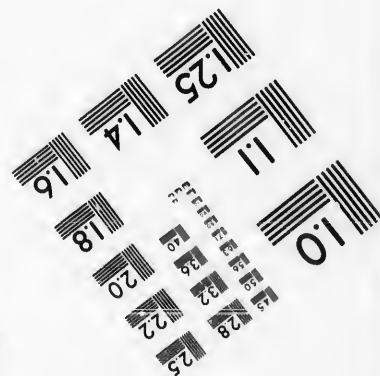
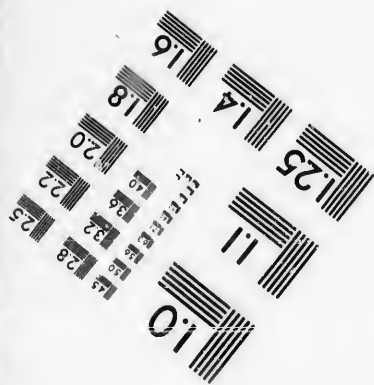
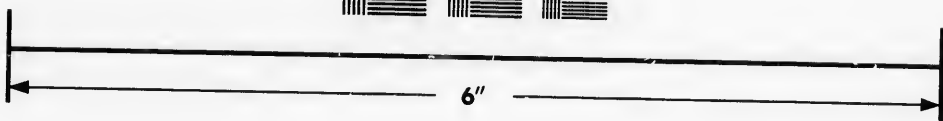
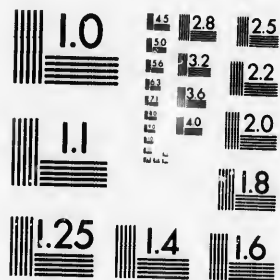


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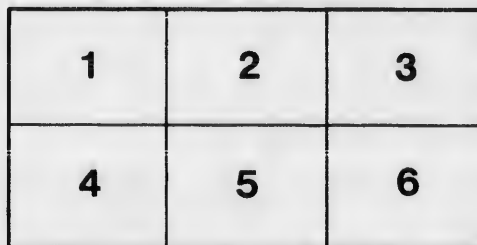
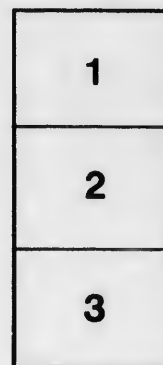
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THE  
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WITH ITS  
CRIMINAL AND RUINOUS RESULTS,  
E X P O S E D,  
BY NUMEROUS  
FACTS AND ARGUMENTS,  
WITH  
EXAMINATIONS OF REMEDIES.

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By John George Marshall.

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REPORT TO THE BOARD OF DIRECTORS

The following is a summary of the work done during the year ending 31st December 1921. The Board has been pleased to note the progress made in the various departments and the efficiency of the staff. The financial position is satisfactory and the company has been able to meet its obligations. The Board has also considered the proposals for the year 1922 and has decided to continue the present policy.

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# LETTERS ON TEMPERANCE.

No. 1.

## ON THE WINES. &c. OF SCRIPTURE.

ALTHOUGH so much has been written and said on the Temperance Reform, there are still some of the most important subjects it includes, on which many of our own population require to be more fully and correctly informed. Moreover, the drinking practice among us, especially in the capital, is still so prevalent, its evils are so numerous and afflicting; and the prejudices of some, and the apathy or indifference of others, are still such impediments to the progress of the work, that it is well the subject should be constantly agitated, and its most important phases and topics, be continuously pressed upon the public attention. In this way the hope may be cherished of mitigating and reducing those evils, and of contributing towards ultimately removing their cause. It is my intention to publish a few letters on some of the leading points of the general subject, and as far as I am capable, will endeavour to render them both interesting and profitable.

For the purpose of preparing the way for future facts and discussions, I will at once announce the foundation or primary truth, now made convincingly manifest, by the experience of many millions of persons, and in various parts of the world, that, there is no *necessity* whatever, for the use of any kind of *intoxicating liquor*, as an *ordinary beverage*, either with reference to the health of the physical system, the vigor or exercise of the intellect; much less as to the moral sentiments or feelings, or the spiritual interests or duties. Neither are they requisite for the more effective discharge of the employments of life, or the fulfilment of any its duties, personal, domestic, or social. Formerly, and until the Abstinence reform had made some considerable progress, the contrary opinion was very generally prevalent, but now, the favorable truth just stated, is all but universally admitted. Medical testimony of the highest character, has also, in recent times, been abundantly afforded, to corroborate and confirm it.

But a seemingly formidable objection is urged against our total Abstinence movement, on the assumed ground, that there is *Scriptural authority* for the use of intoxicating drinks. This is advanced by a number of persons, who it may well be presumed, are not much accustomed to consult that authority, for the guidance of any part of their conduct. Strange as it may at first sight appear, it is chiefly urged among religious professors, and even by many in the sacred ministry itself. With many of such inconsistent and unfaithful professors, this supposed authority, combined with appetite,—native or acquired,—and a fondness for the pleasing indulgence, form the chief impediments to their uniting with our excellent reform. I have long been convinced that this erroneous opinion would, with all such persons, produce that injurious result; and, therefore, in the course of my Temperance advocacy, I have, by word and by writing, frequently endeavored to expose and remove this error, and to take away from those persons that assumed but unfounded authority for their unchristian practice. A further effort for the same purposes, will be made in this letter. Could it be made to appear, that the scriptures of wisdom and truth, sanctioned such a limited use of these liquors, as avoided every degree of drunkenness or excess, the enforcing of universal Abstinence, if not improper, would at least, not be imperative; and the charge so often made by many of our clerical and other opponents, that we are endeavoring to supplement the gospel, would be in part, if not fully correct. Were such sanction, indeed, afforded, then, as none should presume to prescribe a higher standard of morality, than Infinite Wisdom has revealed in His pure and infallible word, the utmost that should, in general, be done, would be,—warning, advice and exhortation; and to be so watchful and circumspect in the use of those liquors, as to avoid every degree of intoxication or excess.

With reference to such supposed Scriptural sanction, it is no sufficient argument or proof, to show, that in many passages of Divine Revelation, wine is mentioned with approval, and classed with other temporal blessings. The all important enquiry immediately arises,—on the answer to which the decision, as to such Scriptural sanction or prohibition, entirely depends.—What is the *quality*, or *description* of the wine, mentioned approvingly? And, here, I am prepared to take the position and shall fully maintain it, that there is no authority or sanction whatever, in any part of the sacred volume, for the habitual or *ordinary use as a beverage*

of wine, of an *intoxicating* quality, or of any other kind of *intoxicating* drink. I wish this expression *intoxicating drink*,—to be borne in mind, throughout what will here be advanced, as it is on the plain meaning of these words; that the whole question turns, and must be Scripturally decided. It is probable that this topic has not been brought forward and explained with sufficient frequency, by temperance advocates, competent to discuss it. Whether sincerely, or otherwise, it has, as already observed, been the chief ground on which large numbers of religious professors, more especially in the sacred ministry, have refrained, or refused to unite with the temperance movement. The investigation which will here be conducted, will relate, merely, to wine and other liquors of a similar class, mentioned in the sacred volume, and not to *distilled spirits*, to which the Scriptures do not allude, as it is now universally admitted, that the nefarious art of *their* manufacture, was not discovered until after the close of Divine revelation. But in reference to wine, and the other similar liquor before alluded to there is no deficiency of statement or mention in the sacred Scriptures, as they are there named or referred to at least *one hundred and fifty times*. In some places they are mentioned as divine blessings, or rewards, elsewhere in terms of prohibition, or warning against their use, in some passages, as figurative or emblematical of divine wrath or punishment; and in others,—under the former dispensation,—as sacred oblations or offerings. In viewing and comparing these various passages, a *seeming* incongruity, or rather contradiction, will readily be seen. This supposition has arisen, by reason of the liquor—designated in all of them, by the one general appellation of *wine*,—being in some of such passages, spoken of as a blessing, and in others, the use of it denounced and prohibited. \* At first, this apparent contradiction caused my own mind some degree of embarrassment, but on solemn and diligent examination, and comparison of the several passages, I was led to a clear and quite satisfactory conclusion on the point. That in very many instances, the wines and other similar liquors mentioned in the Scriptures, were of an intoxicating character is perfectly clear, but it is equally apparent, that in many other instances, they were *unfermented*, and consequently of an opposite description. It is, indeed, utterly impossible on any other ground, or in any other way, than on this distinction and difference as to those liquors, to reconcile the *seeming* opposition in many passages of Scripture, concerning them.—The following are a few such of



passages, in which it appears,—“He will also bless the fruit of thy land, thy corn, and thy wine.” Deut. vii. 13; “Thou shalt furnish him liberally out of thy flock, and out of thy wine-press, of that wherewith the Lord thy God hath blessed thee, &c.” Deut. xv. 14.; “I will give you the rain of your land in his due season, that thou mayest gather in thy corn, and thy wine, and thine oil.” Deut. xi. 14.; “Honor the Lord with thy substance, and with the first fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.” Prov. x. 9.; “They shall flow together to the goodness of the Lord, for wheat and for wine, for oil, &c.” Jer. xxxi. 11, 12. But here are a few passages in such seeming opposition:—“Wine is a mocker, &c.” Prov. xx. 1.; “Who hath woe, who hath contentions, who hath babbling, who hath redness of eyes. They that tarry long at the wine, &c.” and then follows the express and entire prohibition; “Look not thou upon the wine, when it is red, when it giveth his color in the cup, when it moveth itself aright, at the last it biteth like a serpent and stingeth like an adder.” Prov. xxiii. 29., &c.; “Be not among wine-bibbers, &c.” Prov. xxiii. 20, 21., with many other passages of similar import. Surely these latter cannot refer to the same description of liquor, as that mentioned in the former texts, and therein promised and given as divine blessings and the rewards of obedience. Every serious believer in divine revelation, must be fully convinced, that there is no *real* contradiction or discordance in the sacred records, as they were all indited by the same infallible spirit of wisdom and truth. Any such seeming discordance, must be imputed to our imperfect apprehension and knowledge, and in every such instance, should lead us to prayerful and diligent examination, in order to become truly informed on the subject, on which the difficulty has arisen. This should be done by the opponents of the Temperance cause, regarding this Scriptural question, having previously relinquished all prejudices and pre-conceived notions concerning it. The distinction already asserted, as to the wines mentioned in Scripture, has, in recent years, been frequently advanced and explained, in the writings and public addresses of several learned and able men, some of them admitted to be no ordinary critics in the languages in which the Scriptures were originally written; and many of these not only learned and judicious, but of piety also. In the first rank of learned advocates on this side of the Scriptural subject may be mentioned the Reverend author of that celebrated work,

"Anti-Bacchus," the author of "Tirosh Lo Yayin," and Dr. F. R. Lees, in Great Britain; and in America the Rev. Mr. Marsh, Mr. Sergeant, Mr. Delavan, and President Nott, and last, though far from being least, the late Professor Moses Stewart, of Andover, whose critical and able letter to Dr. Nott, published a few years ago, contains a treasury of knowledge on the subject.

The difficulty as to the seeming contradiction in the Scriptures regarding the use of wine, has chiefly, if not entirely arisen, from the same *generic*, or general term, being employed, in every passage.—But, such general terms are more or less frequently used in every language. Our own abounds with them.—The word "Water," is one. But there are various descriptions of water—salt water and fresh—rain water and river water,—dirty water and clean, mineral and dye water, and numerous other kinds, of very opposite qualities. But some of our opponents say, *wine is wine*, and what else can you make of it. True, it is so, and "*water is water*," although there are such various kinds of it. If any one of such opponents, however, were to ask for a glass of water to drink, he would be rather astonished and offended too, if presented with some of either of the *offensive* descriptions just mentioned. "*Ship*" and "*Vessel*" are also general terms, but we know that the varieties of these are almost innumerable. There are steam-ships and sailing ships, barques, brigs, brigantines, schooners, shallops, sloops, boats, &c. some of thousands or hundreds of tons, and some of no tonnage at all; yet all, are properly enough denominated *ship* as a general term. We read in the sacred volume, that some of the disciples had gone out of their *ships*, and were washing their nets,—that on several occasions, our Lord entered into *ships*, and taught the people on the *shore*;—that He and his disciples passed over lakes in *ships*; that He was in the hinder part of the *ship*, asleep, while the disciples were toiling in rowing. In one of the passages—John 6,—where *ship* is mentioned, the same is, directly after, denominated a *boat*. Now, does any one suppose, that the ships here mentioned were of the same, or like descriptions, as the large three masted vessels, which we now specially designate as ships, with topsails, royals, jibs, studding sails and all the other sails, the rigging, and paraphernalia, &c. belonging to such a ship, in this our day. Yet, even now, with us, all kinds of vessels which pass on the water, are, in strict propriety, denominated ships. It is a generic term. The *ships* thus mentioned in the sacred Scriptures, were, doubtless

much the same as the fishing or other boats now in use with us, yet, in translation, were named *ships* with sufficient propriety. *Vegetables*, is another of such generic words; but of these, there are innumerable varieties, some wholesome and nutritious; and others hurtful or poisonous, and therefore to be carefully avoided. No language can altogether dispense with such general terms. The word *Wine*, in the Scriptures, is one of the number, and includes a great variety of that description of liquid, and in various forms; both in the natural state, and as prepared by artificial means. It may be enclosed in the skin bottle of the grape, or as flowing from the *press*. It may be thick, or thin, sweet, or sour, preserved from fermentation, by one or other of various means; or may, by simple fermentation, have become intoxicating, or by the addition of ardent spirits, or some noxious drug, be rendered far more stimulating and destructive. But all these, and other varieties of the liquid, are in strict propriety, as a general term, denominated *wine*. Bearing all these distinctions in mind, the different languages of Scripture in various passages regarding wine may readily enough, not only be perfectly harmonized, but be shown to be entirely free from the presumptuous charge, of affording any permission to the habitual, or ordinary use of any kind of wine, possessing the *intoxicating* quality.

Having produced these explanatory facts and remarks, I now fairly advance the position intimated already, and shall more fully maintain it, that,—*there is not a solitary passage of the sacred volume, which affords the permission or sanction just mentioned.* With reference to the passages of Scripture already set forth, where the wine is spoken of, as being in the “*cluster*,” as bursting out from the “*wine-press*,”—or, to be “*gathered in from the field*,” it must be perfectly evident, that in none of these cases, could the liquor have been of an intoxicating description, not having undergone the fermenting process. In the other Scriptural passages cited, where “*wine*” is said to be “*a mocker*,” and where it is described as causing “*woe*” and “*babbling*,” and “*redness of eyes*,” and biting “*like a serpent*,” and stinging “*like an adder*,” with other pernicious effects, it is just as certain, that it is to be understood as being of the *intoxicating* character. The same distinction, and corresponding approval or disapproval, as to the use of wine, may be traced and ascertained, either from the words of the text, or from the context, through the whole of the sacred volume. At several periods, some years ago, I carefully

examined every leaf of Scripture where wine, or any similar liquor is mentioned, and in one of the pamphlets on the subject, which I published in the United Kingdom a few years past, every such text is given,—numbering in all nearly one hundred and fifty,—with explanatory notes and comments. In preparing that publication, and with a sincere desire to ascertain the truth on the point, I can truly and confidently say, that I did not discover a single passage, affording a divine sanction to the use, as a beverage, of wine or any other liquor of an intoxicating quality.

It must, in fairness, be presumed, that the translators of the present authorised version of the Bible, understood the words in the original languages, signifying *wine*, and have rendered them correctly. Now, in all the passages referring either to the liquor newly expressed from the grape, or to that of an intoxicating quality they have given this *one generic term*. Those persons, therefore, who contend so zealously for the literal authority of Scripture, in everything relating to the subject, ought surely to acquiesce in that authority, in reference to the propriety of that *general term*, seeing that the spirit of perfect wisdom has in both cases given but the *one appellation*. The truth is, there has been a very general, and long continued misapprehension, as to the reason for assigning this particular appellation to the liquor produced from the grape. It would seem that the mistaken idea that no liquor produced from the grape should be called *wine*, but that which has undergone fermentation, and become intoxicating, has arisen from the fact, that nearly all the wines which have ever been in use, in the various parts of the world, except in the vine countries, have been of an intoxicating nature. The truth is, however, that it has not been so designated, because of its having been *fermented*, or its not having undergone that process,—which are but circumstances respecting it,—but it would rather seem, that the reason why it has been so denominated, and with appropriate analogy is, that, the liquor is an extract from the fruit of the *vine*. The word in the Latin, is *vinum*, in French *vin*, and in English *wine*; and in other languages words of the same import, expressive of a liquor obtained from the *vine*. Even on the admission of those that contend that the juice of the grape as it flows from the press, should not be called *wine*, it is sufficiently clear, that it is so named, with the strictest propriety.

One of the writers on that side of the question, has said, that “the Hebrew word usually translated, *wine*, means something squeezed or expressed, as juice from the grape; and that it has

been introduced with little change into nearly all the languages of Europe." This definition, of course, refers to the liquor, obtained by the *treading* or *squeezing* of the grapes in the *press*, and this liquor, we do not need inspiration to inform us, is not in the least degree intoxicating; and yet, according to that writer's own definition of the original word, agreeing with the translations also, it is properly denominated *wine*. If, then, the liquor thus procured, is so named, by reason of its being obtained by the process of *squeezing* or *pressing*, it will follow, that the juice of the grape, as it flows from the press is called *wine*, even with greater propriety, than that which is procured from the wine-vat after fermentation, in which process no such pressure is employed. That in many passages of Scripture, wines of an intoxicating quality are mentioned or referred to, no person who has read the sacred volume will be so foolish as to question or deny. It is too deplorably evident. All that is here contended for, and advanced by others who have written and spoken on the same side of the subject, is, that there was a liquor designated in the Scriptures as *wine* which had not undergone fermentation, was not intoxicating, but was merely an extract from the grape; and the use of which *alone*, was by that authority allowed and recommended as a blessing. That eminent scholar and critic, Dr. A. Clarke, says in his Commentary, "The *Yáyin* of the Hebrews, the *Oinos* of the Greeks, and the *Mustum* of the Romans, were *merely* the expressed juice of the grape; *in this state*, the wine was anciently used."

