, will still press on and hold the destroyer more firmly to his lips. It is because nature shrinks at every pore. Every nerve, every fibre, every vein pines and groans and aches for its accustomed stimulus, no substitute will do; no ransom can pur-

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chase relief, insatiate as the grave, every fibre cries, give ! give !” Like the tiger that has tasted blood the rapacious appetite clamors for indulgence and the dictates of reason and restraints of conscience are alike borne down by the cravings of the senses.

The timid soul that struggles to get free  
Becomes the more engaged.

When Hercules was wrestling with Anteus, the earth-born, his antagonist received new strength every time he touched his mother earth, and only when he raised him aloft and crushed him to death in his arms was the demi-god able to overcome his foe. So this Anteus-habit acquires a mightier energy with each indulgence, and demands the exercise of Herculean moral strength sternly preventing that indulgence before it can be destroyed.

Hence the importance of inebriate asylums and other restrictive influences, especially of the entire prohibition of the traffic, for the protection of those whose power of moral restraint is gone. For this habit becomes a disease, a madness—*vino mania* as Dr. Carpenter calls it—that demands frequently medical treatment for its cure. Drunkenness also frequently produces acute mental aberration. Out of 180 cases of insanity in the Edinburgh asylum no less than 50 were attributed to intemperance, and in the Glasgow asylum as much as 25.3 per cent of the insanity was attributed to the same cause. In a report on the physical cause of insanity in France, M. Béhies the Imperial Commissioner, asserts that of 8,800 male and 7,100 female lunatics, 34 per cent of the men and 6 per cent of the women were made insane by intemperance. He did not include in this estimate those made insane by excessive grief or disappointment produced by intemperance, which would doubtless swell the per centage to fully one half.

Nor does this frightful result terminate with the victim,

himself. It is communicated, often in an aggravated degree, to his unfortunate and innocent offspring. Drunkenness propagates itself and has a special tendency to produce idiocy, insanity, epilepsey, mental debility and predisposition to intemperance in the children of parents addicted to this habit. In the report on idiocy to the Legislature of Massachusetts, Dr. Howe remarks, "The habits of the parents of 300 idiots were learned; and 145 or nearly one half are reported as 'known to be habitual drunkards.'"

According to the last United States census, there are in that country 24,000 insane persons. Dr. Hiram Cox, of Cincinnati, personally examined over four hundred cases of insanity before sending them to the State Asylum, and reports that two-thirds became insane through intemperance. The same ratio throughout the country would give an army of 16,000 persons deprived of their reason by strong drink. According to Dr. Story, one-third of these die every year and go raving and distracted into eternity, while their places are filled by new recruits from the ranks of drunkenness.

The same census reports 20,000 idiots, one-half of whom on the estimate of Dr. Howe are the children of drunkards. Thus "The sins of the parents are visited upon the children to the third and fourth generation." "The parents eat sour grapes and the children's teeth are set on edge."

Sure'y any one with the feelings of humanity, even if careless about his own fate, would shrink from entailing upon his innocent offspring the taint of madness or of idiocy or the insatiate craving for alcoholic stimulus.

We will conclude this part of our subject with the following testimony of many distinguished physicians.

'All the undersigned are of opinion

1 That a very large portion of human misery, including

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poverty, disease and crime is induced by the use of alcoholic or fermented liquor as beverages.

2. That the most perfect health is compatible with total abstinence from all such intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, etc., etc.

3. That persons accustomed to such drinks, may with perfect safety, discontinue them entirely, either at once or gradually after a short time.

4. That total and universal abstinence from alcoholic liquors and intoxicating beverages of all sorts would greatly contribute to the health, the prosperity, the morality, and the happiness of the human race.

This document was signed, according to Dr. Story, by over 5,000 first class physicians in Great Britain and America.

"I repeat it again and again," says Dr. Courtney, Surgeon of the Royal Navy, "that alcohol in all its forms and combinations; whether carefully home brewed, or in the wine that sparkles, is never converted into nourishment."

"Intoxicating liquors in all their forms," says Dr. Trotter, "and however disguised; are the most productive causes of disease with which I am acquainted."

"Unnatural excitement by means of strong drinks," says Dr. Carriek, "occasions a proportionate exhaustion of the vital powers, a diminished capacity for subsequent exertion, a premature old age, a life of suffering, and an early death."

These testimonies might be multiplied indefinitely, yet we frequently find medical men prescribe the use of alcohol to those who have been the victims of excessive indulgence and thus too often rivet the fetters of habit, prevent the possibility of their reform, and hasten their progress to a drunkard's grave. Dr. Monroe, of Hull, the author of the

"Physiological Action of Alcohol," records a thrilling incident in his own practice showing the danger of prescribing alcoholic drinks as medicine. "A hard-working, industrious, God-fearing man," he says, "a teetotaller of some years standing, applied to me for advice. I conscientiously but erroneously believed in the health-restoring properties of stout and ordered him a bottle a day. 'I cannot take a Doctor,' he said, 'I was a drunken man once, I should not like to become one again.' 'Well,' said I, 'if you know better than the doctor, it is no use applying to me.' He was much against his will prevailed on to take the stout, when he got well I praised the virtues of the stout as the means of saving his life and lectured him for being such a fanatic as at first to refuse."

The doctor lost sight of his patient for some time, but at last found him a wretched inebriate. In reply to a remonstrance on his conduct he hiccupped out the reply, "Doctor, your medicine cured my body but it damned my soul."

"As I drove away," says the Doctor, "my soul was full of bitter reflections that I had been the cause of ruining this man's prospects not only in time, but in eternity. He had been a church member, an indefatigable Sunday School teacher, a prayer-leader to whose earnest appeals for the salvation of others, I had often listened with pleasure and edification. Now what a wreck! Turned out of the church in which he was once an ornament, his religion sacrificed, his usefulness marred, his hopes of eternity blasted, a poor dejected slave to his passion for drink, without mercy and without hope!

Can you wonder, then, that I never order strong drink for a patient now?"

But on purely physiological principles the same conclusion may be arrived at. Dr. Gardner, Surgeon of the Royal Infirmary, Glasgow, treated six hundred cases of typhus

fever, half with medicines containing alcohol and half with medicines containing no alcohol. Of the former he lost seventeen per cent, of the latter only twelve per cent, showing the evil effect of even the small quantity of alcohol in medicines.

#### THE FINANCIAL EVILS OF INTemperance.

The financial losses produced by intemperance, great as they are in themselves, are of less importance than the moral and social evils which it causes; nevertheless, as these losses form a palpable reason of a most convincing sort to a certain utilitarian order of mind, they are here adduced together with the effects of intemperance in producing crime and the consequent increase of the expense in its repression and punishment. There are some indeed who even defend the traffic on the ground of the revenue derived from the excise and custom duties on spirits, and from the license system. Let us see how the balance of profit and loss will stand, and in order to do so we must come down from figures of speech to plain figures of arithmetic.

The most complete statistics on the traffic and its effects in Canada are those prepared for the parliamentary commissioners appointed to prepare a report on the subject of prohibition in the year 1859. The following extracts from the report will show the evidence they obtained and the opinion they formed. (See Appendix.)