Here, in passing, I may just briefly remark upon a part of that most extraordinary speech reported in one of the newspapers, as having been delivered by M——W——, Esquire, in the last session of the Provincial Parliament. The part I allude to, is this,—“The word used in the Septuagint version of the Old Testament, and the Greek of the New, which I have recently consulted, is *Oinos*, from which it is plain, that our word *wine* is derived, and I undertake to assert, that whenever the word is used, it signifies the *fermented* juice of the grape. It was of the same nature as the wine of the *present day*.” We have just seen that the learned Dr. Clarke asserts as positively as Mr. W—— that, it was *merely* the *expressed juice* of the grape, and that *in this state*, the wine was anciently used.” Which now of these opposite authorities is to be credited and considered valid. I rather conclude that all persons of just discrimination, more especially all classical characters will hold with the Dr. and that with the



whole of them, indeed, the other opinion will just go for what it deserves, and that is—nothing at all.

The same Hon. gentleman without any semblance of pious discretion, but in part with a most unbecoming levity, has also brought forward the unhappy instances of the intemperance of those otherwise righteous and excellent characters Noah and Lot. It is deplorably true, that each of these,—one of them in but a solitary instance, and the other on two occasions,—did transgress in that particular form, probably, however, from not being aware of the intoxicating nature of the drink! But surely Mr. W—— does not mean to insinuate that there was any divine permission or sanction for their fatal indulgence, or for any use whatever of the drink which caused their fall; nor can he suppose, that these sad occurrences were divinely recorded as examples for our imitation. Only daring impiety would conceive such a thought. I now return from this unpleasant digression, and will proceed to specify a few more principal passages of Scripture, where wine is mentioned approvingly; and shall introduce some explanations and remarks concerning them, which I hope may be found appropriate and profitable. And first, as to the wines mentioned in the Old Testament Scriptures. In the 18th chap. of Numbers, it is said that the priests were to *eat* with their households, of “all the best of the wine, the first fruits of it,” and of “whatsoever was first ripe in the land,” and which were brought by the people as their offerings unto the Lord. With reference to the Levites, after rendering unto Aaron the priest as an heave-offering to the Lord, a tenth part of the tithes, they were to have the remainder, and it was to be reckoned to them, as though it were the “fullness of the wine press,” and in another place as the increase of the “wine press;” and they were to *eat* it, with their household, as a reward for their service in the tabernacle. In Deut. xiv., it is said that the person bringing the tithe offerings, and his son and daughter, and the Levite, and the man-servant, and the maid-servant, were to *eat* them before the Lord. In all these passages the word *eat* is used, but not drink,—although the offerings were partly of “the first fruits of the wine”—and, therefore, it is highly probable, as some infer and conclude, that the liquors were pertaken of, while in the grapes and dates, which were eaten. With reference to the servants in Deut. xv. 14., it is commanded—“Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press. This last gift must either have been from the

grapes deposited in the *press*, or from the liquor as it flowed from the *press*, in which case, of course, it had none of the intoxicating quality. None of the passages which have here been cited, can possibly be understood to refer to any intoxicating liquor, as none of that character could be furnished from the "*wine-press*." If any such liquor had been intended, or alluded to, the expression, doubtless would have been *wine-vat* instead of *wine-press*. In the prophetic song contained in the 32nd chapter of Deuteronomy, it is mentioned as one of the blessings to Israel,—“Thou didst drink the *pure blood of the grape*.;” and in the same song and by way of contrast to this, it is said with reference to the heathen, the enemies of the Lord,—“*Their wine, is the poison of dragons, and the cruel venom of asps*,”—the same as the wine mentioned in Proverbs xxiii.,—“Causing redness of eyes, and biting like a serpent, &c.’” The first of these passages, is indeed, directly in point, to show that it was only the unfermented and unintoxicating liquor, the *pure blood of the grape* which was granted as a blessing; and further, it proves as clearly, that such was indeed the kind of wine the Israelites generally or almost universally used, in the earlier periods of their history, for it is said,—“Thou *didst* drink the pure blood of the grape.” Dr. Clarke says in commenting on the passage,—“*Blood* here is synonymous with *juice*, and it means *red wine* or the *pure juice*, of whatever color, *expressed* from the grapes.” There are many other passages in the Old Testament Scriptures, too numerous indeed to cite and enlarge upon here, in which wine is spoken of either approvingly or without any remark of a contrary nature, but it will be found on candid examination of the context, that in all of them, the unfermented and *unintoxicating* wine is intimated or intended. Such is the case in one passage in Nehemiah, where the people were to eat the *fat*, and drink the *sweet*; in another where they are commanded to bring the offerings of the *first fruit* of all manner of trees, of the *new wine*, and of the oil; and in other parts of the same book, where *new wine* is spoken of. Also, in Jeremiah xlvi. where it is said,—“I have caused *wine* to fail from the *wine-presses*; none shall tread with shouting;” which words evidently show that an *unintoxicating* wine is intended. Also in Joel i. 10.—“The *new wine* is *dried up*,” which plainly refers to the wine enclosed in the grapes. In both of these instances, a natural blessing was withheld because of sins.

But, it is urged by some in favor of the use of intoxicating

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liquor, that the people of Israel were expressly permitted to partake of "*strong drink*," or "whatsoever the soul should lust after." Now, it is worthy of notice, that there is not a word in the whole of the passage concerning this sacred festival, as to actual *drinking*, but it is merely said,—“Thou shalt *eat* there before the Lord thy God;” and from this expression, it would rather seem, that that the grapes and the sweet or luscious fruit of the palm, or date were intended. As to the words *strong drink* in our common version, it may here be well to remark, that there are not *two* words in the original, one meaning *strong* and the other *drink*, but only the *one* word, *Shechar* or *Shaycawr*. One learned author says, that the primitive idea or meaning of the word is—*sweetness*, and this *sweet drink*, as he renders it, was produced,—as indeed all admit—from the *dates* of the palm tree, and was often called *palm wine*. Dr. F. R. Lees, another able critic on the original, declares a like opinion in his *Prize Essay*, on this passage in Deut. xiv. 26. He says—“The opinion that *Shechar* signifies "*sweetness*," or referred to some kind or preparation of sugar, is not entirely novel, but has been suggested to the minds of many intelligent philologists and commentators, long prior to the prevailing discussion, originated in opposition to the Temperance Society, as a last plea for the use of "*strong drinks*." The following among many others, are such philological authorities—Robert Ainsworth, Professor Brown, in 1768.—The editor of the *Encyclopædica Britannica*,—the learned Thaddeus Mason Harris, D.D., (in 1820), and Richard Watson a wesleyan commentator. The late learned and eminent professor Moses Stewart, of Andover College, in the United States, who has fully investigated respecting the wines, and the *Shechar* or *Shaycawr* of the Scriptures, in a letter addressed by him to President Nott—a printed copy of which I possess, gives among many others, the following illustrations and remarks upon the subject:—“The Hebrew name is *Shaycawr*, which is usually translated *strong drink*. The mere English reader of course, invariably gets from this, a wrong idea of the real meaning of the original Hebrew. He attaches to it the idea which the English phrase now conveys among us, viz.,—that of a *strong intoxicating drink*, like to our *distilled liquors*. As to *distillation*, by which alcoholic liquors are now principally obtained, it was utterly unknown to the Hebrews, and indeed to all the world, in ancient times. An intoxicating liquor, like to what we now name *pure alcohol*, should never be thought of by any intelligent reader



of the Scriptures, when he meets with the expression, "*stong drink*." The true original idea of *Shaycawr*, is—"a liquor obtained from dates, or other fruits (grapes excepted,) or *barley*, *millet* &c., which were dried or scorched; and a decoction of them was mixed with honey, aromatics, &c." Again, in treating of the original words, *Yayin* and *Shaycawr*, he remarks;—Both words are generic. The first means *vinous* liquor, of any or every kind. The second, means a corresponding liquor from *dates* and other fruits, or from several of the grains. Both the liquors have in them the *saccarine* principle, and therefore they may become *alcoholic*, but both may be kept and used in the *unfermented* state." "Both comprise liquors *fermented* and *unfermented*. We should not be surprised, then, in case we find both spoken of, in such a way, that in one passage, it is regarded as a *blessing*, or an allowable comfort; while in another, it is spoken of as a means of *intoxication* and a *curse*. We shall see, that this is, in fact, true of both the words in question." "The text in Numbers vi. 3, which I have already commented on, makes it quite clear, that *Shaycawr* may be *fermented* or *unfermented*, which is the same as to say, that it may be of an *intoxicating* nature, or of an *unintoxicating* one." For the use of it as a mere comfort, and not as a medicine, there is but one decisive case in the Bible,—and here nothing decides it to be *fermented*." With regard to the distinction in the *wines*, and in the *Shaycawr*, he further remarks,—“The *fermented* liquor was pregnant with alcohol, and would occasion inebriation, in a greater or lesser degree, in all ordinary circumstances. The *unfermented* liquor was a delicious, nutritive, healthful beverage, well and properly ranked with corn and oil. It might be kept in that state for a long time, and even go on *improving by age*. Is there any serious difficulty now, in acquitting the Scriptures of contradiction in respect to this subject? I do not find any. “Facts show that the ancients not only *preserved wine unfermented*, but regarded it as of a *higher flavor*, and *purer quality* than fermented wine. What, then, is the difficulty, in taking the position, that the *good and innocent wine*, is meant in all cases where it is commended and allowed? or that the *alcoholic or intoxicating wine*, is meant in all cases of prohibition and denunciation? I cannot refuse to take this position, without virtually impeaching the Scriptures of contradiction or inconsistency—I cannot admit that God has given liberty to persons in health, to drink *alcoholic wine*, without admitting that His *Word* and His *Works* are at

variance. The law against such drinking, which he has enstamped on our nature, stands out prominently—read and assented to by all sober and thinking men. Is His *Word* now at variance with this? Without reserve, I am prepared to answer in the *negative*.

But if it were even admitted, that the word *Shechar*, is rightly rendered—“*strong drink*,” it would not necessarily follow, that it was an *intoxicating* liquor. On this point, Dr. Lees, in his pamphlet already referred to, makes the following very appropriate remarks:—“Were the word “*strong*,” an expression of the original Scriptures, we might demur to the criticism which would impose upon it, the modern, and merely conventional sense, of *intoxicating* rather than *nourishing*, whether in the passage before us, or in that, where St. Paul speaks of, “*strong meat*,” Heb. v. 12, 14., by which, certainly, he did not mean that which would intoxicate! In fact, *strength*, anciently appears to have referred rather to *thickness* and *taste*, than to *intoxicating* power. Hippocrates speaking of *Melecrate*, (honey mixed with water,) remarks that the *thickness* of wine, and of honey makes a great difference in the *strength* of each. The Roman writers often use the word *forte*, (strength), in the sense of *Amarum*, (harsh, rough, bitter), as opposed to *dulce, suave, lenis*, (sweet, soft, mild,) and even instruct how to convert wines afflicted with diseases of the “*strong*” or “*harsh*” kind, into wines of a sweeter and richer kind, plainly showing that *forte*, or “*strength*,” has not in all ages, even when applied to wines, or drinks, had its present conventional signification. As the word “*strong*,” however, is purely an interpolation or gloss of the English translators,—the original name, (*Shechar* or *Sachar*,) having no adjectives attached to it,—the only question to be solved, is this,—what is the “*Shechar*” of the Bible? That the double word “*strong drink*,” is a merely conjectural or presumptive rendering of the single phrase, “*Shechar*,” is a position which admits of ample proof.”

But, moreover, independent of all the foregoing authorities and proofs against the supposition, that the word *Shechar*, in the passage commented on, and in all other parts of Scripture, signifies an *intoxicating* liquor, such a meaning would, from several circumstances contained in the passages themselves, seem quite incredible and to every pious mind, altogether revolting. Not merely the person who brought or purchased the articles, but all his household,—wife, children, young and old, man and maid-servant, and levite,—were all to partake, without any caution or limitation

imposed or intimated as to quantity, but as freely and fully as they might desire. And, further, it was by the *express command* of God, that they were thus to eat and rejoice *before* Him. It was strictly, a *sacred festival*. Now is it credible to imagine, or rather, is it not even profane to suppose that a God of immaculate purity, as well as benevolence, who has classed drunkenness among the most enormous and ruinous crimes, and who punished with instant death, those who approached to worship Him, under the influence—as it would seem—of intoxicating liquor; who has declared elsewhere in his word, that “Strong drink is raging;” and further, who commanded his people, then, as He does now, to be “watchful” and “circumspect,” and to be “holy, as He is holy;” is it not, I say, profane to suppose, that He would *command* or *sanction*, to the whole nation of his chosen and peculiar people, men, women, and children, male and female servants, and levites, at any one season, or even on any one day, the unrestricted use of *intoxicating* liquor. Such a permission would doubtless, have led to a real bacchanalian festival. The Jews were always sufficiently disposed to sensuality of various kinds; and in the latter periods of their history especially, were much addicted to this particular form of it,—the excessive use of intoxicating liquors,—as is manifest from numerous declarations in the sacred volume, respecting their drunkenness. Assuredly, therefore, they did not need any divine saction or command for a free indulgence of that description. Any supposition to that effect, is, I assert nothing less than wicked and profane.

An attempt has been made to justify the use of intoxicating drink from the example of the Saviour, who it is asserted, partook of it. There is scarcely anything to shew, that our Lord ever drank wine of any description, but admitting that he did so, occasionally, there is not a solitary word leading to the supposal, that it was of an intoxicating quality; and considering his immaculate character, and the perfect example which he ever exhibited, it is, surely, most reasonable and becoming to conclude, that whenever he did partake, it was of that description which had not been fermented and rendered intoxicating. The enemies of the Saviour, it is true, made an unfavorable contrast, or comparison of his conduct, with that of the Baptist. But surely, their false and slanderous charges are not to be received for any other purpose than, than as proofs of their malice. In short, it is nothing less than profane, to infer or suppose that he ever

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drank *intoxicating* wine, which He tells us in his Word, is a "mocker" and produces "sorrow, babbling, and contentions," and other great evils, and "bites like a serpent and stings like an adder;" and which he forbids us even to "look upon." He has left us a perfect example, that we should follow his steps. It is true, he did not practice the same austerity as John the Baptist, who "fed on locusts and wild honey," but came eating and drinking, in general like others, but in the strictest temperance; and mixed with publicans and sinners, to instruct, reclaim, and save them. Yet, "Wisdom is justified" of each of them, and of all other classes of her children. These remarks may suffice as an answer to that part of the speech of Mr. W., noticed already, where he has been so rash and presumptuous as to assert, that the Saviour used the *intoxicating* wine.

It has also been urged, that the wine used at the celebration of the passover and at the institution of the Sacrament, was of an intoxicating quality. There is not however a word in any part of the Scriptures, leading to the inference that such was the case, on either occasion; but the opposite may, or rather must be inferred from a variety of circumstances relating to those ordinances. With regard to the passover, the use of wine of any description did not form a part of its original institution; nor is there in any part of the sacred Scriptures, any direction, or intimation whatever, for its use upon that occasion. It is true it did so come into use, but when, or for what reason, does not from ecclesiastical history, very precisely or fully appear. With regard to the nature of the wine so used, it can be very clearly shown, that the Jews down to the present time, have regarded the injunction, as to putting away all leaven, at the time of the passover, as applying, not merely to bread, but to all kinds of fermented liquors; and, therefore have avoided using, or even having on their premises, any such liquors during any part of the season of the passover. Among other proofs to this effect, which might readily be produced, the following passages in a published letter in 1844, from a converted Jew, residing in Manchester, in England, will to every unprejudiced mind, be sufficiently conclusive. The writer, for many years previous to his conversion, was a Hebrew Rabbi, or teacher, among his people. After describing the mode of preparing the unfermented wine for the sacred occasion, he says:—"All the Jews then, with whom I have ever been acquainted, are in the habit of using *unintoxicating* wine, at the *passover*; a wine made in this

country, expressly for the occasion, and generally by themselves. In short, the Jews, as far as I know, use a perfectly *unintoxicating wine* at this delightful feast, the *reason* why they do so, being that the use of the common *fermented wine*, would be a *contravention* of the laws of the passover." Doubtless, it must have appeared to the Jews as highly proper, as well as significant, that only unfermented wine should be used on that occasion, as it would most typically and suitably represent, the grace and holiness required in the worship and service of Jehovah. Those who were spiritually enlightened, would also view the use of such wine, as in suitable accordance with the "unleavened bread," which was emblematical of the character of the Messiah, for whom they were looking, that *pure* "bread of life," which was to come down from heaven.