Returns have been received from the Sheriffs of thirty-eight of the forty-two counties of Upper Canada, from which it appears that in the jails under their control 15,975 persons were imprisoned during the three years ending with 1853; and as from the united testimony of these gentlemen more than three-fourths of the prisoners were committed for drunkenness, or for offences perpetrated while under the influence of liquor, it follows that 12,000 for the

three years or 4,000 per annum of the entire commitments are directly traceable to the use of liquor."

"From the evidence appended to this report from the returns received by your committee from all parts of the country—from villages, towns and cities, as well as from the rural municipalities—and from their own personal observation, your committee are thoroughly convinced—

1. That indulgence in the use of intoxicating liquors is the cause of most of the suffering and sorrow, the poverty and crimes, which afflict Upper Canada; and,

2. That it is the duty of parliament to mitigate, diminish, and, if possible, extirpate the cause of these evils."

In favor of a prohibitory law petitions signed by 180,000 persons were presented, being by far the largest number that ever petitioned the house for one object.

That intemperance is productive of crime is no mere assumption, but is demonstrated by the amplest evidence. By acting principally upon the basic portion of the brain, alcoholic liquors stimulate the animal passions and the destructive and quarrelsome propensities. They produce an absolute mania impelling its subject to the commission of murder, arson, assault, theft, and to the indulgence of lust.

When John Girdwood, executed for the murder of his son, was about to be hung, he said to the people: "Fellow men, before God, in whose presence in a few minutes I shall stand, I would as soon have taken my own life as that of my dear boy, but I was maddened by the drink and knew not what I was doing."

When Dr. Pritchard, of Glasgow, was about to be executed for the murder of his wife and mother-in-law he said, "I can assign no motive for the deed beyond a species of terrible madness and the use of ardent spirits!"

Dr. Story tells of a mechanic in New York who, when under the influence of liquor, felt an almost uncontrolable

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inclination to kill his wife. With tears in his eyes he said that he loved his wife as dearly as any man could, but several times while intoxicated he had caught himself with weapons in his hands preparing to take her life, and had to hasten from her presence to prevent himself doing so.

Dr. Munroe tells of a laboring man who, when drunk, had an insane desire to burn his employers' grain stacks, and afterwards served fifteen years in prison for doing so.

Wealthy ladies are often the subject of a kleptomaniac impulse, the result of drinking, that frequently brings them to disgrace and shame.

By this vice especially is recruited and maintained that large and unhappy class of the daughters of sorrow and of shame—whose disowned womanhood may seldom be retrieved—those blighted flowers that might have flourished fair in dear home-gardens but whom the brutal lusts of man have trampled beneath their satyr feet. But for intemperance that form of vice known as pre-eminently the social evil, which is the curse and shame of our christian civilization would be vastly restricted if not entirely suppressed.

The tendency of intemperance to produce crime is illustrated by the fact, cited by Dr. Carpenter, that in the military service of the Madras Presidency, according to the *Government Gazette*, only eight tectotallers were punished by their commanding officers to one hundred and one intemperate soldiers. Again, a reduction of the spirit allowance in the Mediterranean fleet, of only one half, resulted in a diminution of the punishment of over 70 per cent. "The prevalence of crime," says Dr. Carpenter, "is almost in the same proportion as that of intemperance." This fact finds abundant corroboration in Canadian statistics. In his evidence before the parliamentary commission, Rowland Earr, Esq., of the city of Toronto, a justice of the peace and

jail commissioner for nearly twenty years, stated that from personal examination he found that nine out of ten of the male prisoners and nineteen out of twenty of the females were brought to prison through drink, and nearly all of them signed a petition for a prohibitory law. From an examination of the Jailor's books, he found that out of 25,000 prisoners in the jails in four years, 22,000 had been brought there by intoxicating drinks.

From official trade returns it appears that during the previous three years the Government derived from customs, and excise duties on spirits, and licenses, \$500,000 per annum, while the annual cost to the consumers of these liquors was \$5,000,000. "Thus," says Mr. Burr, "The Government derives in ten years, \$5,000,000; it costs the people \$50,000,000, leaving a loss of \$45,000,000 in ten years to the whole Province.

The number of bushels of grain annually used in the distilleries, chiefly wheat, is 1,000,000 or 10,000,000 in the last ten years.

The amount of barley used in brewing, for the last ten years, amounts to 10,000,000 of bushels, and costs the Province \$10,000,000 amounting to \$55,000,000 in ten years.

Then the costs of Criminal Justice is annually \$100,000 of which fairly half can be set down to liquor, which amounts in ten years to \$500,000—making a fair average loss of \$55,500,000 in ten years, deducting the revenue derived from the business.

According to the table which I have kept of one hundred liquor dealers for fifty years, the loss of human labor by drunkenness in ten years would be 30,000 years, which labor at \$200 per annum would amount to \$6,000,000 which should be added."

During the ten years which have elapsed since Mr. Burr made his calculation, this enormous waste has been at least

doubled, making an aggregate of over \$100,000,000 lost through strong drink, enough according to the estimate of Mr. Sanford Fleming, to build and equip a broad gauge railway through British Territory from the Atlantic to the Pacific.

That Mr. Burr's estimate of the loss of labor is not exaggerated is apparent from a record which he kept for fifty four years of one hundred liquor dealers on Yonge Street, whom he knew. This record reads as follows :

“Number of ruined drunkards in the hundred families.	214
Loss of property once owned in Real Estate.....	\$293,500
Number of widows left .....	46
“ “ orphans.....	235
Sudden deaths.....	44
Suicides, publicly known.....	13
Number of premature deaths by drunkenness.....	203
Murders... ..	1
Executions .....	3
Number of years of human life lost by drunkenness...	1,915

What force of rhetoric could lighten the appalling effect of that calm, dispassionate report.

Mr. Burr's evidence as to the effects of intemperance on crime is abundantly corroborated by that of the Government officials. George Allan, Esq., the Governor of Toronto Jail, stated that in three years the number of commitments to that institution was 5,826, of which number those for drunkenness amounted to 4,523 or over three-fourths of the whole. The Rev. Hannibal Mulkins, Chaplin of the Provincial Penitentiary, stated that in a single year out of 498 convicts only ten were total abstainers. The Chaplain of the Massachusetts State Prison testifies that nineteen out of twenty of the prisoners were confined for crimes committed through the agency of liquor. Out of twenty-two murders, twenty proceeded from the same cause. The Gov-

error of the State asserts that of six hundred prisoners who made application for pardon, all but two had committed the crimes for which they were imprisoned, under the influence of liquor.

From a statement published some years ago by President Hitchcock, it appears that the consumption of ardent spirits in the United States, at that time, was 50,000,000 of gallons, at an annual cost to the country of \$30,000,000 and an additional annual loss of \$30,000,000 in the productive labor of 300,000 citizens made drunkards. Twenty-five thousand lives were cut off prematurely. Two-thirds of the pauperism costing \$7,000,000 and two-thirds of the crime committed by an army of near 100,000 wretches resulted from the same cause, to say nothing of the conflagrations, accidents, shipwrecks and other losses which it produced. It causes the premature death of one-fortieth of the population and of one third of those over twenty years of age. It sends into eternity five hundred drunkards every week, and, if God's word be true, five hundred immortal spirits into the regions of endless woe.