In regard to the wine at the institution of the Sacrament, it is if possible, still more certain, that it was of the *unfermented* description. As if to exclude any doubt on the point, it is not even called *wine*, in any one of the three Evangelists, where the sacred institution is described; but in all of them, the words are,—the "fruit of the vine." This is the only description of wine, which comes directly from God, as expressed from the grapes; "the *pure* blood of the grape," as He elsewhere describes it. This ordinance of the Sacrament, was instituted at the time of the Passover; at that which festival as we have seen, no leaven or fermented article was allowed to be in any part of the dwellings of Israel. Throughout the inspired volume, the type or emblem divinely selected and employed, is always the most appropriate, and significant, and in accordance with the thing or subject signified. Surely, no enlightened and truly regenerated soul, can hesitate to conclude, that the precious blood of our spotless Redeemer,—by meditation on whose sufferings and blood-shedding, the souls of his believing followers are *nourished, invigorated, and cheered*, as the Jews literally were, by "the fruit of the vine"—is typified with infinitely more *propriety* and *accordance*, by the "*pure* blood of the grape," the *unfermented* wine, one of the chief temporal blessings bestowed by the Lord on His people in Canaan, than by an *intoxicating* liquor, which the same holy Being declares, produces "babbling, contention and sorrow," and "bites like a serpent, and stings like an adder." That eminent scholar, Professor M. Stewart in his published letter on the Scriptural wine subject, says:—"I regard it as all but absolutely certain, that *unfermented* wine was used as

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the original celebration of the Lord's Supper, which followed the celebration of the Passover. Any other wine was *inadmissable* on that occasion."

The miraculous supply of wine by our Lord at the marriage at Cana, is also very frequently urged as an argument, by those who contend for the lawfulness of using wine of the intoxicating quality. There is not a word, however, in the whole account of what there occurred, even in the slightest degree, leading to the inference; that the wine so furnished was of that description. It is not at all probable, indeed, that any such had been previously used at the feast. Considering what must have been the character of the guests, in general, as our Lord and his mother, and his disciples were among them, by special invitation, it is, surely, most suitable and becoming to conclude, that none of it was of an intoxicating quality, bearing in mind what has already been stated and explained, regarding the *unfermented* and *unintoxicating* wine, evidently intended in many passages of the Old Testament Scriptures. The contrast mentioned by the ruler of the feast as to the wine, is not between the *strongest* and the *weakest*, but between the "*good*," or *best*, and the "*worse*." Which description then, it may be asked, is really the best,—the new wine directly from the cluster, and the wine-press; that which refreshes and nourishes, or that kind which causes "*babbling*," "*contention*," and "*sorrow*," and "*bites like a serpent*?" Surely all rational persons must at once decide, that the former is the *best*. This being allowed, which description is it most probable, *would* be furnished by Him, who was "*Holy, harmless and undefiled, and separate from sinners*," and more especially if, as some seem to imagine, the persons present had before been drinking freely of intoxicating wine? Surely, it would be profane or blasphemous to suppose, that in such case, the Saviour would have furnished a further quantity of *intoxicating* liquor. What he *did* produce, was doubtless in every respect the "*best wine*."—pure, healthful, and refreshing. The remark of the ruler of the feast to the bridegroom,—"*when men have well drunk, then that which is worse*," &c., merely refers to a custom at feasts in general, and perhaps by carnal or sensual persons; but can show or signify nothing, as to the *extent* of the previous drinking on that occasion; or as to any *intoxicating* quality, either in the wine they had been previously drinking, or in that which the Saviour had furnished. Doubtless, there were *good* and *bad*, *best* and *worse*, among the *unintoxicating* wines.



In reference to the scriptural account of this marriage festival at Cana, Mr. W——, in his intemperate speech noticed already, has again, if correctly reported, exposed himself to condemnation and rebuke. The following is the part of his speech to which I refer:—"I have consulted the Greek Testament, and I find that the verb which is translated "when men are well drunken," means literally, when they have had a *carouse*, or in a state of *intoxication*, or have drunk *deeply*; and this shows that the master of the feast, at all events, considered the wine that had been miraculously produced, an *intoxicating* wine, of a very superior quality." Now, here, I may first enquire, did Mr. W——, look at the passage, before he uttered this open and entire perversion of sacred writ, or does he possess a New Testament, translated for his own particular use, in which the passage is rendered as he has given it. As it stands in the common and authorized version, these are the words:—"When men *have* well drunk." Who does not see at a glance the difference in the meaning. Mr. W——'s text,—"*when men are well drunken,*" means exactly what he has said,—"*a carouse*" or state of "*intoxication.*" The meaning of the other, the *true* one, is equally plain, to signify, "*when men have drunk*" largely or *freely*, which of course may be done, of the most *simple* and *harmless liquor*. From Mr. W——'s rendering, and all that he has said, the obvious but profane inference would be, that after the guests at this marriage festival had enjoyed a "*Carouse*, and were "*in a state of intoxication,*" or literally were *drunk*, the immaculate Saviour, miraculously furnished for their further carousal, an additional supply of *intoxicating* drink. Mr. W. himself, appears to have been somewhat aware, or to have been slightly affected with some sudden apprehension, as to such a natural but blasphemous inference, and as if to avoid it, immediately flew off, as he has frequently done, into some violent but harmless denunciations against yankee lecturers, and yankee writers, and then concludes this part of his oration, with a mere flourish of speech, in conjunction with the mysterious but indisputable truth, that the Saviour of men, is "*the creator of all things.*" I will not, and do not suppose, that Mr. W——, has drawn any inference of such gross impiety, but he has obviously exposed himself to the charge, for certainly his language may warrant that inference.

Here it may be well to introduce, and remark upon the fact, that at the period when this feast took place, several modes were known in the vine countries of the East, and were very generally

practised, for preserving the "fruit," or liquid of the grape, from fermentation; and keeping it in that state, sweet, and free from the intoxicating quality, for any time desired. The chief modes it appears, were,—boiling down the juice of the grape to a *syrup*, or by repeated *filtration* of the juice, thereby extracting the mucilaginous matter, essential to fermentation; or by keeping the cask containing the fresh juice, submerged for a considerable time in cold water, or in some other mode, kept under the temperature at which fermentation would commence; thus allowing the fermentable matter to subside, and in that way obtaining the *pure* and delicious juice of the fruit. Wines preserved in each of these modes, are mentioned in the works of ancient authors, in several of those countries, and some of them about the time of our Saviour. A few of those authors have given particular receipts and directions for making such unfermented wine. They have also stated, that those were denominated the *best* wines, which possessed no *intoxicating* quality. But, further, wine, according to one at least of these modes, is made at the present day, in parts of Syria and Palestine, according to the testimony of Professor Robinson of America, and other recent travellers, of unquestionable veracity. Of late years it has been occasionally imported into Europe, and frequently into the United States, from some of the Eastern countries.

A few years ago, when I lectured on this wine subject in the city of Edinburgh, I dwelt upon this point among others, and at the close of my address, that celebrated oriental traveller, James S. Buckingham, Esq., the chairman of the meeting, fully verified the correctness of what was advanced on the point; and stated, that the Mahometans, to whom *intoxicating* drink of every kind is forbidden, carried with them in their journies, the *unfermented* wine. He related several interesting facts and incidents which came to his knowledge, in travelling in those Eastern countries, as to the manufacture and the use of the unfermented wines. He stated, what by other travellers in those countries, is known to be the fact, that nearly all the wines of Helbon, which are esteemed the most delicious of all, are prepared by boiling, as already described; both those for sale abroad, as well as for use in the country. Several recent writers also, on the wine subject, have stated, that in the present day in the East, and in wine countries generally, *unfermented* wine, is well known and commonly used; and that, "the modern Turks, always carry the unfermented wine with them,



on long journies." The author of *Anti-Bacchus*, has declared in that work, that he made *unfermented* wine in England, according to the receipt given in the work of an ancient Eastern writer, who lived about the same time as our Lord, and that it "kept good for more than a year, even in a warm apartment."

Mr. Delavan of New York, who travelled in Europe in 1840, has written as follows :—"While I was in Italy, I obtained an introduction to one of the largest wine manufactures there, a gentleman of undoubted credit and character, and in whose statements, I feel assured the utmost reliance may be placed. By him I was instructed in the whole process of wine making, so far as it could be done by description; and from him I obtained the following important facts :—First, "that with a little care, the fruit of the vine may be kept, in *wine countries*, free from *fermentation for several months*, if undisturbed by transposition. Wine of this character, he exhibited to me in January last, 1839, several months after the vintage. Secondly, "That the pure juice of the grape may be preserved free from fermentation, for any length of time, by *boiling*, by which the principle of fermentation is destroyed; and in this state may be shipped to any country, and in any quantity, without its ever becoming intoxicating." Thirdly, "That in wine producing countries, *unfermented* wine may be made *any day in the year*. In proof of this, the manufacturer referred to, informed me, that he had then, (January,) in his lofts, for the use of his table until the next vintage, a quantity of grapes, sufficient to make one hundred gallons of wine; that grapes could always be had *at any time of the year*, to make any desirable quantity; and that there was nothing in the way of obtaining the fruit of the vine, free from fermentation, in *wine countries*, *at any period*. I had twenty gallons of inspissated wine, made to order, from these grapes, which wine was boiled before fermentation had taken place, the greater part of which I have still by me, in my cellar. As a further proof that wine may be kept in a sweet unfermented state, I travelled with a few bottles of it in my carriage, over 2000 miles and upon opening one of the bottles in Paris, I found it the same as when first put up." In a note at the foot of the foregoing extract, mention is made, that in "September, 1842. —two years subsequent,—Mr. Delavan sent a bottle of this wine to Professor Silleman, of Newhaven, to be analyzed. The result was, that not a drop of alcohol was found in it." Several years ago Mr. Delavan stated in another of his published letters, that there

were then some thousands of churches in the United States, that used none other than the unfermented wine, in celebrating the Lord's Supper.

In further proof of the use of unfermented wine in the vine countries, and also, in support of the distinction maintained in this letter, regarding the wines mentioned in Scripture, the following statements and remarks of Dr. Duff, of the Scotch Mission at Calcutta, are of great importance. He says:—"In these countries, (France and Italy,) mantled with vineyards, one cannot help learning the true intent and use of the vine, in the scheme of Providence. In our own land, wine has become so exclusively, a mere luxury, or what is worse, by a species of manufacture, an *intoxicating beverage*, that many have wondered, why the Bible so often speaks of *wine*, in conjunction with *corn*, and the other staple supplies of animal life. Now, in passing through the region of vineyards, in the East of France, one must at once perceive, that the vine greatly flourishes on slopes, and heights, where the soil is too poor and gravelly, to maintain either corn for food; or pasturage for cattle. But what is the *providential design*, in rendering this soil, favored by a genial atmosphere, so productive of the vine, if its fruit become solely, either an *article of luxury*, or an *instrument of vice*. The answer is, that Providence had *no such design*. Look at the peasant, at his meals, in vine bearing districts; instead of milk, he has before him a basin of the *pure unadulterated "blood of the grape."* In this, its *native and original state*, it is a *plain, simple and wholesome liquid*, not an *intoxicating*, but a nutritive beverage. Hence to the vine dressing peasant of Auxerre, for example, an abundant vintage, is as important, as an overflowing dairy to the pastoral peasant of Ayrshire. And hence, by such a view of the subject, are the *language and the sense of Scripture vindicated from the very appearance of favouring what is merely luxurious, or positively noxious*, when it so constantly magnifies a well replenished wine press, in a rocky and mountainous country, like that of Palestine, as one of the richest bounties of a gracious Providence, not to the rich, or mighty of the earth, but to man, as man, with his manifold wants and infirmities.—*Missionary Record, April, 1840.*

The recommendation to Timothy,—“Use a like wine for thy stomach's sake, and thine often infirmities,”—has also, been continually cited, by those who contend for the drinking practice. This is strictly a medical case, relating to disease, or bodily infirm-

ity, and according to the plain tenor and meaning of it, can afford no authority whatever, for any use of *intoxicating* wine, as an ordinary beverage. From the words—"drink no longer water," (or water only,) it would appear, that Timothy was practising such extreme abstemiousness, and self-denial, that his health, or even life was thereby much endangered. His continuance in life, was of much importance to the church, and therefore, this command was given to him, by Divine authority, to "use a little wine," but it was only for his "stomach's sake," and his "often infirmities." Ancient authors, mention wines in Eastern countries, especially in Greece, where Timothy was then labouring, made from the myrtle, squill, horehound, &c., and which were very beneficial for *stomach complaints*, and certain other disorders. Which kind of wine, then, is it most probable, the Divine spirit of wisdom and benevolence, speaking by Paul, would *intend* should be used, and which, the most likely that Timothy would understand he was required to take.—"the pure blood of the grape," the "new wine," so repeatedly mentioned as a *blessing*, and which was invigorating, and healthful, especially when filtered or refined by boiling, or otherwise,—or else, some of the *medicinal* wines just mentioned;—or, on the contrary, the fermented and intoxicating wine, which the same Divine Spirit says, is a "mocker," and produces babbling, and woe, and redness of eyes; and which "bites" and "stings," and which all are commanded not even to "look upon." It was the *intoxicating* wine, which in the case of St. Martin, the Canadian, as declared by Dr. Beaumont, even when taken *small* or moderate quantities, *invariably* produced *inflammation*, and other injuries in the stomach. On the whole, it is unquestionably evident, that in the case of Timothy, some of the former descriptions of wines were intended, and would be used.

As a closing citation of Scripture, in regard to the use of intoxicating wine, the following solemn and expressive passages, already in part incidentally mentioned, contain the most direct prohibition of any such use:—"Who hath woe, who hath sorrow, who hath contentions, who hath babbling, who hath wounds without cause, who hath redness of eyes. They that tarry long at the wine, they they that go to seek mixed wine. *Look not thou upon the wine, when it is red, when it giveth its colour in the cup, when it moveth itself a right; at the last it bileth like a serpent and stingeth like an adder.*" There are two kinds of liquor, mentioned here, both of them *intoxicating*;—"wine," and "mixed wine." the latter

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having been made more intoxicating and stupifying, by drugs, or other potions. The evil effects from their use, as described in these passages, are numerous and most deeply afflicting. With reference to the use of them, there is no warning or caution, to be guarded and "put a knife to the throat," as in this same chapter of Proverbs, with respect to *eating*. No direction to drink in moderation, or temperately, and to avoid excess, but immediately after the description of the ruinous effects, the express and divine command is given:—"Look not thou upon *the wine*," evidently applying alike to both kinds of drink, mentioned in the text. This is the very strongest form of expression that could be used, to signify that a person should not partake at all, but should turn away, lest by looking on its tempting appearance, he should be ensnared and captivated, and be induced to drink of it. This passage alone, if there were no other of similar import, should be quite sufficient to prevent every individual who professes to be influenced and guided by the authority of the inspired volume, most especially all ministers of religion, from ever drinking intoxicating liquor of any description. It is an *unqualified and express prohibition* of its use, indited by the same Divine Spirit, who mentions "new wine," as a reward or blessing to those who shall "honour the Lord with their substance, and the first of their fruits," and is recorded by the *same inspired writer*, and in the *same book* of Proverbs. The prohibitory passage is as binding now, and unhappily is still as appropriate and needful, as when first divinely indited. From viewing and comparing these two passages, as well as numerous others on the subject, the following truths or positions are made perfectly evident:—First, that *two kinds of wine*, of directly *opposite qualities*, are mentioned in the Scriptures; and secondly; that the one generally called the "new wine," and which was *not fermented*, or intoxicating, was given and recommended as a blessing; and that the other, the *intoxicating liquor*, was condemned and *prohibited* by Divine authority. Keeping in view, this invariable distinction, there is not the least incongruity in the various passages of Scripture, regarding the use of wine, or any similar liquor. We must all, of course, feel perfectly assured, that neither on this subject, or on any other, can there be any real contradiction in the sacred records. They must all be in perfect harmony, being dictated by the same infallible spirit of wisdom, truth, and holiness.

Having treated so fully, regarding some of the principal pass-

ages of Scripture, where wine is spoken of approvingly, or on the contrary, with disapprobation, I feel that before closing the subject it is nothing less than a christian duty, to offer some further plain and pointed strictures, on the speech of Mr. W——, already partially reviewed. Even on the most cursory view of this extraordinary speech, there is plainly exhibited throughout it; such indiscretion of spirit, such rashness, and extravagance of assertion, such palpably incorrect, and improper citation of Scripture, and, above all, such an unbecoming levity of remark, in association with the language of Sacred writ, and the events recorded in some of its passages, as cannot but be offensive to every mind of serious reflection, and sincerely enquiring after truth. These obvious and distinguishing marks impressed on the speech, as has happened in many similar instances, must, not only dispel any thought as to rational conviction, but on the contrary, exhibits the performance as carrying along with it, its own refutation. In truth, on a review of the whole, it would seem, that instead of intending any effect, of a rational or convincing description, asto the subject in debate, the speech was intended as an exhibition of that native humour, or that innate propensity, for the jocose and ludicrous, for which the speaker has obtained no small degree of celebrity. But, in all good will, he may here be cautioned and advised, never more to indulge his humorous vein, in connection with any portion of the sacred records. By doing so, he will inevitably expose himself to the merited censure, of every religious and properly regulated mind.

From various considerations which need not here be explained, I can truly say, I sincerely regret, that occasion has in that quarter been given, to require and justify the remarks which have just been offered. In regard to such parts of the speech, as affirm Scriptural authority for the use of intoxicating wine, the facts and illustrations offered in this letter, will so amply suffice, as an answer, that no further refutation can be requisite. Possibly, in the course of these intended letters, I may in an appropriate place, offer a few remarks on some other points, discussed in the learned gentleman's speech.

I now turn with very different feelings, to another speech, though of a very different character, delivered on the same subject, and in the same Parliamentary Hall. I allude to the one by the Hon. L. M. W——. It is evident that this gentleman had taken some trouble to investigate and inform himself on the subject, though

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on some parts of it, not so fully and accurately as could be desired. To say the least, however, in regard to the style and spirit displayed in his speech, he has treated the subject in a serious and becoming manner, and like a man of sense and a gentleman. He has declared he is willing to accede to [the prohibition proposed, as respects the ardent spirits, but not so, with reference to wine, and the other fermented liquors; and thus far he is to be commended, both for candour and benevolence. He has discovered and admitted, the *distinction* and difference on which I have treated, as to the wines mentioned in Scripture; but in one place like a number of others, he has fallen into the error of concluding, that the sacred volume sanctions the use of such of them as are of an *intoxicating* character. This is the very point, to be shown by our opponents, by some explicit proof from that sacred authority; but, the Hon. gentleman has *assumed* such Scriptural *sanction*, or approval, without any such proof to establish it. In the part of his speech, here alluded to, he says:—"But to those who support this measure, in uncompromising stringency, and its application to all fermented liquors, and who maintain, that none of the latter were permitted to the use of man, by the Divine writings, I commend the following passage from Grindrod, a celebrated advocate of the temperance cause.—He says:—"A class of *fermented* liquors were, however, more or less in use, among the ancient Hebrews, which when taken in *moderate* quantities, were not capable of producing *even a slight degree of intoxication.*" Thus writes a celebrated advocate of temperance, and yet, the advocates of temperance, and of this bill, within these walls, ask us by coercive legislation, to prohibit the introduction into this province, of the innocent wine thus *commended* to our use,—and thus proved to have been *lawfully used* by the ancient Hebrews." Now, here it is, that the Hon. gentleman has committed the mistake;—that because Dr. Grindrod has stated, what doubtless is the fact, that weak fermented wines were in use among the Hebrews,—but of which, he even intimates a *doubt* if they contained any portion of alcohol,—the Hon. gentleman has leaped to the conclusion, that such fermented liquors, are thus *commended* to our use, and are thus *proved* to have been *lawfully used* by the Hebrews. It will be observed that Dr. Grindrod has not said a word about even these weak wines, being *lawfully* or *unlawfully* used; nor has any sacred scripture been cited, nor *can* any such be adduced, to show the *lawfulness* of their use. By this expression, is, of course, to be understood,—a *divine permission* to that effect. That intoxi-



cating wines, of various degrees, and some of the most potent descriptions were used by the Hebrews, we know full well, for drunkenness is frequently mentioned in Scripture, as one of their heinous sins. We read there, in various passages, of the drunkards of Ephraim, and of Judah, and of the awful woes denounced against them in consequence; "Woe to the drunkards of Ephraim;"—Isaiah, xxviii. 1. "The drunkards of Ephraim, shall be trodden under feet."—"But they also have erred through wine, and through strong drink are out of the way, the priest and the prophet have erred through strong drink; they are swallowed up of wine; they are out of the way through strong drink; they err in vision, they stumble in judgment."—And, again, "Awake ye drunkards, weep and howl."—Joel i. 5.

Had it even been stated by Dr. Grindrod; that such slightly fermented wines, were *lawfully* used among the Jews, this could only have been taken as his own opinion, and the temperance body would not have been bound by it; but he has said nothing whatever, regarding a *divine permission* for using them. Nor can the learned gentleman, or any other person, show such permission, in any passage of the sacred volume. The mere fact of their use by the Hebrews, need not and cannot be denied, but the *divine permission*, which is everything on the point in discussion, is entirely wanting. The Hon. gentleman, by his own showing, has *gratuitously presumed* such permission, or *lawful* use without either the authority of Scripture, or even Grindrod's opinion to support it. In short, notwithstanding his acknowledged talent, and skill in logical argument, he has fallen into the error, which many before him have committed, of assuming as true, the very position to be proved, and on which, in this instance, as far as Scripture is concerned, the whole question of *lawfulness* or *unlawfulness* depends.

Although differing with the Hon. gentleman, on a few other parts of his speech, of lesser importance, I do not think it needful to offer any comments respecting them.

Having dwelt to such an extent on this seriously interesting subject, I shall close with announcing, that, I am willing and shall be ready at any appointed time, to meet any opponent, *learned* or *unlearned*, in *public discussion*; and, taking the authorised English version of the Scriptures, will contend against, and *refute* the position, that the sacred volume, shows any permission or sanction for the use, as an *ordinary beverage*, of *any kind of intoxicating liquor*.

JOHN G. MARSHALL.

December, 1854.

No. II.

On the "Moderate Use" of Intoxicating Drinks as to Health and  
and duration of Life.

IN my first letter I remarked to the effect, that in the progress of the Temperance reform, the illusion that intoxicating drinks were requisite for the more effective discharge of the employments and duties of life, has been nearly, if not entirely dispelled. Abounding facts and experience, have, indeed, not only fully exposed the fallacy of that opinion, but have conclusively shown that all those employments and duties are far more advantageously fulfilled, by entire abstinence. But many other important discoveries have been made, and publicly exhibited and explained, in the course of the same excellent movement. One of these, or what may well be termed one of the radical truths on the subject, is this,—that the *habitual*, though but limited, or very *moderate* use, as it is termed, of those liquors, is always more or less injurious to the bodily functions and energies, and so permanently impairs them, as to shorten the duration of life. This is the position I advance, and shall endeavor to sustain in the present letter. Scientific testimonies and corresponding facts, on this point, have, of late years, been so abundantly afforded, as to render the conviction of that truth all but irresistible, except to the most obtuse or prejudiced mind. That habitual or frequent intemperance, directly shortened life, was, of course, always and universally known, for drunkards have, in all ages, and countries, been constantly passing away from that cause; myriads in all, and many while in very early or in middle age. In regard to all these, this Scripture is manifestly and literally fulfilled, "The wicked shall not live out half his days," Now, in reflecting on this palpably evident and constantly occurring destruction of life, by the *excessive* use of those liquors, one would rationally be led to conclude, *a priori*, as logicians would say, that the same article, which when used to excess, invariably destroys



life, will, by even a limited and habitual use of it, sooner or later, produce the like result, of curtailing existence. Such indeed, is not only a common sense conclusion, but a perfectly truthful one, on the point. But, yet, even able physiologists, or the medical faculty, with but rare exceptions, did not, until after some progress had been made in the temperance reform, seem to have discovered, or if they did so, did not disclose as they ought to have done, for the benefit of mankind, this great and most valuable truth. Some occasional testimonies to this effect, few and far between, were, it is true, afforded in that quarter, previous to our reformatory movement, but now, many thousands of the medical faculty, have spoken out plainly, and by certificates and essays, and other modes, have explained and confirmed the truth on the subject. In respect to theory, or merely scientific opinion on the point, this testimony is of the highest validity, by reason, that the members of that faculty, from the studies and nature of their profession, must, as a matter of course, have far more extensive and accurate knowledge of the bodily system, and the precise effects of meats and and drinks, and other articles, upon the functions and powers of that system, than any other persons, generally speaking, can be supposed to possess. A few of such testimonies will now be exhibited. Long before the commencement of the temperance reform, that eminent physician Dr. Cheyne, Physician General to the Forces in Ireland, stated, "That the observation of twenty years had convinced him that were ten young men, on their twenty first birth-day, to begin to drink one glass of ardent spirits, or a pint of port wine, or sherry; and were they to drink this supposed moderate quantity of strong liquor, daily, the lives of eight out of the ten, would be abridged by twelve or fifteen years." And again he remarked, "the hurt and damage which all fermented liquors do to an animal body, is evident from many considerations." Dr. Harley, physician to the Prisons in Dublin, says: "I cannot hesitate to recommend the entire disuse of such a poison, rather than incur the risks necessarily connected with its moderate use." Dr. A. C. Lec, states:—All writers on Materia Medica, now rank alcohol, among the most powerful and fatal of Narcotic vegetable poisons. Dr. Gordon, says:—"It would be difficult to find a more destructive poison than ardent spirits." Dr. Beddoes declaims in strong terms, on the "mischief which ensues from wine, taken constantly in moderate quantity. Professor Hitchcock says:—"The use of spirits, even in the greatest moderation, tends to shorten

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life. Dr. Darwin, Dr. Lambe, Dr. Johnston, and Dr. McNish, as well as many others of some eminence in the profession, have made declarations to the same effect. The last named Physician, has said :—" Men indulge habitually, day by day, not perhaps to the extent of producing any evident effect, either upon the body or mind, at the time, and fancy themselves all the while, strictly temperate, while they are, in reality, undermining their constitutions, by slow degrees,—*killing* themselves by *inches*, and shortening their existence several years." To these medical testimonies, may, lastly be added, the very comprehensive certificate, drawn up a few years ago, and which has received the signatures of as many as 2000 of the medical faculty ;—several of them physicians to the Royal Court, and others, among the most eminent in the profession. In this certificate are the following declarations, among other, regarding the injurious effects of, merely, the *use* of intoxicating drinks :—" That a large portion of human misery, including disease, is induced by the *use* of alcoholic or fermented liquors, as beverages." And, as if, to render this testimony more pointed and conclusive, the converse declaration is added in the certificate :—" That *total and universal abstinence* from alcoholic liquors, and *intoxicating beverages of all sorts*, would greatly contribute to the *health* of the human race."

In the Report of the Committee of the House of Commons, in 1834, on the evils to the country from the use of ardent spirits, it is stated, that :—" All the medical men, examined in great numbers before the Committee, were *uniform* in their testimony, that those spirits were always, absolutely *poisonous* and *destructive* to the human constitution, whether taken in greater or lesser quantities."

Surely, all these testimonies are more than sufficient to demonstrate the truth of the positions announced at the commencement of this letter, that health is impaired, and life is shortened, by the habitual, though most *limited use* of intoxicating drinks.

The admitted fact, by the whole of the profession, that alcohol is a *poison*, is conclusive to show, that the habitual use of each and all of such drinks, must be productive of those fatal results. Facts innumerable, and constantly occurring, corroborate and confirm the truth of the scientific testimony. Numbers of persons, who were never known to be in a state of what is generally termed intoxication, but have always been considered as such moderate drinkers, have passed out of life, by internal diseases of various

descriptions, more especially, by complaints of the stomach, of the liver, the kidneys, and the organs of circulation generally, and which scientific examination has shown, were produced by the habitual, though not excessive use of intoxicating drinks.

As practical proof that alcohol is a *poison* to the animal system I may here briefly mention several instances of the deaths of children, from small quantities of spirits. These instances were related to me during my journeyings in this province, on the Temperance subject, and in the course of a few years; and my informants were all persons of respectability, and were personally acquainted with the facts. In one instance the young child of a drunkard, was crying at night, and the parents supposing the distress was caused by some pain in the stomach, they gave it a small quantity of spirits, in order to relieve and quiet it, and the child was laid in the mother's arms, and became quiet, but in the morning, was found to be dead, with such discolorations on the body, as proved that it was destroyed by the liquor, though but a small portion had been given. In another part of the province, a man who was but a "moderate" drinker of spirits, gave thoughtlessly, a small quantity of it to his child of about 4 years of age, who was then in good health. In a very short time, the child fell into convulsions, which were continued, with occasional intervals, and in about 24 hours the child died, evidently from the effects of the liquor. This case was personally related to me by the father himself. In another instance, and in a different community, a bottle containing spirits mixed with water, commonly called grog, was given by a mother, to two of her young children, to carry to their father and others, who were at work some short distance off. On the way they met a boy, somewhat older, probably of about 8 or 9 years, who asked them to let him drink from the bottle, and they all drank of the liquor, and lay down in the field, and fell asleep. They were found in that situation, and the two younger children were wakened and recovered, but the older boy never awoke, but had fits, and in a short time expired. In rather a thinly populated community, in another section of the province, three young children within a few years, died suddenly through drinking spirits, two of them on one occasion.

The last instance I shall mention, is the most awful of all. It occurred a few years ago, in a part of the Island of Cape Breton. An intemperate man, brought home a jug of spirits in the evening, and he and some of his acquaintances of like character, continued

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drinking throughout the night: and in the morning when two of his young children awoke, he gave to each of them, without intending any evil, a small portion of the spirits, and shortly after drinking it, both of them expired. This case was related to me by a gentleman residing but a few miles from where the fatal events occurred, and he was informed of the particulars by the father himself. In all these instances, the quantities of spirits taken, small, doubtless, comparatively small, but in each of them, as we see, the dose of the poison was sufficient to destroy life. In like manner, the dose of a pint or a quart taken at a draught, will, in nearly every instance, immediately destroy a man, as has happened, indeed, in numerous instances, though similar quantities of any harmless liquid, would cause little or no inconvenience. It is not the mere *quantity* but the poisonous *quality*, which in every instance, produces the fatal result.

Another description of proof, that the use of spirituous liquors of any and every kind, is poisonous to the human constitution, and abbreviates life, is derived from the fact, now well established, that in numerous individual instances, and in whole classes of persons, abstaining from those liquors, the average duration of life, is far higher, than among the rest of society, who indulge in that use, though most of them only in a limited manner. The average in society at large, is considered to be, about 33 years. But among the Quakers, or Society of Friends, taking the whole body, and in several countries the average through a long course of years past, has varied from 45 to 50 years. In the year 1850, it had risen to the latter high number, as I saw from one of their publications. We know they are physically formed like all other human beings, and of course, under similar circumstances, are liable to the same diseases and casualties as others; and they follow all the same varied occupations as the rest of society. But as regards the duration of life, they have the great advantage over others, which has just been shown. What can be the cause of it? No other can be rationally assigned, than this,—that, as a body, they are generally abstemious or temperate, as to all their bodily appetites and indulgences, and, very generally, have been entire abstainers from all intoxicating liquors, and almost universally so, from the ardent spirits. They have ever been the active and liberal friends of the temperance cause.

Here, I may mention another large fact or proof of the like description, the particulars of which were related in my presence,

in a public meeting near London, by Dr. Lovell of the medical profession. He stated that some years previous, when travelling in Bohemia, he saw persons working on the public roads, many of whom were of advanced ages, several of them, indeed, as he was informed, over 90 and even 100 years. Being somewhat doubtful as to the correctness of this information he applied to the pastor of the parish, who informed him to the same effect. On the Dr. remarking, that there were no persons in Great Britain, at such advanced ages who were able to work as laborers, on the public roads, he was reminded that the people of Great Britain, used spirituous liquors, but those aged persons, he was told, had always used water, and other simple beverages only, except a little weak wine occasionally, at a wedding.

We have now, therefore, two descriptions of proof before us, showing the abbreviation of life, by the habitual though limited use of intoxicating drinks;—first, abundant scientific and professional testimony, corroborated and confirmed by facts, constantly occurring throughout society; and next, the converse evidence, of the prolongation of life, by entire abstinence from all those liquors,

In view of all the foregoing facts and testimonies, and the numerous others which are at hand on the subject, surely the solemn and momentous truth may be pointedly applied,—that no individual is at liberty to follow any course of living, or of conduct not of necessity, or required by duty, by which his health is impaired, or his life is shortened. By acting in any such manner, he violates that law of self-preservation, wisely and graciously made a part of our being, by our benevolent creator, and by the exercise of which, in seasons of danger and extremity, by the use of all means in our power, we cling tenaciously to life. And, further, he sins against that creator who gave him that life, and continues it to him, and who justly requires in His exalted service, the most effective employment of all the bodily, as well as other powers and energies, so long as he may be divinely permitted to remain upon the earth. He also transgresses against all who may be dependent upon him, and who are entitled to his support and protection, for the utmost period that Heaven may permit him to live, and they may require his assistance. With reference to social claims and obligations, he likewise violates duty by thus wilfully shortening his days. The divine denunciation expressly applies to such an offender—"If any man defile (or destroy) the temple of God, (the body,) him shall God destroy." He defiles his body, by

each repeated act of the merely sensual indulgence, and he is following a practice, which will prematurely weaken and destroy it.

But there are some so presumptuous as to cite sacred scripture, to justify what they are pleased to call, the moderate use of the intoxicating drinks; and the passage they frequently select for the purpose, is this:—"Let your moderation be known unto all men." From even a slight examination of the context in which this passage is found, it must to every mind, not blinded by prejudice or appetite, be perfectly evident, that the injunction has no reference whatever, to drinking of any kind. It must be a forced construction which applies the passage in that sense, in any case whatever, but it is an outrageous and profane one indeed, which distorts it to serve in vindication of the habitual, though limited use of a poison. The meaning of the term, is the same as meekness, gentleness, submission, and other terms of similar import. A Cambridge scholar in remarking on the word, in this same passage, says:—"The Greek word, properly signifies, *gentleness* or *meekness* of manner or deportment, hence also, an *unrevengeful, patient* spirit. The same word occurs in the following passages:—1 Tim iii. 3.; Titus iii. 2.; James iii. 17.; 1 Peter ii. 18.; and in every one of these passages it has reference, in the original, to *mildness* or *meekness* or *gentleness* of behaviour." Dr. Mudge, also well acquainted with the original Greek, writes thus, concerning the passage in question:—"Let us offer a few words of explanation—Tertullus in his oration against Paul, says to the judge,—'Hear us of thy *clemency* a few words.' St. Paul writes to one of the churches,—'I beseech you by the *meekness* and *gentleness* of Christ.' St. James, describing the wisdom that is from above, says:—'It is first pure, then peaceable, *gentle*, &c.' Now, the Greek word in these three places, rendered—'clemency,' 'gentleness,' and 'gentle' is the same as in Phil. iv. 5., translated 'moderation,' and seems to have no application whatever to the subject of *drinking*. And yet, some to cover over their lusts, are found quoting this beautiful passage; they ought to be ashamed, and to tremble at thus "handling the word of God *deceitfully*." The Rev. B. Parsons, no weak authority on the point, says, in commenting on the word:—"Every scholar knows, that the Greek term, signifies,—*mildness, gentleness, submission, clemency*. The root from which it springs, means, to *yield*, because a person who is mild or gentle, is of a yielding disposition, To suppose that the Apostle meant, that the Philippians should drink a moderate portion of *poison*, because



'the Lord was at hand,' is one of the most outrageous interpretations that was ever given to a passage of holy writ. The whole context shows that he only intended to say :—'Let your gentleness and meekness, be known to all men : The Lord is at hand.'