Similar to this is the computation of Bishop McIlvaine. "What are the statistics of this traffic?" he asks, "ask the records of mad houses and they will answer that one third of all their wretched inmates were sent there by intemperance. Ask the keepers of our prisons and they will testify, that, with scarcely any exception, their horrible population is from the school of intemperance. Two thirds of the 200,000 paupers that burden the hands of charity are the victims of intemperance. Inquire at the gates of death and you will learn that 30,000 annually pass to the judgment bar of God, driven there by intemperance. The number of its victims is estimated at 480,000, and the nation pays for the support of this system of ruin, five times as



much every year as for the support of the entire system of government."

Our latest statistics are those compiled last year by Dr. Story, of Chicago, who has calculated from the United States revenue returns and other reliable sources of information, that in the year 1867, there was consumed in that country the following quantity of liquors :

Of distilled liquors.....	100,000,000	gallons.
Of brewed liquors.....	400,000,000	"
Of wines.....	20,000,000	"
Of imported liquors.....	20,000,000	"
Total	540,000,000.	"

This is nearly eighteen gallons for every man, woman and child in the country, or in the aggregate enough to float a respectable navy.

In the manufacture of this there were consumed 45,000,000 bushels of grain and 17,000,000 bushels of fruit and other vegetables. Which at the average cost of one dollar a bushel amounts to \$62,000,000, and all this precious food was absolutely wasted, and worse than wasted as far as purposes of nutrition are concerned, for, as we have seen above, on the authority of Baron Leibig, it had to be rotted and destroyed before it could be manufactured, not into a healthful beverage, but into an absolute poison.

For the same year the number of deaths produced by drunkenness was as follows :

Suicides.....	400
Delirium Tremens.....	600
Murders.....	600
Deaths from insanity caused by drunkenness.....	3,000
From diseases of the brain and nerves.....	5,400
From other diseases of the body.....	65 000

Total

75,000

The waste of industry caused by the traffic is thus represented.

Manufacture and sale.....	330,000 men
Making buildings and machinery.....	350,000 "
Raising grains and shipping.....	320,000 "
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Total	1,000,000

One million years of industry are thus annually mis-directed, besides which two million years of life and industry are annually cut off.

The financial cost of this waste is thus estimated by Dr. Story :

Loss of time and industry.....	\$900,000,000
Cost of insanity produced by intemperance.....	36,000,000
Cost of idiocy " " "	42,000,000
Cost of crime " " "	36,000,000
Cost of sickness in hospitals "	10,000,000
Cost of pauperism " " "	50,000,000
Losses by accidents " " "	50,000,000
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Total cost of drunkenness. \$1,124,000,000.

Thus more money is wasted every year than the entire cost of the great civil war. And during the whole of that fearful conflict the loss of life produced by intemperance was equal to that caused by all the casualties of war, whether in the field, prison or hospital. Multiply these appalling statistics by ten and you get the results of intemperance in a single decade.

Nor is this fearful waste of life confined to the United States.

According to the parliamentary report on drunkenness, there are upwards of 600,000 drunkards in Great Britain, 60,000 of whom die every year. What a hecatomb of victims ! What a ghastly procession wending, wending over

more to the pale, death-kingdom, to the regions of eternal hell. Who slew all these? How terrible the thought that the agents of the accursed traffic shall have to meet before the bar of God, their hapless victims, and there give an account of the deeds done in the body. What a vast army is this! How much might it accomplish for the material development of the earth, for its intellectual improvement for its moral elevation! What marvellous political economy is that which, for a paltry present gain, withdraws their energies from the production of wealth, and makes them not merely consumers but wholesale destroyers?

When dread Bellona "cries havoc! and lets slip the dogs of war," ruin and desolation follow in her train. But her occasional ravages are trivial compared with the continual wasting and blight produced by intemperance. War may have slain its millions but intemperance its tens of millions. After the dread field of Waterloo, half of Britain was thrown into mourning, but a more terrible slaughter yearly is made by intemperance and the whole land mourneth by reason thereof. As in the last and terrible plague of Egypt, in almost every house is one dead! What family is unscathed by this curse? What home is safe from its power! Painful as is war, it is not without its compensations. Ancient patriotism uttered the universal instinct of the race in the saying:—"Dulce et decorum pro patria mori." The martyr blood of our slain heroes poured out on the altar of liberty, consecrates the soil, and an aureola of glory haloes their memory forever. The soldier's son repeats with pride the story of his father's fame, the while his widow smiles through her tears the radiant smile of triumph. But no such compensation mitigates the pang of sorrow for the hecatombs of victims yearly slain by the Moloch, intemperance. The fathers name calls upon the cheek of maiden modesty the blush of shame, and at the memory of his death the

heart of the wife is lacerated afresh. For it was not his life alone that was slain but his love, his honor, his manhood, and his soul!

No foreign war, no domestic revolt, no blasting plague or pestilence ever brought half such desolation to a land as this single vice of intemperance. An enemy more to be feared than domestic tyrant or foreign invader is already in the land, entrenched in the high places, fortified in its strongholds, lying in ambush at every corner, lurking like a traitor by many a hearth. Could we see in one vast funeral procession the victims of a single year's traffic in strong drink, and behold them consigned to one deep, wide burial place, buried with the burial of the wicked.

"Wrapped in a Christless shroud  
And sleeping a Christless sleep."

Could we follow into the pale Death-kingdom their disembodied spirits, severed untimely from their dishonored clay. Could we stand by their yawning grave and look down their future to their awful "resurrection to damnation." Could we hear the sentence of their eternal doom from the throne of the Holy God who says, "no drunkard shall inherit the Kingdom of Heaven," ah! surely it would require no further argument to make us abjure the fatal cup that wrought their ruin, and wage eternal war against this hideous traffic in the souls of men.

We hope we have sufficiently proved the immense loss and waste produced by intoxicating liquors, but we shall append a few additional facts and estimates derived from the Rev. W. Scott's Teetotallers Hand-Book.

In England according to parliamentary returns there are 600,000 drunkards.

Amount annually paid for intoxicating liquors	£50,000,000.
Perversion of land to growth of hops and barley	20,000,000.
Mis-application of labor and capital.....	15,000,000.

Loss of time and labor by drinking.....	40,000,000,
Cost of pauperism caused by drunkenness.....	3,000,000.
Criminal expenses „“ “ .....	2,000,000.
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Total	£130,000,000.
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Equal to \$650,000,000.

This enormous amount would in six years pay the national debt of England, and so remove two thirds of the taxes.

A recent census gives the number engaged in the liquor traffic in Great Britain at 90,870, while the number of bakers, millers and corn merchants was 70,632 or 20,248 less. In the single city of London in 1848 there were 10,700 bakers, grocers, butchers, and provision merchants and 11,000 public houses. As a consequence 36,000 persons pass through the London jails every year, 10,000 women are arrested drunk, and 30,000 children were, before the establishment of ragged schools, sent out to beg or steal every day.

Dr. Forbes Winslow made the following report of London crime, drawn from official documents, to the London Medical Society, "in that great city are 16,000 children trained to crime, 5,000 receivers of stolen goods, 15,000 professional gamblers, 30,000 beggars, 25,000 drunkards, 80,000 habitual gin drinkers, 150,000 persons subsisting by profligacy, and 50,000 thieves, or the tremendous total of 471,000 persons steeped in vice and crime out of 2,350,000 or one-fifth the entire population."