Having enlarged on this *moderation* subject, to such an extent, it is quite time to bring it to a close. For Scriptural authorities, against any use whatever of intoxicating drink, as an ordinary beverage, I must refer the reader, to my letter on the wine subject, recently published ; in which many such authorities are cited, and remarks and illustrations offered, which were deemed appropriate.

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### No III.

#### On Habitual Drinking ending in Drunkenness.

THE drinking system may well be compared to a lake or sea of death. Its waters which overflow nearly all the otherwise most highly favored regions of the earth, corrupt and destroy all forms of life,—natural, intellectual, and spiritual; extinguish, the fairest prospects, impair or ruin every mode or scene of true enjoyment, and spread distress and desolation through every relation, pursuit, and interest of life. No other practice or course of conduct can be named, in what is called the civilized world, which produces a tithe, or any other assignable measure of the affliction and ruin. This is no rash, or unfounded assertion. Its truth is now, almost universally admitted. Different, in many respects from other evil and injurious practices, it is especially marked and distinguished, by this one bad pre-eminence, that there is no form of mischief, or wretchedness, but what it produces. In other bad and injurious courses, there are some particular exemptions from afflictive and ruinous consequences, and some remaining sources and modes of enjoyment and benefit. The man who is unjust in his dealings, may yet be kind in his family, and attentive to its interests and comfort. So may the generally selfish and sensual. The man of pleasure, or who is loose in his morals, in several respects, may, still, in many particulars, be useful to society; and so may the spendthrift, or even the worldling, by the employment he gives to others; and may benefit his country generally by the extension and prosperity of business affairs. But the habitually, or even occasionally intemperate person, must, as a matter of course, violate every form and description of duty, whether with reference to his maker, to himself, or to his fellow beings, in the varied relations of life in which he is placed. He is regardless of the principles and duties of religion, is almost invariably unjust, or unfaithful in his dealings, false to his engagements, unjust, and

in all the most material respects, really unkind, if not, as in very many instances, violent or brutal in his family. With reference merely to transactions of trade or business, he is of little or no use to society, and often a nuisance, or a burthen upon it. In short, the career of intemperance, from its commencement, through the whole of its course, to its final termination in this life, is marked by impiety, unrighteousness, affliction and premature death; and its eternal results, are irretrievable ruin and misery. But all these destructive effects have been so repeatedly described, and urged upon the public attention, so much more ably and impressively, than I could possibly hope to do, that I shall forbear to dwell on those evils any longer in general terms. I propose in this letter to treat of the imminent danger of the drinking practice, with reference to the formation of the habit of drunkenness, or gross intemperance. It may, probably, be said of all who have reached that deplorable condition, that in the commencement of the ensnaring practice, they did not wilfully intend to become drunkards; merely for the love of drunkenness itself. Though at the very first, having no natural desire for the intoxicating drink, yet when by repeated indulgence the appetite is formed, and they are brought to love the drink, for the immediate pleasure it yields to the taste, still, almost universally, they would wish to avoid the drunkenness. They would desire to shun this result, and yet retain and continue the enjoyment, such as it is, of freely imbibing the beloved liquor. But this cannot be, they must take the one with the other. Like every other course of evil, it *must* and *will* have its afflicting and ruinous consequences; and these must be endured; or the pernicious course be abandoned. They who "live after the flesh," must reap corruption and death. This is the eternal law of Heaven, which neither as to these, or any other transgressors; will be suspended or reversed. The mere desire of the habitual drinker, or in very many instances, even his endeavours to avoid, either the chains of appetite, formed by indulgence, or the drunken termination, cannot avail to save him from those fearful results. It is readily admitted that some who continue in the practice, do escape its most deeply ruinous consequences; but by very far the greatest proportion who follow it, are, sooner or later involved, either in habitual, or frequent intemperance, and thus, are personally compelled to experience those consequences, and often bring many of them upon others also. This is the position, indeed, which I now take, and mean to maintain by fact and reasonable argument,—

that of any given number of persons, who *habitually* indulge in intoxicating drinks, the *great majority*, probably, in general, more than *two-thirds* of them, sooner or later, become either grossly intemperate, or inebriates of one degree or another. I am well aware, that at the first announcement, this assertion will, by very many, perhaps by most persons, be denounced and rejected. But disregarding all hasty rejection, or mere assertion to the contrary, I shall boldly maintain and establish the deplorable truth. However difficult, it may at first sight appear, to verify the position, it will on patient examination, be found, that it is susceptible of proof of a satisfactory nature; and that by numerous facts, which have been constantly occurring, in various countries, and in different periods of time, its truth may be fully established. The progress of the temperance reform, it is true, has made a considerable change for the better, through all classes of society, in reference to the extent of indulgence in the use of intoxicating drinks, generally speaking; but still, as to a majority of the habitual drinkers, the position is true, even now. The proofs and arguments which will here be advanced to support it, will, however, be employed in relation to periods of time before the commencement of that reformatory movement, and when nearly the whole of society may be said to have been involved in the besotting practice. In exhibiting facts to establish the point, those which relate to classes of persons, may first be given, and then such as regarded communities. From the results in these instances, conclusions may fairly be drawn, to the same effect, as to the population in countries generally under similar circumstances as to the pernicious indulgence. Proceeding in this mode, we may first view the drunken result, with reference to those engaged in the retail of the intoxicating drinks. As to these, the fact has been notorious, during all time, and in every country, that by far the greater proportion of them, in the course of their drinking and vending, have become either sots, or some other kind of inebriates, yet, all of them, like all other persons, commenced the drinking career, in what is termed a "moderate" or limited manner. This remark, as to the commencement, must be borne in mind, in relation to all the facts which will here be stated, on the point, as to individuals, classes, and communities.

The instances which will now be mentioned, came within my own personal knowledge, or were made known to me from the most reliable or authentic sources.

Of 13 persons, the whole number who kept taverns in two villages, well known to me, in this province, 9 became drunkards; and 3 of the remaining 4, were intemperate drinkers. Of the 22 of the same class of persons in three of our other villages, 17 became drunkards, and all the rest, but *one*, were also intemperate. Two taverns were kept in one of our country settlements, each by 3 persons in succession, being 6 in all; and the whole number became drunkards. All the tavernkeepers in one county town, through a number of years, became drunkards, and several of their families also.

The whole number of taverns kept in one of our townships, through a course of years, were 12, and all the men who kept them, sooner or later, became drunkards.

A person who had known all the tavernkeepers on one of the main roads from Halifax, for a distance of 60 miles, and during 40 years or more, informed me that nearly the whole of them became drunkards; and in every instance, some of the family also; and that the greater number of the members of these families, came to death, distress or ruin in one way or another, through the traffic, and the free use of the liquors. Both of the parents, and all the children, in one of those families died from drunkenness.

It would be wearisome and saddening both to detail and to read all the instances of the same description which came to my knowledge in this Province alone, let it suffice to say, that in the course of my journeyings through the land on the temperance subject, I was informed of similar results, as to this class of persons and their families throughout the different sections and counties.

On one of my visits to Fredericton, the capital of New Brunswick, a gentleman stated to me, that during his residence there, of about 40 years, nearly all the tavernkeepers there that he had known, became drunkards; and in every instance, some child or children of the family also.

Throughout my journies in England and Scotland a few years ago, I was informed in very many places, of the same results, as to this class of persons, and in every country indeed, where I have sojourned, or travelled for any time, the information received on this point, concerning them has been to the same effect. I have read published statements regarding them generally, in the United States, precisely of the same character. So much for this class of persons, numbering in all in the Provinces and countries I have mentioned, many hundreds of thousands. Surely, the uses as to

them was dangerous indeed, with reference to final drunkenness. Yet they all commenced in a limited manner.

In one of our own counties, several years ago, of *five* persons in one place, being the whole number who held the same official situation, *four* of them came to premature deaths, by the use of intoxicating liquors, *three* of them became habitual drunkards. The *fifth* person was older than any of the four, was sober and temperate, and survived all the others for many years.

In one of the towns of this Province, where I have been very well acquainted from early life, I may confidently assert, that through a course of years, for each male head of a family, who might be considered a perfectly sober man, I could number up *nine* or *ten*, who were either habitual drunkards, or were from time to time, and some of them frequently, intoxicated with drink, in a greater or lesser degree. And I may further remark, that I have no reason to think, that the people of this town, were more addicted to the use of intoxicating liquors, or more intemperate, than the inhabitants of the other towns of the province.

Of the 23 members of a learned profession, who during a course of years, resided in one section of our Province, 10 of them were habitual drunkards; and several of the others, were intemperate drinkers; scarcely a fractional number of them, could be called perfectly sober men.

Of the whole number of 10 members of another learned profession, who formerly resided in another section of the Province, 7 of them became drunkards. There is every reason to conclude, that the members of the same two learned professions, residing in the other sections and parts of the Province, were equally addicted to the use of the intoxicating drinks; and consequently, that about the same proportionate numbers of them, became either habitual or occasional drunkards; or inebriates of other classes or descriptions.

Some instances may now be given, as to communities.

Of 50 male heads of families, not selected, but being about the whole number, who through a course of years, resided in one continued settlement of this Province, and who were habitual drinkers of intoxicating liquors, at least 30 became drunkards; and of the remaining 20, all but *three*, became more or less intemperate. Of 24 of the whole number, who are dead, one half or more, died through the habitual excessive use of those liquors; and several of the others, unquestionably, hastened their deaths from the habitual use of the same.

Some few years ago, a highly respectable gentleman, of about 70 years of age, in one of the towns of this province, where he had constantly resided from his youth, stated to me, that formerly, and before the temperance reform commenced, *two-thirds* of the male heads of families, in the town, were drunkards, or intemperate persons. A gentleman in another section of the Province, informed me, that in the village where he resided, *two-thirds* of the grown up male inhabitants, sooner or later, became drunkards, previous to the temperance reform.

Let the reader still bear in mind; that in all the foregoing instances, as in all others, indeed, the use of those liquors *commenced* in what is called "moderation."

From all the information bearing on the point, which I received in my journeyings on the temperance subject, throughout the other North American Provinces, as well as in the several countries of the United Kingdom, I am fully convinced, that similar proportionate numbers of individuals, in all of those countries, who were habitual drinkers, became at one period or other, sots, or belonged to some other class of inebriates. Very frequently, indeed, in the course of my temperance advocacy, in various cities and other communities, in all of those countries I have taken the same position as to each of them, and, in large assemblies, have argued it out to the same results, from facts and reasonable inferences; and never, to my recollection, was the fairness or truth of the conclusions doubted or denied. There is, indeed, no good reason to suppose, that *our* population, generally, have ever been more addicted to the use of intoxicating drinks, or proportionably, have been more deeply stained and disgraced by this vice of intemperance, than the people of the other countries just named, or of nearly any other land where the drinking practice has prevailed. Nearly all of them have been disgraced and afflicted in this form, as well as in every other, in about the same proportion, from this prolific and monster cause of evil.

There are various most powerful and abiding reasons, why such must ever be the case, while the sensual and besotting practice is continued. From our naturally fallen and frail condition we are one and all of us, more readily inclined to gratify our sensual appetites, our fleshly lusts as they are scripturally called, than we are disposed to hearken and yield to the warnings and injunctions of religion, or even the suggestions of reason, of self-preservation, or essentially good considerations or motives of any kind. Again,



from the same natural tendency of our weak and distempered humanity, we are more likely to form and indulge in evil and injurious habits, than those of a virtuous and useful description. Those of the former character, may be very readily and easily formed, and often when fully established, become like incessant and merciless tyrants. Truly, with all who become so enchained, this divine prediction is literally fulfilled:—"His own iniquities shall take the wicked, and he shall be holden with the cords of his sins." Among the habitual drinkers, as well as the consumers of the filthy and pernicious tobacco, there are constantly thousands upon thousands, in all, of such enchained and helpless victims, probably even more of the latter than of the former description of sensualists. Several of these latter have I personally heard, declaring and regretting that such was their unhappy condition, after repeated struggles to overcome the insatiating habit; and of the former, it is deplorably known, that great numbers have even with agonized feelings, made similar confessions.

Then, again, in addition to these inherently corrupt and deceitful causes, facts and invariable experience, must, surely, have demonstrated to the perfect conviction of all, that the practice of using intoxicating drinks, is one of the most ensnaring and dangerous description. This must be palpably evident, from the spirituous and intoxicating nature of the liquors, and from even a slight consideration of the enticements of company, companionable example, the foolish custom of mutual and social pledging as it is called; often from ignorance of the potency of the liquor imbibed, and an inability, from physical or various other causes, to estimate previously, the precise effect, as to intoxication, which any given quantity will produce, during any one sitting or time. These, with numerous other subtle and corrupting associations and circumstances, which might be adverted to, most conclusively show, that with reference to frequent or habitual intemperance, the drinking practice is, indeed, most *ensnaring*, and therefore, that the fatal results already described, are such as might rationally be expected to ensue. Viewing all these evil and dangerous influences, no individual should be so presumptuous and imprudent as to conclude, that although he has been a longer or shorter time in the practice, and has still escaped the habit of gross intemperance, while he has seen numbers falling around him, yet that he will continue to avoid it, to the end of the course. To all such presumptuous characters, and indeed to every one of us, in passing through

the temptations and dangers of our earthly probation, these gracious and infallible warnings will constantly, and more or less forcibly apply,—“ Let him that thinketh he standeth, take heed lest he fall.” “ A prudent man foreseeth the evil, and hideth himself, but the simple pass on and are punished.”

And here my reader, I may ask you, what think you now, of my position, and of the facts and reasons produced to explain and establish its truth. Ponder the subject well, not only from what has here been advanced, but also in the light of your own observations and experience, and whether you are now an habitual or occasional drinker, or even an abstainer, the time employed in reading this letter, may not have been spent in vain.

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#### No. IV.

### Effects of Example in the Drinking Practice; and on furnishing Intoxicating Liquors on Social Occasions.

My last letter treated of the imminent danger of the drinking practice, with reference either to ultimate sottishness, or partial inebriety, frequent or occasional. As one of the almost invariably pernicious effects of that practice, may be mentioned, the *vicious example* to children, and other members of a family. Perhaps there is no other wrong course of conduct, which is so readily followed, and so surely and speedily ensnares and corrupts, as this one. In general, the conduct and habits of parents, are, naturally enough, thought to be right, and consequently, are implicitly followed by children and others in a family; more especially, where those habits are current with the customs and observances of general society. Moreover, unlike many other modes and particulars of conduct, the initiation into this corrupting practice, is almost invariably commenced, in the very earliest years. Under these ensnaring associations and circumstances, it is no way surprising, but rather a matter of course, that in this ruinous habit, beyond all others, the children and other subordinats of a family, should follow the example of its head. The common maxim, that example is more powerful than precept, applies with especial force, and is more frequently verified, in the *parental*, than in any of the other relationships of life. The numerous reasons for this, are so obvious and therefore, so universally known, that it cannot be requisite here, to detail or describe them. In regard to *example* generally, it is, in all the relations and affairs of life, far more influential for good, or for evil, than most people, by their conduct, seem to imagine. There can scarcely be any mere negative conduct, even in reference to others. Both the *words* and the *deeds*, and at times even the *looks* and the *gestures*, have their certain effects upon others, as well as ourselves, though they may not be immediately

discernible, much less, fully estimated in their influence, at the time they are uttered or exhibited. It is scarcely possible, indeed, to estimate in all its degrees and varieties, the influence of any one individual, especially the head of a family, or person in an official or other important position, even as regards the duties and engagements of a single day. A man cannot go out of his house, and move around in the most limited circle, but he carries with him, and diffuses an influence, either for good or for evil, or occasionally in part, for both. His words and his actions, will, invariably, have either a transient, or an enduring effect upon others, injurious or otherwise, and, occasionally, may have a bearing and influence not merely on the temporal conduct but even on the eternal interests of some. It, therefore, most especially behoves those in the *parental* relation closely to examine, not merely on the ground of natural affection, but of conscience, and divine revelation, as to the tendency and probable results, present and future, of the principles and customs they adopt, as well as of their whole behaviour, with reference to those whom the creator has expressly committed to their charge, for discipline and training, both for time and eternity. But, alas, how few there are who think of these things, commensurate with their solemn importance, and their own responsibility. How few, indeed, even among members of churches, have christian principle, and moral courage, sufficient to lead them to denounce and reject for themselves and their offspring, the ungodly, unrighteous, or foolish practices of a corrupt and deceitful world. Most especially, in this matter of using intoxicating drinks, parents, for age after age, in the full view of constant and woeful experience, and in the broad light of a *condemning christianity*, have still been "following the multitude to do evil." They have voluntarily preferred, to adopt and to practise, what has been grossly misnamed, one of the courtesies of society, or a kindly mode of hospitality, rather than attend to the warnings and lessons, either of sacred wisdom, or of ordinary caution and prudence. It would seem as if such persons, even with the superior light now afforded them, had made up their minds, to disregard every consideration of duty, and to incur every risk, as to themselves and their families, and both as to time and eternity, rather than forego the pleasing indulgence, or take upon them the badge of singularity. And, now, let us see from *abounding experience*, what have been the results of this debasing and ruinous custom, in regard especially to example, and its influence, by parents on children, and others of their families. On

this subject, also, as on those in previous letters, the facts and incidents related, either came under my own immediate observation, or knowledge, or were made known to me, from sources well entitled to credit. As I am writing these letters, most especially for the warning and benefit of the people of this my native land, the facts narrated will, chiefly, be those which have occurred, in the several parts of the province in which I have resided, or have journeyed from time to time. The instances given, are only selections from a number of others which might be afforded.

In one family, where the father was a drunkard, all his sons, 5 in number, became drunkards, and 4 of them were thereby brought to premature death.

In another family, both parents, and the only two sons, and only grandson were drunkards. In the same small community, a father and his only three grown up sons, were of the same character; and also a father and his only son.

A drunkard had seven sons and two daughters. Six of the sons became of a similar character as the father; and three of them came to death suddenly, through intoxication;—one by lying out of doors, during a severe cold night;—one by drowning, and the third was killed in a drunken broil. One of the daughters married a drunkard, and in consequence of his intemperate habits, lived a part from him, about twenty-five years.

A father was a drunkard, and perished in a snow storm, when near to houses, being deeply intoxicated. Two or three of his sons were of similar character.

A family consisted of the parents and five sons and two daughters. The parents and the five sons were drunkards, and the daughters were tipplers, and occasionally intoxicated. The youngest son reformed for a time, and joined a temperance society; and on one occasion, when asked to drink some spirituous liquor, his mother urged him to do so, saying,—“take some my son, it will do you no harm.” He did partake of it, and soon after became a drunkard as before. Both the husbands of the daughters were also drunkards.

Three of the sons of a person who drank freely, became deeply intemperate; and two of them died suddenly, chiefly from their drinking habits. The other son is dead also, and it is said came to death from the same cause.

Throughout several towns and villages, in one section of the province, where I have long been well acquainted, of the great

number of parents, who were excessive or intemperate drinkers, one or more of their grown-up sons, in nearly every instance, became similar characters; and in some of the cases, all the male children became deeply intemperate.

I will close these statements of facts, relating to the effect of example, leading to drunkenness, with the brief relation of three most fatal instances of the kind; each of them attended with circumstances of the most awful description:—

A young man in the mercantile business, fairly educated, and well informed, became addicted to the use of spirituous liquors, and chiefly in consequence of his intemperate habits lost all his property. He joined a temperance society, soon after opened a shop in another town, and for a considerable time continued faithful to his pledge, and was succeeding in business. Being at a wedding, wine was handed round, and he at first refused to take any, but seeing the minister who had officiated, partake of it, he reasoned with himself, to this effect:—"If a minister of religion may take some wine, surely, on such an occasion, I may do the same;" and seeing the minister partake of it a second time, he also took some. He was in consequence, again taken captive by intoxicating drink, withdrew from the temperance society, and became a wretched drunkard. He stated to the gentleman, who gave me all the particulars,—also a minister of religion,—that it was chiefly the example of the minister at the wedding, which caused his fall. After a time, while still a drunkard, he ran away from his family to another country, and his wife became heart-broken in consequence, and died about six months after he left her.

The following is another fatal instance of the power of the evil example:—A minister of religion took wine in the presence of a young man who was an abstainer, and persuaded and induced him to partake of it. The latter soon after became a drunkard; and when but young, was brought to his death-bed, through intemperance. The minister visited him during his illness, and the young man, on seeing him come into the room, refused to let him come near to his bed; and repeatedly called out to persons in the room, to take him away, saying to the minister:—"You, by your example and persuasions, have brought me to ruin of body and soul," or words to a similar effect.

The third fatal occurrence, is as follows:—"A member of an evangelical church who was, what is generally called a "moderate drinker," had a drunken son, who was about to join the temper-



ance society ; but he refrained from doing it, through his father's advice, who exhorted him to drink *moderately*, as he was doing. The son continued his course of intemperance, and was thereby brought to his death-bed, and while in that state, his father on visiting him, said :—" If you had drank like me, you would not have been in this condition." The son raised himself, in the bed, and replied :—" If you had done as I wished, and joined the temperance society, and advised me to do the same, I would not now have been dying, but enjoying health." The first of the three preceding and fatal occurrences, took place in one of the towns of this province. I am perfectly acquainted with the minister, whose example at the wedding, led to the fatal events related. He is still alive, I believe, either in this or the adjoining province, and it is very probable, never came to the knowledge of the fatal effects of his conduct. The two other instances, occurred in Great Britain, and I was personally informed of them, while travelling there.

Now, can any one doubt, that in all the instances given, the example of the parents, and the ministers, were of powerful influence, in leading to the habitual use of the ensnaring drinks, by the children, and others concerned ; and to the drunken and other fatal results, which those cases exhibit.

A few additional instances of the force of example, but not of the like painful character may here be appropriately given. They all occurred in this province, and several of them, I personally witnessed. By way of relief to the feelings of the reader, and as an encouraging variety, all but one of them, will be of a directly opposite character to those already given, and will exhibit the influence of the *good example*, on the subject. At one of the meetings in a country community, where I lectured on temperance some years ago, at the close of my address, several persons openly and urgently, called upon an influential inhabitant of the place, to go forward and take the pledge, saying, that if he did so, they would do the same. One person, sitting directly behind him, leaned forward, and said to him in an under-tone, but so that I could distinctly hear him,—“ Do you join and I will join.” He persisted in refusing, and the person who thus spoke to him, and I have reason to believe, some, or all of the others, who called upon him to unite with the cause, went away without doing it, and consequently remained as much exposed as before, to all the temptations and snares of the drinking customs. From what they said in my

hearing, I feel convinced, they refrained from uniting in consequence of his refusal.

Here, then, was a marked test, or proof, of the power of example and fully confirms all the remarks in the previous part of this letter, regarding its general operation and influence. Even prejudice itself, can scarcely fail to admit, that on moral and benevolent grounds, this man utterly failed in his duty to those friends and neighbours, over whom his influence was so specially powerful.

From among the number of instances of a different and pleasing description, which occurred in different parts of this province, and came under my personal notice, or were made known to me on the best authority, the following have been selected:—

A man and his wife, and several of their children, attended a temperance meeting, at which the wife urged her husband to unite with others, in forming a society, but he refused. The wife waited until near the close of the meeting, apparently in the hope, that he would go forward; but finding he still declined, she directed her name to be taken down as a member, and immediately several or all of the children present, did the same, having, doubtless, been waiting for one or both of the parents to set the example.

In another instance, all the members of a large family were, for some time, opposed to the temperance cause. At length one of the young daughters joined a temperance society; and through her example, and continual persuasions and influence, the rest of the children, and finally the parents, all joined the society.

In two other instances of favorable example, two ministers of religion, by their self-denying influence were the chief instruments of the good which was done. In each of the congregations, in which these truly benevolent gentlemen officiated, a drunkard had frequently been admonished and advised, as to his intemperate habits, and urged to unite with the temperance cause. Each of them pleaded the example of his minister, as to the use of the drink, and said to the effect that it was time enough for him to join the cause, when his minister did it. On being told of these statements, both of these ministers united with the temperance cause, and then, respectively, used their persuasions and influence with the drunkards, and succeeded in inducing them to abandon entirely the drinking habit, and become members of temperance societies. The facts in both these instances, were stated to me, by the ministers themselves, who also mentioned, that the individuals thus reclaimed; had, thereafter, continued sober and orderly

persons. These gratifying instances, and others of a similar character which have occurred during the brief history of this excellent reform, most forcibly urge not only upon all who minister in the gospel of love and purity, but on all its professors, this divine and benevolent command,—“Go and do thou likewise.” But unhappily, such bright and useful examples, until very recent years have been but rarely exhibited; but that of the opposite character, was formerly all but universal, throughout the churches, including even the sacred ministry itself. Thus *unfaithful* were they, to the claims and the duties arising from the principles and precepts of the holy and benevolent christianity they professed.

The more exalted and influential the position of any individual, his responsibility, is, of course, the more extensive, and his example of the greater importance. Example, indeed, on every occasion and subject, on which religious and moral duty is concerned, must, of necessity, be either for good or for evil. Christians are described as lights of the world, and are divinely commanded, to “let their light shine before others” from the highest motive that can possibly be assigned. They are also entreated and required, to look not merely on “their own things,” but also, on “the things of others;” and to let all their “works be done with charity.” With reference to the subject under discussion, the divine and benevolent injunctions, have, almost universally, been forgotten and violated. The dark, *uncharitable*, and *pernicious example*, instead of the bright and the *charitable*, has been almost invariably exhibited. And what the direful effects have been to the church and to the world, eternity alone can fully reveal.

There is another important topic, belonging to the drinking system, which may, appropriately, be here introduced, and briefly discussed and illustrated, by some facts of a startling description. It is in intimate connection with the one that has just been treated of; and has ever been prolific of most awful results. It is that extremely dangerous, and as it may now be termed, immoral and *culpable* usage, of furnishing intoxicating drinks, in the way of social entertainment. Next to the sale and use of those drinks, in public taverns, and other similar places of public resort for sottishness, probably, this part of the system of evil, has been the most prolific of debasement, affliction, and death. Previous to the commencement of the temperance reform, this ruinous usage, may be said to have been universal. Even, still, it is practised by the great majority, notwithstanding its destructive effects are so fre-

quently exhibited, in the deplorable experience of the youthful and other votaries and victims, in all those social circles where the usage is followed. Such is the recklessness of those who follow it, that neither those fatal results; nor considerations of personal health, or security, nor the welfare of friends and neighbors; not even the safety and happiness of children, or relatives; nor it may be, the occasional warnings of conscience, nor any other motive or reason, will avail to induce them to abandon the ensnaring and ruinous practice. They know of the evils, and in very many instances, are compelled to feel their bitterness, in their family circles; and yet they wilfully cling, with mad infatuation, to the cause which produces their sorrows. A few awful occurrences, which resulted from the usage, may here be given, which will serve more impressively to exhibit its culpable and dangerous nature, than any mere general description could possibly do. These instances, also, took place in this province, and were made known to me, personally; and under circumstances to confirm their truthfulness. A person visited a man and his wife, two aged friends, taking with him, several bottles of different kinds of intoxicating liquor, which he set before them. They all drank together, for some time, and the visitor on departing, left with them some of the liquor which remained. Soon after his departure, the female drank some of it, and on the whole, indulged to such excess, that in a few minutes after drinking the last portion, she fell dead on the floor.

In another village in the same section of the province, a man went to the house of an aged couple, with a jug of ardent spirits, of which they all partook together. The female was decrepid, and could not move about, without the support of a crutch or staff. In a few hours after they had been together, a neighbour went into the house, and found the old woman lying dead, in the fire, part of her head being dreadfully burnt, and one of her arms nearly burnt off. Deep intoxication had, doubtless, brought her to that awful end. The husband, and the man who had furnished the liquor, were lying on the floor of the same room, so deeply intoxicated that they knew not what had befallen the woman.

In another part of the province, not very thickly peopled, during not many years, and within the limits of but a few miles, two instances occurred, of females being burnt to death, in consequence of the excessive use of intoxicating liquors, furnished to them by others on social occasions.

Other instances of somewhat similar descriptions, and within this province, might here be mentioned, if needful, which were brought to my personal knowledge.

But, supposing that no such awful events should occur, from the baneful custom now under review, yet, how many unwary youths, and other sensual persons, have, in the social circle, frequently indulged to more or less inebriety, and thus, have become more speedily confirmed in intemperate habits, and finally brought to irretrievable ruin of body and soul. Many instances of this description, might here be mentioned if requisite, which came within my personal knowledge; and multitudes of them in all, have occurred within the limited history of this province alone. The myriads of them, in older and more populous countries, no conjecture, or even numbers could reach.

In closing the subject, it may well be remarked:—can it be that the persons who follow this tempting and corrupting custom, have never read, or is it, that they wilfully dare, or disregard, this divine and tremendous announcement:—“Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and makest him drunken also.”

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On the injuries as to Individual and Public Wealth and Prosperity,  
through the Drinking Customs.

In this age of selfishness, and of ardent desires and active pursuits for the acquisition of gain, it may safely be concluded, that the contents of the present letter, will, very generally, be considered of more importance, than any of the investigations previously submitted. The subjects now to be examined, will exhibit the effects of the consumption of intoxicating drinks upon the pecuniary interests of individuals and society, and the pursuits and affairs in general, of a trading or business description. And, here, also, the facts and arguments will almost exclusively relate to the pursuits and interests of our Provincial population. It can scarcely be needful to remark, that, in such a youthful country as this, so limited in territory, and with such a spare population; the circumstances by which these are circumscribed and surround, call for more than ordinary prudence, industry, and economy, to enable them to employ and improve the resources and means in their power, for raising themselves, individually, and the country in general, to any good degree of pecuniary prosperity; and for laying the foundations of continued advancement. It is now very well known, that the natural resources of the province, are numerous and readily available, probably as much so, as in any country which can be named, of similar extent. Many of these natural resources, were, indeed, always very generally known, and means and exertions were partially employed, for securing the advantages they offered. But owing to several counteracting causes, our local resources and advantages have not obtained for the country, generally, in any adequate degree, the prosperity which should have been realized. One of the principal causes of the failures, the embarrassments, or merely partial success, in many of the principal branches, and pursuits of commerce and of business in general;



and of the defects as to the primary interests of the country, has, undoubtedly been;—the constant and extensive consumption of intoxicating liquors: It has, to a great degree, paralyzed or retarded, one and all of those business pursuits: and as to some of them, and those of the most important descriptions, it has almost entirely annihilated, or prevented any permanently profitable results. Many, no doubt, will demur to this assertion, or, without the least examination, positively deny it. There are few, indeed, who will take the trouble, to investigate at all concerning it; still fewer who will examine it as its importance deserves; and none, who will be able to estimate to the full extent, the evils, in regard to public prosperity, which this cause has produced. With reference to the establishment and maintenance of public wealth, and the general prosperity of a country, it must, surely, be conceded, as a general maxim, that making every due allowance, for differences as to climate and soil, and all other circumstances, favorable or otherwise, those public advantages, must, in very far the greatest degree, depend upon the persevering industry, the prudence, and the sober, moral, and economical habits of the population, generally, and, most especially, of those in the business and labouring classes. Without taking the time to mention and describe particular instances, to show the truth of the position, it will be quite sufficient to remark, that it has been repeatedly verified, even in the history of ancient nations, devoid of the light of true religion, and under other unfavorable circumstances: and still more fully and decidedly, in the experience of several modern nations, as compared with some others, enjoying superior natural advantages.

There are very many persons, who seem, by their words and actions, to think that public prosperity depends, in a far greater degree, upon the acts and measures of a Legislature and a Government, than is really the case. Perhaps, there are scarcely any countries, where this erroneous or exaggerated opinion, is more generally entertained, than in these North American Colonies. It is not very easy to ascertain all the special reasons for such a prevalent idea, or notion among us, but the fact is indubitable. Possibly, it may, in part, have been owing to selfish and aspiring politicians having given it a force and a currency, which it would not otherwise have obtained. In the civilized and social state, we must of necessity, have legislatures, and governments; and if they are wisely and honestly conducted and exercised, they are public blessings indeed. From rather extensive examination of history,

ancient and modern, and from some considerable observation and reflection, I have for some time past, been brought to the firm conclusion, that, taking all things into consideration, both of those great social institutions, by the *direct* operations and effects of their ordinances and measures, have been instrumental in causing far greater injuries to the interests, not only of religion and morality, but also as regards the public and social prosperity, than will be balanced by all the good they have *directly* accomplished. From these sources have almost invariably proceeded the wars and slavery,—the persecutions for religious opinions,—oppressive and partial laws and taxations,—the monopolies, the prejudices, the favoritisms and oppressions of class, and of party, with numerous other evils, which have desolated and afflicted the social state. And these evils have not been confined to any one form, or organization of society, or government. All of them, whether monarchical, aristocratical, or republican, if not in an equal, yet in a greater or lesser degree, have been instrumental in causing, and very frequently, in perpetuating, as far as in their power, those great hindrances to social prosperity and happiness. This, in truth, is but one of the manifestations of the corrupt nature and tendencies of our fallen humanity; and in its principles it will ever exist, though by prudent and suitable means, those injurious manifestations may be greatly alleviated or reduced. Of course, or rather of *necessity* we *must* have governments and legislative bodies, however composed, and, doubtless, some of them, especially our own, have established and secured many social advantages and enjoyments. In closing these rather digressive remarks, it may, however, with truth be observed, that the people generally, must seek and expect their prosperity, under the favour of Heaven, chiefly from their own persevering industry and prudence; and their sober, moral, and economical habits. While exercising these sterling qualities, however, it will by no means be amiss, that they constantly keep an observant eye, and a prudent check, or control, upon the plans and measures of their rulers

I now proceed to exhibit and examine, in a direct and detailed manner, the injuries as regards the public or provincial prosperity, in pecuniary or business affairs, which have ensued from the drinking habits of our people. And here, also, a right understanding of the subject, and a correct decision upon it, must depend, far more upon facts as to individuals, families, and communities, than upon any mere supposition, or theory. It may, however, in some

measure be useful, in the first place, to offer for consideration a supposed case, in the way of illustration; and to prepare for the more ready and impressive application of the facts and remarks which will follow.