James Greenwood the "Amateur Casual" states that in the city of London there were, in the year 1867, 335,359 summary convictions before a magistrate, of which 100,359 were for drunkenness, and many more were caused by drinking. During the same year the number of inquests

was 24,648 throughout Great Britain, most of which are the result of intemperance. It has wrought, he says, more mischief than all other social evils put together.

The enormous waste of food caused by the traffic will be apparent from the following computation, also taken from Mr. Scott's Hand Book. "In England there are 1,149,741 acres of land growing barley and hops, for malting, which therefore, notwithstanding the scarcity of food, produce no bread. This if sown with wheat would produce 1,408,432,725 lbs of flour, or enough to serve the whole population nearly one third of the year. It would pay the entire poor rate of England and Wales for one year and ten months."

But it is needless to multiply statistics. If this tax were imposed upon men by some arbitrary authority, it would create a revolution in a week, but they will tax themselves for the gratification of their appetites and lusts, more than all christendom gives for the support of the gospel, for the diffusion of education, or for every moral and philanthropic object. The money thus worse than wasted would educate and elevate the masses, would feed the hungry and clothe the naked everywhere, and would speedily evangelize the world.

We think we have sufficiently disproved the idea that the country would be the poorer for the abolition of the liquor traffic. But even if the revenue derived therefrom were all pure gain, better a thousand fold that it were cast into the sea, than that the national coffers should be replenished with this price of blood, every coin of which, like the wretched gain of Judas, is stained with gore.

#### THE SCRIPTURE ARGUMENT FOR TEMPERANCE.

The advocates of total abstinence are sometimes met with the astounding statement that they are opposing scripture, that wine is a good creature of God and therefore

to be received with thanksgiving, and the celebrated advice of Paul to Timothy upon this subject is again made to do service. These persons however, overlook the fact that that was virtually a medical prescription for the bodily infirmities of Timothy, and by no means a universal precedent. They are, also, strangely forgetful of the repeated and solemn denunciations of wine in holy scripture and warnings against its use. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise," Who hath woe? Who hath sorrow? Who hath contentions? Who hath babblings? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." Look not thou upon the wine when it is red, when it giveth his color to the cup, when it moveth itself aright, at the last it biteth like a serpent and stingeth like an adder." "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink." These very denunciations, and many others, couched in language seemingly as strong as can be used, have reference to a beverage, which, compared with the ardent spirits against which the temperance movement of the day is chiefly directed, was almost innocent. The fact is, there is not a word said in either the Old Testament or the new about the use of ardent spirits. The manufacture of alcohol was unknown till the tenth century, when it was discovered by an Arabian alchemist. The fiery spirit, which has been profanely called 'the water of life,' *aqua vitæ*, but for which the more appropriate name were *aqua mortis*—water of death, was the result of an unhallowed attempt to discover some subtle elixir, which would enable man to bid defiance to the laws of nature and live forever. Instead of lengthening the duration of human life, however, nothing has ever so greatly abridged it.

• If the scripture denunciation of the wines of Palestine is

so vehement, what language would have been strong enough to denounce the vile compounds of modern days with their abominable adulterations of sulphuric acid, caustic, potash, nux vomica, sulphate of lead, oil of almonds, oil of turpentine, oil of juniper berries, grains of paradise and numerous other active poisons.

But even supposing that the moderate use of intoxicating liquors were harmless in itself, which we are by no means prepared to admit, still, if it be a temptation or a stumbling block in the way of others, we may not innocently indulge in it. St. Paul puts this point of christian ethics very strongly in Rom. xiv-21. "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended; or is made weak;" and again still more strongly in first Cor. viii-13. "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." It is a solemn consideration, that our example, our influence, our indulgence in that which in itself may be harmless, or even beneficial may, which we may think as absolutely indispensable as meat, or as many think wine; may cause the eternal destruction of our brother for whom Christ died, see Rom. xiv-15. If this be true, then there can be no question in any Christian mind as to the duty of abjuring that indulgence forever. We may not wrap ourselves in the garment of selfishness, and say I am not my brother's keeper, let my brother look out for himself. If he is weak and foolish, and indulges to excess, I am not to give up my moderate use of wine or spirits. I am not going to sacrifice my rights for him." Ah! is not that the spirit of Satan rather than that of Christ? We are our brother's keepers. God's voice still speaks as directly to us as when it pealed down from the blue sky to Cain the primal murderer, "Where is thy brother?" O, ye prudent drinkers, that boast that



you can take your glass or let it alone as you please, beware lost, by your example, you become the stumbling blocks over which souls may fall into endless ruin. What to you, in consequence of your stronger nerve or more sluggish brain, may be moderation, may to your brother, be the grossest excess. It is the rills of moderate drinking that form the streams which swell the mighty tide of intemperance.

The church of God has not yet given that clear, unfaltering and ringing testimony on the subject of intemperance that she should give, nay, she has not herself been free from the guilt of blood. Instead of preserving her spotlessness as the Heavenly Bride, the Lamb's Wife, and being true to her sacred espousals, she has sometimes been guilty of adulterous fellowship with Belial by her complicity with the traffic in strong drink. As an illustration, take this fact. The stately fane of St. Patrick in Dublin, restored by Guinness and Co., the celebrated brewers of that city, rears its lofty walls, built by the price of blood above the squalid abodes of vice and misery created by the very traffic whose profits 'restored' the old cathedral. Surely more acceptable in the sight of that God, who will have mercy and not sacrifice, were the uprearing and restoring of those human temples so desecrated and despoiled by the vice of intemperance, than the piling up of any mass of marble however costly or the celebration of any ritual however gorgeous. But we need not go abroad to find religious organizations which are guilty of complicity with the vice of intemperance and which are largely supported by the liquor traffic. The wardens, deacons, stewards or trustees of some of the most respectable churches of the land, may, without reproach, be actively engaged in the manufacture or the sale of spirits; and some of these churches with a delightful consistency exclude the retail vendor from religious fellowship, while they receive with

open arms the man who works the deadly ruin by wholesale. Small wonder that such churches are unfruitful and barren, like the mountains of Gilboa, on which there was neither dew nor rain, or like Gideon's fleece unwatered still and dry, while showers of blessings are falling all around.

Sometimes it may be feared christian ministers shrink from the denunciation of the traffic because Deacon A. or Elder B., the men of influence in their churches; the men who hold the purse strings or control the official board, are connected with the manufacture or the sale of liquor. O shame upon such men! dumb dogs that dare not bark, craven spirits that contaminate their palms with bribes, that sell the priest's office for a piece of bread! Oh! for the spirit of Elijah to denounce those troublers of Israel, who by their unhallowed traffic make God's house a den of thieves, or for that of the Master to drive them from its sacred precincts, or that of St. Paul to preach of temperance and the judgment to come, as did he before the royal debauchee. Some ministers of the gospel even set before their flocks the evil example of partaking of intoxicating liquors themselves, and seek the inspiration of wine rather than that from on high. Although the demon of intemperance lays waste the heritage of God and destroys his vineyard, yet these keepers of the vineyard have not kept their own vineyard, and the foxes, the little foxes of refined and elegant and social drinking have spoiled their tender vines. Although this enemy of all righteousness assails the battlements of Zion, these watchmen on the wall have slumbered at their post, and lifted not the standard nor blown the trumpet of alarm. Nay, they have even traitorously introduced the enemy within the city, therefore the inhabitants thereof have fallen in multitudes by the hand of the enemy, they have perished in their iniquity, "but their blood will

I require at the watchman's hands," saith the Lord. In all such cases the old adage is verified. Like priest like people,—a tippling parson will soon make a tippling church.

We have a right to expect that the church of Christ should lead the van, and that christian ministers should be the captains of the host of God in this Holy war,—a crusade to rescue from perdition the souls of men, more glorious than that of old to wrest from the infidel the empty sepulchre of Christ. The trophies of this warfare are not garments rolled in blood, and brazen helms all battle-stained and dented; the march of this army is not marked by burning villages and devastated fields. Its final victory will be a world redeemed and disenthralled from the dominion of intemperance and restored to the service of Christ. Of the issue of this warfare there can be no doubt.

The progress of reform may be slow but it is sure. Like the mighty forces of nature its operations may be gradual but they are resistless. At present nothing so retards the chariot wheels of the gospel as intemperance. The city missionary of Toronto states, and his statement is corroborated by all who have experience of the subject, that it is the besetting sin that prevents the evangelization of the masses. But this old and hoary system of wrong is being heaved up in the sight of all men, and is receiving the execration of all men. As the icebergs of the north melt rapidly away before the tepid washings of the Gulf Stream, so the giant sin-bergs of intemperance and its attendant vices shall melt away before the resistless washings of the sea of a rectified public opinion; and who so lets fall a single warm love-tear, or who so feels a single heart throb for the sorrows of the drunkard, who so puts forth a single earnest effort for his welfare, hastens the day when this curse

shall utterly pass away, or be remembered only as a hideous dream.

Intemperance may still hang, like a dark pall of midnight over the land, but a brighter day is surely dawning. The blind old world is turning in its troubled sleep. It is shaking from it this deadly incubus that so long has brooded over it. The vile mass of midnight and darkness flee away. The morning cometh. Its freshness breathes around us now. Light is breaking on every side. Intemperance with all its reeking abominations shall be banished to its native hell, and our sin-cursed world which so long, like the demoniac in Scripture, has been the abode of every foul and unclean spirit, shall eventually, like him, sit clothed and in its right mind at the feet of Jesus.

But this great moral reform which is to bless and benefit mankind, cannot, we believe, be successfully carried on, except by the aid of the Christian Church. If they be separated both will suffer. The church is not stepping out of her sphere when she braces her energies for this great work. Temperance is not religion but is a very important part of it. It is not Christ, but it is John the Baptist preparing the way for his approach. Temperance alone will not save a man, but many a man can never be saved without it.

We can conceive of no greater auxiliary to the spiritual prosperity of any church than a vigorously conducted temperance organization associated therewith. Such an organization will often lure men from the taverns to the house of God—from the charming of the siren to the sound of the gospel. It will banish from the soul the evil spirit of intemperance and sweep and garnish it for the entrance of the Heavenly guest. It will cast out the vile weeds that pre-occupy the ground and prepare the soil for the seeds of Divine truth. We know of no better such organization

than one which has been maintained for sometime in connection with the Berkley St. Wesleyan Methodist church in the city of Toronto. It has been in existence some fifteen months, during which time it has received 670 names to its pledge, and restored many drunkards to the path of sobriety. The advantage of such an organization is, that it goes straight to its work. It wastes no time or strength in mere ceremonial or complex ritual. It has no secrets, symbols, passwords or grips, to which adjuncts, harmless in themselves, some good temperance men have conscientious objection. Such an institution will obtain the moral support of the church, will have a reliable guarantee as to the character of its exercises and management, and will receive the sympathy of the community. It will enlist more directly than any other, the co-operation of the pastor and official members of the church. It will educate and develop a temperance conscience in the congregation. It will train up the children in the principles of total abstinence. The Sunday School will also become an affiliated Juvenile Temperance Society. And unless juvenile societies are seconded by the example and influence of adults they can do but little good, as the Sunday School would be of little use unless the church corroborated its instructions.

#### THE NECESSITY FOR ORGANIZATION AND THE DUTIES OF TEMPERANCE MEN.

One pressing necessity of the Temperance Reform is the thorough organization of its strength. A body of men, who without discipline or drill would be an unwieldy mob, if organized into an army can be hurled like a thunderbolt against any opposing force. In like manner there are scattered through the community many staunch Temperance men, who, individually, can exert little influence, but in concert with others they could accomplish much for the cause. The great need of the cause therefore, is some broad

common platform on which all temperance men may meet, some common standard around which they all may rally. The different orders of Templars, Sons, Rechabites, and various other Temperance Societies need to combine their strength for a united attack upon the common enemy. These various organizations are like the different brigades and regiments of the same great army, wearing different uniforms it is true, and marching under different regimental colors, yet rallying around one common standard, and animated by one common purpose. They require, for their efficient action, to be embodied in one grand phalanx, before whose unbroken front the hosts of Alcohol shall be put to rout. This is the purpose, we conceive, of the Canada Temperance Union, an institution of the broadest Catholicity, which will gladly hail the co-operation of every Temperance man or woman in the country, irrespective of their individual affinities or alliances.

One great work of such an organization will be to diffuse information on the subject of Temperance; to educate public opinion on this important topic, to create and foster an efficient Temperance Literature—periodicals, essays, books and tracts—which will aid in the formation of a healthy popular sentiment. It must, to be successful, use powerfully the mighty engine of the Press, in the dissemination and inculcation of those great principles which lie at the foundation of the movement. Temperance men must avail themselves of the advantages to be derived from popular Temperance meetings, public addresses, open air demonstrations, conventions, of everything in fact that will awaken public interest and help on the cause. There is nothing like the living voice and personal contact with men for arousing their sympathies and enlisting their energies in behalf of this or any other object. But no united action can supply the place of individual effort. Do you know a

poor drunkard struggling in the toils of this vile habit? If so go to him, lay your hand upon his arm, and ask him to the Temperance meeting. Show your sympathy for him and that you may show it, feel a deep sympathy in your heart. Be not disheartened if he fails to reform at once. Try again and again while there is the least prospect of success.

It was by this manifestation of human sympathy that the great apostle of Temperance, John B. Gough, was rescued from his life of wretchedness and sped upon his high career of usefulness. The prophet of old, when he would recall the dead child to life, laid himself upon his body, heart to heart and mouth to mouth. In like manner, if we would revive and quicken the torpid consciousness of the confirmed inebriate, it will be by the manifestation of a warm and living sympathy and personal interest.

The Temperance community should use its political influence for the promotion of the cause. Its voting strength is considerable. In many parts it carried the Dunkin Act but having relaxed its effort, the law became in-operative. It should send in petitions, exact pledges of the parliamentary candidates, and see that these pledges are kept. This is a more vital interest than any other. Till this is settled the test question should be, not, is the would be Member of Parliament, Liberal or Conservative, ministerial or opposition, in favor of coalition or of party government, but will he vote for temperance laws, the punishment of their violation, restriction of licenses, and as soon as possible stringent prohibition? If Temperance men would sink minor differences and agree upon this paramount object, they could carry the country and sweep from office any Government that would refuse to grant the people's prayer for protection against this greatest curse that ever blasted any land. Let the people arise in the majesty of their might

and demand, in tones which those that make our laws will understand, the granting of such wise and righteous measures as will deliver the country from the scourge of Intemperance. This *vox populi* will be indeed *vox dei*, and like his living word shall not be unfulfilled.