In viewing such case, and, indeed, throughout the whole of the present discussion, the reader must constantly bear in mind, that public wealth or prosperity, is, of course, to be estimated and decided according to the degree in which all the necessaries, and the staple commodities and advantages which are essential to the support, and the comfortable enjoyment or life, are possessed by the population, in general. The case, then, theoretically supposed will be that of a community, composed of a 100 families, owning property of various descriptions, and in a great variety of amounts or proportions; but the whole of such property, or stock, of course amounting in value, only to a certain sum, say £20,000. Let it be presumed, that in this community there are persons filling the situations, and following the usual and various trades and employments, found in such communities, in all civilized countries. There is a minister of religion, — a physician, and surgeon, — a schoolmaster, possibly an attorney, — a shopkeeper or two, — a carpenter, — a tailor, — a shoemaker, and a blacksmith, with other useful tradesmen; a proportion of labouring families, and, as a matter of course, a groggery, or very probably two of them. Now, let it be supposed, that all the male heads of these families, with grown or growing up sons, — to say nothing of the women, — are following the drinking customs, as all communities, large and small, formerly did, and nearly all of them still are doing. And, here, it may be remarked, that if an individual drinks only *two* glasses of spirits daily, this will amount to 2s. 4d. in the week and to upwards £6 in the year; but *three* glasses daily, — in the morning, at dinner, and at night, — would formerly have been thought but very moderate drinking; and this would amount to nearly £10 in the year. In the community described, some of the families will expend of their earnings and substance, at the rate of only the £6 yearly, others the £10, some £12, or more, while some of the most reckless and sottish, spend in their intemperate habits, the whole amount on which they can in any way lay their hands. The incomes of the families, from the profits of their several professions, or calling, would of course, be of various amounts; but let us suppose, that the average in the whole, is £100 a year to each family. From this sum, must of course, be

deducted according to the respective circumstances, the £6 or £10 or £12, or larger sums; and all in the nature of, what is commonly a "dead loss;" as the consumption of the drink, does not of itself, dispense with any of the *real wants* of the family, as to food, clothing, and other things; or with the cost of procuring them. But this is by no means the whole of the loss. The £6, or other sum, is only the loss from the drinking of the one person, the male head of the family. Still, to say nothing of the wife and girls, —there are boys and young men in the family, and again—to pass by the very young ones,—who must also have their "wee drappie" at times,—those boys and young men, "Rory," and "Dick," and "Sam," as a matter of course, must do like their father, and daily take some of the *comfort*. And this is done with the full knowledge, and often by the invitation of parents. And whether the liquor is all drank in the family, or part of it in the houses of neighbours, the loss is the same, in the end, as to the community. Somebody in the first instance must bear it, but it so far lessens the amount of the aggregate stock or property. And, indeed, whether the drinking by the several members of the family, is *in* the family, or *out* of it, the loss, in such instance, is about the same, for according to the understood courtesy, or rule in the matter, a return in *kind*, is, of course, expected, and is invariably rendered sooner or later. But there are even further items of loss. Here are some of them :—The time spent in drinking at the taverns, —which may be counted as loss, in regard to profitable labour, —besides often unprofitable or losing bargains through intemperance or excitement by liquor, and not unfrequently, sacrifices, or losses, by forced or premature sales of farm produce, or other articles, to raise money to purchase the drink, or other "*necessaries*;" or to keep up some credit at the tavern, or in some other quarter. Taking into account all these, as well as other items of loss, the whole of which cannot be precisely ascertained, or computed, the entire average loss, taking one family with another, may well be put down at £20, to each of them. In every community, even in one as small as the one here under review, there will always be some, who will drink on, and sink deeper and deeper in recklessness, vice, and misery, until their means are altogether exhausted. their bodies prostrated, and rendered even incapable of labour, their minds and morals debased and destroyed, their families impoverished, and misery and destruction attend them and theirs on every hand. And what is to be done with these debased, and

truly destitute beings. They must not be permitted to perish with hunger and wretchedness. Some relatives, or friends *must* and *will* partially look after them; and at least do something to keep them alive from day to day, as long as a forbearing Providence may suffer them to live. The pecuniary charge of such partial relief, and most probably, also, that of assisting the wretched families of the besotted creatures, will fall either upon some of their kindred, or friends, or the community at large, in the form, or under the name of pauper or parish support. In the first case, the loss falls on those relatives or friends, and in the other, on the whole community, each other family whercof has to bear a proportion of it. Now, let us see, how this state of things, will operate on the several families, and the community at large, with reference to debt and credit transactions, and disappointments as to business engagements, and consequent embarrassments, and ultimate losses and injuries. Allowing, as previously stated, the average annual profits, or the income of each family, to be £100, and supposing, as before estimated, the loss of each family, through the drinking habit, to be £20, and deducting this sum from the £100, the income of each, and all, will be thereby reduced to only £80, and thus, the loss to the whole 100 families, will be £2000, or *one-fifth* part of the full amount of the incomes of the whole community. The inevitable consequence of such reduction of incomes, or means for subsistence, and comfortable accommodations for their families, will certainly be, that each and all of them, will suffer more or less, in other respects, in addition to the £20 direct, or pecuniary loss. By reason of such reckless or improvident conduct, in 99 of the families, the minister will fall short of his stipends, or allowances, as indeed, he well deserves to do, if he indulged in, or countenanced the drinking custom. A few may possibly pay him the whole of their proportions, some others two-thirds, or the half, others one-third, or less, and several of them, nothing at all. *He*, then, will be obliged to bear the pecuniary loss, as to stipends, and to endure as well as he can the consequent privations and embarrassments. Similar will be the injuries in this respect, to the medical-man, to the shopkeeper, the schoolmaster, and indeed to nearly, if not the whole of the rest of the families. The farmer and tradesman in many instances, will be unable to pay the blacksmith in full, for the work he did for them, the blacksmith in turn, will be unable fully to discharge, or perhaps even in part, the debt to the shoemaker, for the shoes pro-

cured for himself and his family. Poor "snip," or "cabbage," the tailor, will suffer in a similar manner; also the carpenter, the mason, and more or less, indeed, every other family throughout the community. Even the man of the law, should there unhappily be one, will fare very little, if at all better than the rest. With all his *capias's*, and *fieri facias's*, he can neither *put* money in the pockets of his clients—of course not in that of his adversary,—nor, in many instances can he take it *out* of the pockets of either of them. When he can find no goods of the tippler, and lays hold of his body, the Insolvent Act comes into play, and his intended victim, escapes from his legal grasp. If he turns round, and sues, his client for his fees, and perhaps disbursements made, it frequently happens, that he has to bewail a similar disappointment and loss. Now, all this, is no fancied or exaggerated picture. It has been *actually* and *fully* realized, over and over again, throughout nearly, if not every part of the province, and through the whole of its local and domestic history. Who does not see that such a community, cannot possibly attain a state of prosperity, or general welfare. If very special circumstances, of a favorable description, do not occasionally intervene, it must, to a certainty, sink deeper and deeper in general embarrassment, depression and loss; if, indeed, it escape irretrievable desolation and ruin. In all the respects and particulars described, as *affecting* and *afflicting* the community of 100 families, the same will be true, of a community of *thousands*, or a province or nation of *hundreds of thousands*, or *millions*. The same injurious cause, will produce similar and proportionate embarrassing, and disastrous results, in regard to the prosperity of individuals and families, and, consequently to the public wealth and happiness.

It will now be important to investigate and ascertain, from facts and experience, what have been the actual results of the drinking practice, with reference to individuals and families; and as to some of the principal departments of trade; and the business pursuits of the general population of the province. It is, so universally known, that in every community in the land, *some*, and in not a few instances, even *many* individuals and families, have been brought to wretchedness and ruin, from drunkenness, and become burthens on the pecuniary means, either of their friends, or the public, that it is a self-evident truth, that thus far, at least, the general prosperity must have been retarded and injured. But, let us, from facts, examine a little more closely, as to the results to



the general interests, from what is called, the "moderate," but habitual use of the intoxicating drinks. And, here, I will give a few of such facts, and which are but a small sample, of the large number of the like description, which either came under my personal notice, or were authentically brought to my knowledge.

Some few years ago, on conversing with an old Highlander, who was then an abstainer, he stated, that he had never been a drunkard, nor (if my recollection serves me,) had ever been deeply intoxicated, but he said, in effect, that he had, like others, been in the constant habit of using the liquor in his family. He said, that some years previous, he had settled with a mercantile firm, with which he dealt, an account which had been running on for about 18 months, and amounted to upwards of £50, and that the *hest* of it, as the old Highlandman expressed himself, was for rum. He further told me, that on the occasion of raising a barn, a large number of neighbours, as usual, being convened to assist him, he procured, as I think he said, somewhere about *five gallons* of spirits for the use of all engaged, and that before the work was completed and the day closed, it was all consumed: and he was obliged to send off, and procure a further supply. Now, the liquor alone consumed on that occasion, would at that time, have cost, nearly, if not quite £3. This was in the nature of an entire loss to him, and a serious one too, and instead of being of any benefit to the rest, was of more or less injury, to one and all of them. In former times similar instances were constantly taking place, in every township and settlement of the province; many thousands in all, during our limited history, and some are still occasionally occurring. Formerly, and, indeed, not seldom, in more recent years, a house or barn could not be raised, or land cleared, or other special work accomplished, without the excitement and aid of the strong drink, which it was fully expected, would be freely dispensed at the frolic, or "bee," as they call it in Canada, and seldom was there any disappointment. The whole amount yearly lost within the province, in this way alone, was formerly very considerable.

The following instance, may serve to give some tolerably correct idea, of the amount of the yearly expenditure for spirituous liquors by only one of the numerous band of "moderate drinkers," as they are generally called:—A person who had been an habitual drinker, was induced to join an abstinence society, and a few days after, in conversing with some persons, in my presence, he was commended, or rather applauded, for having taken the step, by reason

as was mentioned, that he had never been an intemperate drinker. The man rather rebuked those who made the remark, saying, "you need not talk to me in this manner; do you know what my liquor expenses amounted to in a year?" and then went on to say, that he kept an account of them for one year, and that they amounted to *eighteen pounds*, yet, this individual was rather extolled for being merely a "moderate drinker." Of course, part of the sum was for liquor furnished to guests and others. Many thousands of similar instances have been annually occurring in our province, and the destructive work, is, even still, extensively going on. It is very well known, that in the principal classes, almost universally, *fifties* and even *hundreds of pounds*, were annually expended and lost, by single families, in a similar manner. Such reckless waste and loss, must, as a matter of course, greatly injure the pecuniary interests of individuals and families, and consequently embarrass and impede all business affairs, and retard and limit the prosperity of the country, and its welfare generally. A few other individual instances of expenditure in this way, may here be added. They will, it is true, be rather of the extravagant class, but also, will be but specimens, from among numbers of the same description. A poor man, with a family, in rather a populous settlement, had dealings, yearly, with a trader in his neighborhood, to a sum, between £7 and £10 and *two-thirds* of it were for rum.

A master shipwright received in the autumn £160 for his wages. In the next spring it was all expended, almost exclusively for spirituous liquors, and principally in one tavern, and besides he was then indebted in that tavern about *thirty pounds*. During about a year, while engaged in assisting to build a vessel, he received a daily allowance of 3 glasses of spirits, and at the completion of the vessel, there were 400 *half-pints* besides, scored up against him. He personally informed me of these circumstances. A few years ago, he joined a temperance society, but when I saw him some time after, appeared to be much weakened in mind, as well as body, from his former excesses.

A merchant in the province, who traded with the West Indies, and dealt largely in rum, accumulated much property, and died, leaving about £3000 to each of several sons and daughters; nearly all of whom became drunkards, and squandered away their portions. Several years ago, one most of them were dead, through intemperance. Two of the sons became extremely poor, one of them so destitute, that when he died, he had not a shirt in which to be

laid out. These instances of loss and ruin, may more than suffice with reference to individuals and families. Let us, now, look at only a few instances concerning communities, given from among many others of similar descriptions. Before the temperance reform had advanced to any considerable extent, in one of the small harbours, many cargoes of fish, and other articles, had from time to time, been sent out of it, and nothing but rum brought back to the place in return. The men would meet in taverns, and drink and idly spend their time, and carry home spirits on Saturday night, for use on the Sabbath. It need scarcely be said, that there was much intemperance, embarrassment, and poverty, and lack of sufficient accommodations, and ordinary comforts in this community.

Here is another instance, of even a worse description:—In one continued settlement, of about 6 miles, there were in 1844, *five or six persons*, selling spirituous liquors. The inhabitants, generally were very poor. At a house where travellers were accustomed to stop for refreshments, the best entertainment I could obtain on one occasion, when I called there, in the year just mentioned, was *bad tea and dry bread*—there being scarcely any butter, as I was told, throughout the neighbourhood; only *watery molasses* for the tea, and some very *poor and grizzly beef*. Yet all the people, belonging to five or six groggeries, were maintained in this community, chiefly by the rest of the drinking population within it. At a similar inn in another settlement, about a mile distant across the water, my entertainment, as a traveller, at or about the same time, consisted of wild or *mountain tea* without milk, and the lodging was very mean and poor. Nearly all the inhabitants in this settlement also, and up and down the same coast, for about thirty miles, were then, and I believe, still are, very poor, and in debt, and to all appearance, in as bad circumstances as they were 20 years previous, or probably, the most of them even worse. Like the people in the other settlements, they had ever been using spirituous liquors habitually and very freely. If the people in these communities, had been sober and industrious, they could have obtained all needful articles for their comfortable support, at places not very distant, at little more than half the prices, which, through their drinking and improvidence, they were often compelled to allow, for a mean and scanty supply, from the resident or transient traders, who took advantage of their necessities, and practised extortion upon them.

Only one instance more, as to communities. In *one year and nine months* within no very distant period, spirituous liquors to the amount of £33,000 according to entries in the Customs and Excise, where imported for home consumption, into one county town in this province; and, doubtless, were consumed in the county, during that time. The population of the county, was then, probably, about 18,000, including all ages. The further quantity of spirituous liquors brought into the county during that period, *legally* and *illegally*, would amount at least to £12,000, making £45,000, in all. This would give about £25,000, for the one year of the time. Taking the usual average of 6 to a family, there would be 3000 families in the county, each of them on an average, wasting their substance, and suffering a loss, at the rate of £8 yearly, as the mere pecuniary injury. Some of them, by destroying far more than this proportion, would be utterly impoverished and ruined, and many more, deeply embarrassed and injured. The people of this county, until very recent years, were indeed, generally poor and embarrassed in their circumstances; and to my certain knowledge, their *drinking habit*, was the principal cause of their continuing so long in that condition. They possessed on the whole, natural advantages, equal if not superior, to any other section of the province. It may be remarked, that the population of this county, were but little, if at all more addicted to the use of intoxicating drinks than the people of many if not most of our other counties.

Some facts and remarks may now be given, as to the injurious effects of the great consumption of intoxicating liquors, upon the chief branches of trade, and the other principal pursuits and employments within the Province. And, here, I may be excused for remarking, that being a native of the Province, and having resided in it between sixty and seventy years, and for many years together, in the different sections of it, where those principal branches of trade and other employments were carried on most extensively, and having been occupied much the larger portion of those years, in such public situations and engagements as afforded me the best means of becoming acquainted with the effects of the universal use of strong drinks, upon those branches of trade and business, and pecuniary affairs generally, among us; I feel justified in speaking rather confidently on the subject under discussion. In treating of such principal occupations and pursuits, the *fisheries* may first be brought under review. Perhaps there is no class of

persons who, partly from the nature of their occupation, and from several other circumstances, have been more given to the free use of intoxicating liquors, than fishermen have been, in all regions, and as much so in this Province as in any other country, in former years, if not indeed at the present time. It would almost seem as if they thought they could not, or ought not, to set or take up a net, or draw a seine, or cut, or cure, or do anything else about the fish, without the assistance of strong drink. To a certainty, their practice, universally, was very much after that fashion. Not an owner or crew, even of a boat, thought of going to a fishing station, without the usual and requisite supply of the article; and when that was out, whether the *catch* had been good or bad, a fresh supply, as a matter of *necessity*, was speedily procured. If it could not conveniently, be obtained from the merchant who furnished the outfit, it was got from one of the transient traders who like *vultures*, were hovering around, ready to furnish it, and to grasp in exchange, the fish, cured or uncured, which, in most instances should, in common honesty, have been kept for the merchant who furnished the first supplies. It is well known, that our fishermen, as a class, have ever been deeply embarrassed with debt; and numbers of them, constantly in indigent circumstances, and destitute of many of the ordinary conveniences and comforts of life. It is perfectly clear, that the consumption of intoxicating drinks was one of the principal causes of their depressed condition. It was formerly, with nearly every fisherman and is even now with very many of them much the same as it was with the old Highlandman, of whom I was previously writing, with his account of £50 with the merchant. The "heft," or a large part of the fishing supply, was for rum. It will be but a moderate computation to say that the owner of each boat, during the fishing seasons, and through the rest of the year, incurred debts for liquor for himself, and servants and family, to the amount of £15 or £18, or more. Then, in many instances, there would be loss of time; spent in the drinking habit, or waiting for the fish to strike in,—of sacrifices of fish at reduced prices, promptly to obtain cash, or needed supplies, with other items of loss. The whole of such drawbacks, especially if the fishing season had been unfavorable, would often swell the whole loss, including the liquor accounts to at least £25, or, in some instances, even more. Many of the fishermen being in this situation from year to year, they were unable to pay in full, the merchants who had supplied them,

and these, in consequence, in not a few instances, had, as they seemed to think, no other way of saving themselves from embarrassment or ruin, but by charging the fishermen exorbitant prices for the supplies they furnished, which, of course, was a further injury to the fisherman. By reason of all these losses, and their continuance from year to year, fishing lots and homesteads, and in some instances farms became deeply mortgaged or made over to the merchants, who, when themselves in any strait or embarrassment, could not from such securities or sources, raise the money they needed, to keep their own credit good, or safely and profitably carry on their business. The following instance, among the thousands of a similar kind, will serve to show the loss in a pecuniary view, and the consequent drawback as to prosperity, through the vast consumption of intoxicating liquors in the fishing occupation. The circumstances were related to me by the individual concerned, who resided in one of our Western fishing settlements. He stated that he followed the employment in a small shallop, with two or three hired men, and that for the use of them all, he ran off as much as a *puncheon of rum* in the course of the year. Most probably, some others occasionally assisted to empty it. He said that the liquor was furnished to the men, according to custom, as the usual daily allowance, free of charge, and that besides this loss, the men through intemperance, would occasionally cut and injure the fish, so as to lessen their value. The puncheon of rum, in those days, would have cost about £25 or upwards, which, with the injuries to the fish, and the loss of time by the men, through their occasional intemperance, would certainly swell the whole loss to £30 at least. It will readily be seen that this was a serious drawback as to profit, or rather a serious loss, in all seasons; and in one of scarcity of fish, would, together with the amount for wages, and keeping of the men, and all expenses of the shallop &c., be almost ruinous to the "*skipper*." Whether the fishing was in boat, shallop, or other vessel, the customary allowance of spirits was the same; and as the whole of the class, *skippers* and *men*,—and whether on shares, or otherwise, were following the same practice, the loss in every season, and in various ways, was deeply injurious to all of them. Moreover, the fishing occupation from its very nature, being always extremely precarious, it is no way surprising, but rather a matter of course, that under all those unfavorable circumstances, the fisheries, generally speaking, have not been either a source of profit to those concern-



ed in them, whether merchants, masters, or men, or contributed as much to the wealth and advantage of the Province generally, as they certainly would have done had it not been for the enormous consumption of strong drink, by those engaged in conducting them.