THE DUTIES OF LEGISLATORS WITH REFERENCE TO THE  
LIQUOR TRAFFIC.

It is unquestionably the paramount duty of legislators to enact wise and good laws for the restraint of vice, and the encouragement of virtue,—“for a terror to evil doers and a praise to them that do well.” Yet how often does the recognized law of the land become the active abettor of iniquity ! It plies men with temptations to vice and then punishes them for its practice. It stimulates them to the commission of crime and imprisons them therefor. It impoverishes the masses and then taxes the community for their support. It derives a revenue from the vices of the people and makes gain out of their follies and crimes. It gives to a class of men the privilege of making of their fellow subjects, beggars, ruffians and rogues, under its august protection. It permits them to ruin their fellow men, in mind to ly and estate, and to send their souls to endless perdition under the authority of Act of Parliament. Small wonder when there is such antagonism between man’s laws and the eternal laws of verity and justice that retribution descends upon the guilty land where these things are done. We appeal to every patriot to strive to rescue our country from ruin. Amid its outward prosperity a worm is at its heart, preying upon its vitals, and inducing atrophy, wasting and decay. It is the *worm of the still*. A monster more terrible than the fabled dragons of yore that devoured their daily meal of human flesh and blood. As the glorious Sun god, Apollo, smote with his arrows of light the abominable mud born Python of old, so law, rising in her sub-



time majesty, should hurl her lightning bolts of wrath at this hydra-headed beast, intemperance, that desolates the whole land. Many of the wretched victims of intemperance themselves crave protection from the temptations that lie in wait on every side. They feel their own lack of moral power to resist these temptations, and many of them have therefore made application for their reception into inebriate asylums, and voluntarily put themselves under restraint that they may overcome the horrible craving for strong drink. For this craving assumes the form of a disease, of a perfect mania, and of such Dr. Hutchinson of Glasgow affirms that, "paradoxical though it may seem, such individuals are sane only when confined in an asylum." But comparatively few can receive the benefits of these asylums, however great those benefits may be. In this as in every other case, surely prevention were far better than cure. How strangely absurd to scatter broadcast on every side the seeds of pestilence and then build hospitals for the cure of a few of the infected. What is wanted is the complete repression of the whole godless traffic, which will speedily be followed by the restoration to sobriety of those who are addicted to excessive drinking, and the prevention from contamination by the habit, of the young and innocent.

But here we are met with the outcry that prohibition is unconstitutional, that it is an infringement on the rights and liberties of the subject. Yet we do not find the same objection to the prohibitor of the sale of many other poisons, which have never caused a tithe of the misery, poverty, and death that alcohol has caused. Upon the constitutionality of prohibition, however, we have the opinion of many of the most eminent statesmen, jurists and philosophers. Several of these testimonies in its favor have been collected by the Rev. Wm. Scott, a few of which are here

quoted. As long ago as 1743 LORD CHESTERFIELD thus addressed the House of Lords, in the course of a debate on the "Gin Act." "Luxury, my lords, is to be taxed but vice prohibited, let the difficulty in the law be what it may. If so formidable a body (as the distillers) are confederate against the virtue and lives of their fellow-citizens, it is time to put an end to the havoc, and to interpose while it is yet in our power to stop the destruction. If their liquors are so delicious that the people are tempted to their own destruction, let us at least, secure them from their fatal draught, by bursting the vials that contain them. Let us crush at once these artists in human slaughter, who have reconciled their country to sickness and ruin, and spread over the pitfalls of debauchery such a bait as cannot be resisted!"

The BISHOP OF OXFORD, in the course of the same debate spoke as follows: "Poison, my lords, of all kinds ought to be confined to the apothecary's shop, where the master's character and even his bread, depends upon his not administering too great a dose to any person whatever, and where the price is generally too high for a poor man to commit a debauch. Will you then commit the care of dispensing this poison to every ale-house keeper in the kingdom, who is willing to pay half a crown to the justices, and twenty shillings a year to the government for a license? Will you enable them to dispense this poison at so cheap a rate that a poor thoughtless creature may get drunk for threepence, and may purchase immediate death for a shilling?"

At a still earlier period that champion of the liberties of the people, JOHN MILTON, left on record his opinion: 'What more foul common sin is among us,' he exclaims, "than drunkenness? And who can be ignorant that if the importation of wine and the use of all strong drinks, were forbid, it would both clear and rid the possibility of committing

that odious vice, and men might afterwards live happily and healthfully without the use of intoxicating liquors?"

The REV. JOHN WESLEY in a letter addressed to the Hon. Wm. Pitt, dated Bath, Sept. 6, 1784, says: "Have not the spirits distilled this year cost 20,000 lives of his Majesty's liege subjects? Is not then the blood of these men vilely bartered for £20,000 (the amount of Excise duty paid)? To say nothing of the many millions of quarters of corn destroyed, be it considered, *dead men pay no taxes*, so that by the death of 20,000 persons yearly, (and this computation is far under the mark,) the revenue loses far more than it gains. But how can the price of wheat and barley be reduced? By prohibiting *forever*—by making a full end of that bane of health, that destroyer of life and virtue—distilling."

But the best demonstration of the feasibility of prohibition is its actual accomplishment. This has been already done with the happiest results in many places, but to the shame of christendom, be it said, most of these have been in actual or recently heathen or Mohamedan countries. It is well known that it is part of the religion of the followers of the False Prophet to abstain from wine. In recent times it has been prohibited among the native tribes of South Africa, of Hawaii, of Otahieti, of Madagascar, and among the blacks at Liberia, and the whites at Piteairn's Island. In Great Britain over sixty-six extensive land owners, among whom are the Duke of Buccleugh and the Marquis of Westminster, two peers who possess the largest yearly revenue both in Scotland and England, and many others whose territories are very large indeed, are prohibiting the liquor traffic on their estates. The noble examples of prohibition in the United States prove not only its practicability but its immense advantage to the entire community. Universal testimony shows that crime, drunken-

ness and pauperism almost entirely disappeared, and that the moral, religious and industrial habits of the people were greatly improved. Jails and poor houses were emptied of their tenants, and the golden age seemed to have begun. With regard to the constitutionality of prohibition that eminent jurist, Lord Brougham, asserts, "The law giver is imperatively bound to lend his aid, when it appears manifest that no palliatives can avail. Certainly we have the example of the United States to prove that repression is practicable, and their experience to guide us toward it."

#### THE GUILT OF THE TRAFFIC.

We should allow no morbid sympathy with the agents of this traffic to prevent us from arriving at just conclusions as to the enormity and heinousness. It is one that is essentially dishonest. It gives no worthy equivalent for the hard earned money of its victims, and it brings the wolf of want howling to their door. Like the arch enemy of mankind it barter with men for their very souls, and pays them in the devil's coin, that burns the palm that touches it. Its agents, like human ghouls, batten on the blood and lives of their fellow men. They pile up colossal fortunes on the ruin of others. They rear their houses on a pile of victims bones. Their gold and their silver is cankered. Gouts of blood are on every coin. The palaces they build are haunted with the spectres of the souls they have slain. No crime can equal this. To injure our brother in any way is wrong. To injure him in his person, or his property or reputation, is an offence of which the laws of the land take cognizance, but to destroy his soul, where shall we find words to express the enormity of that sin? It is one compared with which the darkest crimes of earth "show white as a shining angels, 'gainst the blackness of the pit." No malice, no wickedness, not even the infernal ingenuity of the arch devil himself, can go further than this. And

then the doom is irretrievable. It stands unchangeable while time and while eternity endures. Even the sacrificial death of Christ and his atoning blood are rendered of no avail; and the man who thus destroys his brother is the earthly agent and personification of Apollyon, the great destroyer, the universal murderer of souls. This traffic bears the curse of that righteous God who says "Woe unto him that giveth his neighbor drink, that putteth thy bottle to his lips to make him drunken." The venerable Wesley in characterizing the iniquity of this calling, rises into unwonted vehemence of denunciation. "All who sell these liquors to any that will buy are poisoners-general. They murder his Majesty's subjects by wholesale, neither do they ever pity or spare. They drive them to hell like sheep; and what is their gain? Is it not the blood of these men? Who then would envy their large estates and sumptuous palaces? A curse is in the midst of them; the curse of God cleaves to the stones, the timber, the furniture of them. The curse of God is in their gardens, their walks, their groves—a fire that burns to the nethermost hell. Blood, blood is there, the foundation, the floor, the walls, the roof, are stained with blood! And canst thou hope, O thou man of blood, though thou art "clothed in scarlet and fine linen and farest sumptuously every day,"—canst thou hope to deliver down the fields of blood to the third generation? Not so; for there is a God in heaven, therefore thy name shall be rooted out. Like as those whom thou hast destroyed body and soul, "Thy memorial shall perish with thee.

To the manufacturer and the seller of intoxicating drinks we appeal, if you would avert the awful malediction of God, if you would escape the pangs of a guilty conscience during the endless future, when the memories of the victims, done to death by the liquor you have made or sold, gnaw your heart with the horrors of despair, and their pal-

lid ghosts shall haunt your fiery couch of pain, abjure forever the accursed trade.

To the wretched victim of Intemperance we appeal, by all the ties of social life which you are sundering, by all the joys of heaven, which you are periling, by the judgment day to which you are hastening, by the unutterable woe of the deep and dark damnation that awaits the drunkard, by the memory of the innocent days of your childhood, and the fair visions of your early youth, by the thought of the mother that bore you, of the wife of your bosom, of your happy offspring who are growing up to feel what a fearful blight it is to be a drunkard's child—by the God who made you, who now watches over you and ever loves you, by the blood of Christ which you trample under foot, and by all high and holy adjurations we conjure you to leave your loathly habit and begin to serve God in newness of life.

To the reformed drunkard we appeal, by the perils you have escaped, by the horrible pit and miry clay from which you have been raised, by the eternal burning from which, as a brand, you have been plucked; that you be steadfast in your resolve of virtue and that you seek to rescue your fellow man from the awful fate from which you have been saved.

We appeal to the professed followers of Him who came to seek and to save that which was lost. What is your attitude toward this question? Is it one of calm indifference of cold and haughty contempt or of warm and active sympathy? Can you, without blood-guiltiness, see your brother for whom Christ also died, go down to the awful perdition of a drunkard's hell, and make no effort for his rescue? Can you behold him bound hand and foot, the slave of Satan, with the fatal fetters of this vile habit, and rivet those fetters by your example and your influence, or will you rise to the sublimity of a Christian heroism and re-

solve to abjure forever that which makes your brother offend or stumble or be made weak?

We appeal to those who minister at God's holy altars, that they give no uncertain sound on this momentous question, that they prophecy not smooth things concerning this Hydra-beast, that they boldly launch the denunciations of God's law at its accursed head, that they clear their skirts of the blood of souls, that they reason of Temperance as well as righteousness and the judgment to come, that they have no complicity—even the passive complicity of silence—with this traffic in the souls of men, above all that they shrink as from the jaws of perdition from defending the accursed thing, as some of the priestly office. O shame! Where is thy blush! have done. Canonize Judas Iscariot if you will, offer sacrifice to Moloch, call darkness light, and evil good, but cloak not with the garb of morality the heinousness of that, worst of vices, which betrays Christ with a perfidy viler than that of Judas, which destroys more lives than did ever the horrid service of Moloch, and which is the worst form of evil and the blackest shade of moral darkness.

We appeal to the civil magistrates and judges, to those who make and administer the laws, that they be not recreant to their holy trust, that they solemnly guard the public weal against this destroying traffic, that they stain not the snowy ermine of justice—which hath her home in the bosom of God himself—with blood, that they throw not the pall of their protection over this baneful trade, but rather extend the aegis of their power for the defense of the worse than widowed wives and worse than orphaned children of the victims of Intemperance.

We appeal to you, fathers, if you would not have your sons grow up pests of society, and sink into early and dishonored graves; and to you mothers, if you would save

your daughters from a death in life, far worse than death itself, let them not see this deadly adder coiling at the domestic hearth, let them not learn from a parents example to drink the draught that sears the conscience, stupifies the brain, and kindles fires of unhallowed passion in the soul.

We appeal to you young men, if you would not bring down a father's grey hairs with sorrow to the grave, nor plant a dagger in a mother's heart, that you at once and forever forswear the use of intoxicating drinks and give your influence to the cause of temperance and of God.

To you, young ladies, we especially appeal. A potent influence is yours. You are the true regents of society. To you is committed a fairy wand of magic influence whereby you may bless or ban mankind and effect for weal or woe their eternal destiny. Oh, then by the love you bear your fathers, your brothers, or it may be

A dearer  
One still and a dearer  
One yet than all others,

we pray you give no countenance to the drinking usages of society. Throw not we conjure you the witchery of your smiles around the cup, nor beguile by the blandishment of your beauty, immortal souls to endless ruin. Become not we beseech you, the fair temptresses it may be to perdition, of those you love dearest and best. Be rather the guardian angels of their lives, to counter work the evil charm of temptation. Thus shall you shine forever, beautiful and star-like in their souls, and your memory enshrined within their heart of hearts shall be as a talisman in life's trial hour—a potent spell to keep their souls from sin.

Finally, to every good patriot would we appeal, if you truly love your country, this fair and goodly land, this freest land on earth, this land o'ershadowed by the broad free banner of England—long may it wave!—if you desire



its prosperity, if you wish its welfare, if you would see

"This nation young, and strong, and fair,  
To the full stature of its greatness grow."

and take its place as peer among the foremost nations of the earth, cast in your influence on the side of God and of humanity, in the conflict now waging with the direst foe by which our country is cursed, and soon this great national sin, and shame, and bane, shall be banished from our land forever.

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## APPENDIX.

### RECENT STATISTICS ON INTEMPERANCE IN CANADA.

At the time of revising these papers for the press, the Rev. Wm. Scott's exhaustive statistical report was published. Through the kindness of that gentleman in furnishing advance sheets of that able document, we are enabled to enhance the value of this essay by the following abstract. For a full statistical exhibition of the appalling evils of the traffic we would urge all who can procure it to carefully read Mr. Scott's report.

He gives returns of importations, &c.,—for the year ending, June 30, 1868—quantities, values, duties, &c., showing a total probable cost to consumers of nearly five millions of dollars.

Add to this the imports into Nova Scotia and New Brunswick and we have the grand total of \$8,100,000 as the cost to the consumers of the liquor imported into the Dominion of Canada.

Let us notice next the amount manufactured in the country as derived from the Inland Revenue Returns for 1868.

"The distilleries produced 4,080,047 gallons of proof spirit, wine measure, and the breweries 7,432,685 gallons of beer, making a total of 11,513,732 gallons of intoxicating drinks. Some portion, a fraction merely, enters into other manufactures, but this is more than made up by illicit pro-

cesses, additions and adulterations. The more than 4,000,000 gals. of proof spirit is diluted and adulterated, and thereby augmented in bulk by nearly 50 per cent., making over 6,000,000 gallons of poisonous liquor to be poured down the throats of civilized humanity; which, together with the beer, if undiluted and unadulterated, makes a grand total of 13,433,685 gallons of drink, against which poor human nature has to contend."

"From these sources of income, the government raises in excise duties the sum of \$2,425,689.89. The duty on malt produces \$162,678.99, making \$2,588,368.88.

"Consider, then, what must be the aggregate cost to the consumers, of all this beverage. They must pay all—first cost, duties, tavern licenses, profits—every cent must be paid by the consumers. I will not exaggerate, for I wish the facts only to be fairly stated. It is difficult to ascertain the cost to consumers with perfect accuracy, but I have sufficient data before me to put it down at the enormous sum of \$10,000,000; add to this the \$8,100,000, drawn out of the public purse for imported liquors, and then the appalling figures are before us. Our Dominion liquor bill comes at least to \$18,100,000, *Eighteen millions one hundred thousand dollars!* more than \$5 per head for every man, woman and child in the Dominion."

#### AMOUNT OF GRAIN CONSUMED IN THE MANUFACTURE OF LIQUOR.

From the fiscal returns made to the Dominion Parliament for the year ending June 30, 1868. Mr. Scott says:

"We find the quantity of various kinds of grain used by the brewers of the Dominion in that year, to be 22,685,511 lbs weight, and the Distillers destroyed 67,685,511 lbs, making a total of 90,367,360 lbs. The total weight, in lbs, for 1867, was 71,433,150; being an increase of 18,934,210 lbs. The increase of intoxicating drinks manufactured in 1868 as compared with 1867, (a fact not before mentioned), was

1,675,918 gallons. Of the kinds of grain included in the above, there is no mention of barley. But there is a separate table of the barley made into malt, and I find of that grain 348,475 bushels, which does not appear to be included in the above totals. Reduce those to bushels and we have at least 1,700,000, and a total of above 2,000,000 bushels."

This at a dollar a bushel, a low average, amounts to \$2,000,000 which might properly be added to the amount above mentioned.

Compare this enormous liquor bill of the country with all its other expenses. The following is the account for the year ending June 30, 1869.

"It includes first, the interest of the public debt, charges of management, premium on exchange, sinking fund and redemption of public debt, the total of these being \$6,533,737.40; only a few thousands more than imported liquors cost the Dominion. Take the next item, 'Civil Government,' which includes the salary of the Governor General and the salaries of the Lieutenant-Governors of the several Provinces, and yet the total is only, (I write in view of the liquor bill) only \$651,366.66. The estimates for the "Administration of Justice," require \$440,150. The whole expenses of "Legislation," including miscellaneous items, amounts to the trifling sum of \$483,183. Without further details, we give the total, \$17,960,911.84 as the Dominion estimates, \$140,099 less than our liquor estimates."

And what do we receive for this liquor expenditure? What but a harvest of crime, wretchedness, disease and pauperism.

"Nearly a thousand convicts are found in the Kingston Penitentiary at the close of 1867. The Reformatory of Ontario had in it, during 1866, over 200 youths, and that of Quebec 129, mostly the victims of the intemperance of

parents. The Common Gaols of Ontario received 6777 convicts of all ages, costing \$92,464. Those of Quebec received 7228, the expenses being \$64,438, making a total of \$156,902. Our expenses for the Administration of Justice in Ontario and Quebec amount to \$238,500.

Four fifths of this are the direct results of intemperance.

“Our Lunatic Asylums in the several Provinces of the Dominion, have under treatment more than 2,000 persons, at an annual cost of about 250,000 dollars, to say nothing of enormous expenditures for public buildings. And they are largely peopled by the liquor traffic.”

„Fatal accidents and sudden deaths are continually occurring through drink, occasioning great loss of time, and property, and money. This liquor business is the worst possible speculation that ever any country engaged in. Its evils and losses enter into and permeate the whole fabric of our social economy. The expenses are inevitable, and in a thousand ways we are taxed for its support, and in such various ways that to arrive at a full and correct estimate is utterly impossible. The United Kingdom Alliance has made a declaration that the yearly loss to the British nation is not less than £238,886,280 sterling—i. e., \$1,134,431,400. The friends of Temperance in the United States estimate their liquor bill alone, without calculating collateral losses, at the mighty sum of \$460,000,000. What are the items of expenditure and loss incurred by this Dominion? It is perfectly dreadful to contemplate; but we had better look the facts fairly in the face, and ask how long the ravages of this plague shall continue. Let us take the same rule of judgment as that adopted by our friends in the United Kingdom :

WASTE OF WEALTH IN THIS DOMINION.

I. MONEY ANNUALLY SPENT IN INTOXICATING DRINKS—

1. Of liquors imported,..... \$ 8,100,000

2. Of liquors manufactured,.....	10,000,000
II. LOSS IN THE PRODUCTION AND RETAIL SALE OF STRONG DRINK—	
1. Land now used in the cultivation of hops and various kinds of grain, for the distiller &c., would produce food for man and beast,	2,500,000
2. Loss of capital and labor worth,.....	5,500,000
3. Loss of labor to the State, by retailers, &c., and their servants. ....	3,000,000
III. ANNUAL EXPENSES AND BURDENS ARISING FROM THE LIQUOR TRAFFIC—	
1. Loss of labor and time to employers and working men by drinking usages... ..	5,500,000
2. Destruction of property on land, on lakes and rivers—loss by theft, bad debts, and various crimes, through drinking, ... ..	3,400,000
3. Charges through pauperism, destitution, sickness, insanity and premature death, traceable to the use of strong drink.....	3,500,000
4. Cost of police, prosecution, courts of justice, support of criminals, losses to jurors and witnesses, at least, .....	2,000,000
Grand total annual loss to the Dominion,	<u>\$43,500,000</u>

In the name of all that is lovely and of good report—in the name of justice and of mercy—in the name of innumerable innocent sufferers—in the name of our Common Saviour, who died for the redemption of the race; I do appeal to the conscience of every man, of every creed or of no creed, against the legalized toleration of this “sum of all villainies,” the liquor traffic.”

WILLIAM SCOTT.

Napance, 1st Sept., 1869.