The trade or branch of business which may next be brought under review, with reference to failure and loss through the same abounding cause, was the trade in ton timber, which was formerly carried on to such an extent in many parts of the Province. Had it been prudently conducted, and especially, if there had not been such a vast consumption of spirituous liquors, by all engaged in the business, it would, indeed, have largely contributed to secure to those engaged in it, an abundance of all the real accommodations and comforts of life; and also to raise the Province to a state of high prosperity.

Here, also, a few plain facts will be quite sufficient to show the injuries to that branch of business, from the cause just mentioned. For thirty years, or more, down from about the year 1800, the export of ton timber, especially *pine*, was very extensive, particularly from the eastern ports of the province. In the year 1809 or 1810, the merchants in the town of Pictou alone, loaded with timber, as many as 120 square-rigged vessels, several of them of large sizes. Estimating according to the average size of the vessels, this number must have taken away, at least 40,000 tons besides the other portions of valuable wood, for small or convenient stowage. But, there were a great number of other ports, in merely the eastern section of the Province, from which large or considerable quantities, were yearly exported, and through rather a long course of years. As the lumber was then abundant, and in general readily procured, and the prices both to the maker, and the merchant, were *often* high and profitable,—and if the business had been prudently and economically conducted, would *always* have been fairly remunerative,—all the persons engaged in it, should have gone on, improving their circumstances from year to year. But this was far from being the case. The prospects of success, seemed indeed, to be so fair or rather *certain*, for a number of years, that most especially in the section of the province already mentioned, nearly all persons, in one way or other, engaged in the business. In the year 1809, the average price of good pine timber, in the port of Pictou, was £2, or even more, per ton. I have good reason to remember it, for having commenced

my residence in that town, and being about to change my condition, as the saying is, and having a house undergoing repair, so great was the demand for ton timber, for immediate shipment, that it was rather as a favor, that I procured a small quantity of it, from the pond of one of my merchant friends, at the rate of *two guineas* per ton. It was in that year, or the preceding one, that the incident occurred, which I will now relate. I was sitting in the evening, in that room of the inn, where I lodged, which was reserved for the more respectable guests, when a man from the other end of the house, came into the room, in rather a *reeling* state, and holding up a silver watch, in each hand, exclaimed "a few tons of timber will soon pay for these." And, doubtless, they would do it, at the current price of the timber which I have just mentioned; and this man being able to make a ton and a half, or two tons a day. It is probable, he purchased the watches from some speculating master of a ship, and the price of them would be about £3 10 each. *Four tons* of timber, delivered in the merchant's pond, would more than have paid for them. I knew this man's course until about the time of his death. He continued making timber, and also in his drinking habits, and from time to time, came under my professional practice, in the courts, either as plaintiff or defendant. From all which I heard concerning him, I have every reason to believe, that to the last he continued intemperate, and died poor, and embarrassed with debt. It is saddening to reflect, that there were so very many more like him, in that day pursuing the same reckless and vicious course. It seemed then to be a settled or understood thing, that the timber could neither be made in the woods, nor drawn out to the water, nor rafted to the pond, nor moved, measured, nor shipped; nor indeed anything whatever done with it, without the inspiriting aid of the drink. Such was the state of things, in this respect, that the following incident occurred, in which a friend was concerned, as he personally informed me. A party was towing a raft of timber for him across a harbor, and when within half a mile, or less of the place where they were to deposite it, they halted and sent a boat on shore for a fresh supply of spirits, and remained stationary until they procured it. The merchant, in order to obtain the timber, supplied the liquor freely, and largely, and generally on credit; and the people one and all, drank it as freely and as fully; and, in consequence, in the great majority of cases, either sooner or later embarrassment or ruin, was the final result.

A gentleman residing near one of the rivers of the province, where the timber business had been conducted to some considerable extent, and in which he himself had been engaged for several years, informed me that scarcely *one* in *twenty*, of the persons engaged in the former ton timber business at that river, prospered in it, and he said to the effect, that it was chiefly owing to their excessive use of intoxicating liquors. He further told me, that on one occasion, a large party of persons were engaged for weeks together, forcing timber down the river, in cold weather, and being often wet, and when the work was completed, they all concluded, that the spirits used while so engaged, did more harm than good.

The last item of information, on the point which I shall here offer, concerning this branch of business, is indeed conclusive; to show the vast extent of the injury, from the drinking practice, as well to individuals, as with reference to the public, or general prosperity. The particulars of this information, as they will now be given, were, in substance, communicated to me personally, by a gentleman, who for about twenty years had been conversant with the ton timber trade, and knew all about it, having, for that time, been clerk and book-keeper to a large mercantile establishment, which was very extensively engaged in the business. He stated that there were imported by that establishment alone, from 300 to 400 puncheons of rum, besides other spirituous liquors in a year; and that several other merchants in the place, also imported large quantities of such liquors, of different kinds. Nearly the whole, so imported, were for consumption in that port, and in the adjacent places; and chiefly among the persons engaged in the timber trade. He further said, that it was estimated, that in and about the manufacture of every *ton* of timber, and in bringing it down the river into a pond for shipment, there was consumed about a *gallon* of rum. The price of the timber to the manufacturer, who sold it to the merchant, was, on an average, during that period, about twenty-five shillings. The price of the gallon of rum, when retailed through several hands, and in small quantities at a time, to the persons engaged in making the timber, in the woods,—hauling it out to the water,—rafting it perhaps ten or fifteen miles or more, to the timber booms, would not be less than eight shillings the gallon, or probably more. Here, then, was about *one-third* of the value of the timber, lost to the parties engaged in making the article, and disposing of it to the merchant, besides loss of time, and other hindrances to profit, through occa-

sional spells of intemperance, and from other causes connected with the drinking practice. Such was the state of things in general, throughout the whole of the business, as carried on formerly, in this province, and also, as I have reason to believe, in the other North American Provinces. How could it be possible, that a business conducted under such improvident circumstances, would, generally speaking, be ultimately, or permanently profitable to those engaged in it. It certainly was not so, but I undertake positively to assert, what indeed is now generally, and by many deplorably known, that this branch of business, formerly, and when the prices were higher than now, was a failure, as to improving the circumstances of those engaged in it, and consequently, as to advancing, the general prosperity. Farmers and others became impoverished or embarrassed, and the merchants with whom they dealt, being unable to procure from such debtors, the amounts they required to keep their own credit good, with those who supplied them abroad, or at home, in very many instances, they were broken up and ruined. And this embarrassment or ruin was spread more or less through the whole of the business. I have no hesitation in affirming, that the vast consumption of intoxicating liquors was the chief primary cause of those evils. In asserting *this*, and throughout the argument, I entreat the reader to bear in mind, the indubitable truth, that the amount expended in spirituous liquors, whatever it may be, is, in every instance, just so much of an actual and final loss; as the use of them, even in the least degree, is not at all requisite, in the conducting of any trade or business whatever, and because such use, will not of course, lessen the expenses of food or clothing, or of supply, or accommodation, of any other description.

Attention may now be turned, to another branch of business, which has always been extensively prosecuted throughout the various parts of the Province. I allude to the ship-building. And with reference to this important subject, as bearing on individual interest, and public prosperity, without going through the same, or similar reasons or arguments, as those employed in relation to the business last reviewed, I will merely introduce two *facts*, or items of information, which were personally communicated to me, some few years ago, by the parties concerned. One of those parties, a gentleman very extensively engaged in the ship-building interest, for whom a number of vessels, and some of the largest size, were built from year to year, stated to me, that every one of

his vessels, when they were launched from the stocks, cost him *six shillings*, for each *ton* of the measurement, for spirits, which according to the custom, he gratuitously furnished to those employed in the work. I remarked to him, that in the case of a vessel of 800 tons, the loss to him would amount to £200, and he replied that it was really a loss to him to that amount. A person in another community, also very largely engaged in the same business, declared to me, that after the temperance cause had been some time established, and in consequence, the previous custom of giving to each workmen a glass of spirits, three times a-day, had been discontinued, the change had produced a saving to him, of £500 a-year. These instances will suffice to show, that the drawbacks to prosperity in the ship-building interest, from the drinking customs, were of very serious importance.

The gypsum or plaster trade, is another of the employments, in which a very large portion of our population has long been engaged. I do not profess to be intimately acquainted with this business, or with the customary modes and methods of conducting it; but *this* I have always heard and understood, that it has not, in general, been lucrative, or profitable to those engaged in it. Probably, it numbers as many persons, in poor and embarrassed circumstances, as any other occupation that can be named, among us. All engaged in this business, whether as quarriers, labourers, or carriers, were, from all that has been stated and known concerning them, quite as much addicted to the strong drinks, as the people in any other class, or occupation. If, then, they expended of their earnings, and means in that way, in the same proportions as the fishermen, and those in the timber trade,—and there is no reason to suppose that they were at all recreant to the prevalent custom,—the result with them, would be much the same, in a pecuniary view and as regards the comforts and advantages of life, as embarrassed and afflicted the others. Some few years ago, in a conversation with a gentleman, intimately acquainted with the whole business,—having been engaged in it one way or another, a great part of his life,—he stated, that those who followed it, were generally in poor and embarrassed circumstances; and he expressly assigned as the cause of it, their excessive consumption of spirituous liquors. Consequently, this branch of business, has also failed of promoting the general prosperity or welfare.

Now, let attention be turned to that interest, or employment, among us, which, unquestionably, is of the very first importance



and value. I mean, of course, our agricultural or farming interest. On this subject, I do profess to have acquired some considerable degree of knowledge, from personal observation and experience; and have also from time to time, received varied and authentic information, as to the effects of the extensive use of intoxicating liquors among this numerous class of our people, in reference to their pecuniary and general prosperity. Although, it must be admitted, that this Province, taken throughout, will not rank as high as many other countries, with regard to the favorable circumstances of soil and climate, still, it cannot be said to be of a really inferior character, as to farming capabilities and resources; but on the contrary, in general possesses all of them in a very fair proportion, and some even, in a very high degree. All who are well acquainted with it, must admit, that, almost throughout, it is rather uncommonly favorable to the production of grass, and for all grazing purposes; and, consequently, as to the raising and fattening of cattle. Also for the raising of vegetables, of nearly all the most useful descriptions. In the larger part of the province many, or indeed most of the principal, and most useful orchard and garden fruits, are also produced, in ordinary seasons, in great abundance. On the whole, therefore, our farming population, have no good reason, at any time to complain, or to say, that they could not, or cannot, succeed in obtaining all reasonable accommodations and comforts, and securing continued prosperity, by reason of their labouring under any permanent natural disadvantages, of a serious description. Such of them, as have not attained to those favorable circumstances, have, in general, like those in the other classes treated of, failed to do so, in part, if not chiefly, from their habitual and extravagant consumption of intoxicating drinks, and the consequent loss and evils already described, and, therefore, have only themselves to blame. That the constant use of those liquors, was the primary or principal cause of their embarrassments and failures, will now be shown, by some striking and indubitable facts, and some reasonable inferences, plainly arising from the whole of their improvident conduct.

There is one continued agricultural settlement of upwards of 20 miles, well known to me, for about 15 years,—during which period I visited and passed through it many times in the year; and became well acquainted with its local circumstances, as to natural capabilities and advantages, and the habits of the population, generally. I, therefore, feel qualified to write with confidence



concerning it, as regards its prosperity or improvement. It might seem invidious to name it, and, moreover, it is but *one*, among rather a number of others, in the Province, under similar unfavorable circumstances. The soil in this community, was uncommonly good, producing, when cultivated even with ordinary prudence and care, the most abundant crops of grain and grass, and the other most useful products. I was informed that from one of the fields, as many as *ten* crops of *wheat*, or more, had been taken in succession, without manuring, so naturally rich was the soil. Upwards of 40 years ago, to my personal knowledge, very considerable quantities of wheat and flour, of the best qualities, were sent from the settlement, to adjacent markets, and always sold at good prices, —the flour at from 20s. to 25s., the hundred weight. The inhabitants, almost universally, were deeply involved in the drinking habit. And, now, let us see what were the consequences. Almost invariably, the following were some of them :—Drunkenness and much consequent loss of time and labour,—neglect of due farming arrangements, and the requisite care and attention in preparing the ground,—timely repair of fences, and sowing, and planting weeding, and taking in crops, and of partially preparing the fields, for the crops of the ensuing year. Those alone, were evils sufficient to retard, or prevent their worldly prosperity and comfort. But, then, there was the actual cost or expense of the liquor, which in many instances, would amount to, at least £20 yearly, for the whole family. One of the last times I passed through the settlement, about 36 years after I had first known it, and in the month of June, or later, I perceived the front fields of three adjoining farms, quite uncultivated ; the fences down, and the ground thickly over run with weeds. With some exceptions, as to improvement in houses and other buildings, the whole settlement with reference to agricultural advancement, domestic accommodations, and comforts, and to general prosperity, seemed to be, in much the same condition, as when I first passed through it, the 36 years previous. Having known much of its previous history, I feel perfectly confident, that the *excessive drinking habit*, was the *primary* or almost *only* cause, which marred or prevented its improvement, and the real comfort and prosperity of the people.

Another instance to the same effect, may be given, and of a still more marked description. While holding my judicial offices in the Island of Cape Breton, at the conclusion of a term of the courts, in one of the counties, I was signing the judgments in the suits

which had been determined; and there were 32 or more of them in favor of one country trader, keeping a shop in one of the settlements of the county, and dealing largely in the ardent spirits. The judgments were all against persons residing within, probably less than 20 miles around him, all following agricultural pursuits. The soil and other natural advantages, of far the greater part of the settlement, were very fair and promising; the most of it, indeed, as to soil, equal to almost any portion of the Island or Province. While signing these judgments, I remarked to the attorney attending,—“I am signing a great many judgments for this Mr. D.,—I suppose to the amount of £1000.” Yes, sir, he answered, to more than £2000. They were for various sums, from £10 up to £150. One of them for about the latter large sum, was against a man who owned, and dwelt on, one of the most productive and best farms, directly on the main post road, with a considerable portion of rich intervale land, in the front, and a fine stream of water running through the farm. The people of this community, were universally addicted in an extreme degree, to the use of intoxicating liquors, chiefly ardent spirits, and as Mr. D——, and several other traders around him dealt largely, if not chiefly in those liquors, the people could always readily procure them, and generally speaking, through every day, and week, and year, they continued to drink them. Such being the state of things there can be no doubt, that a large, if not a principal part of the several debts, for which the judgments for Mr. D——, were given, was for the strong drinks. It would appear that he was not perfectly satisfied with the security of his judgments, for shortly after, as I was told, he took mortgages on the farms of the debtors, in a number, if not all of the cases. In many of them, of the larger amounts, the debtors from their drinking habits and other unfavorable circumstances, would never be able to relieve themselves from that embarrassment. One of the injurious consequences of it in many instances, would inevitably be, that the young men of the family, seeing no prospect of their inheriting any part of their father's property, free of the incumbrance, would be induced or in some instances *compelled*, as it were, to leave the country, for some of the other colonies, or foreign lands. Such departures must of course, be always more or less injurious to every youthful country like this, and materially retard its general prosperity.

With reference, not merely to the single or smaller communities, but to whole counties and sections of the Province, such of them

less comfortable and prosperous in their circumstances, and agriculture, trade, and all the other industrial pursuits; which compose the essentials to the wealth, the improvement, and the importance of a country, have ever remained in a far lower degree, or condition, than in counties and sections of the Province, where the population in general have not been so deeply involved in the drinking habit. Without meaning to institute and carry out to any extent, an invidious comparison, or contrast between the different counties and sections of the Province, it may be permitted to ask,—why has it been that the county of Yarmouth, for instance, has all along been more prosperous in its trading and business pursuits of every kind,—in the accommodations and comforts of its people, and its pecuniary interests generally, than other counties which might be named, enjoying superior advantages, in regard to ready markets, and otherwise? And why has the county of Queen's, with all its natural disadvantages, had the like superiority over several of our other counties? From numerous facts and occurrences, it might soon be made perfectly manifest that the superior domestic advantages and comforts, and the general prosperity in the counties named, have chiefly, if not altogether been owing to their people, generally, during every period, and especially of late years, having indulged in a lesser degree in the use of intoxicating drinks, than the population of the other counties alluded to.

Probably, there is scarcely an individual in the Province, who has visited throughout it, more extensively than I have done, and for many years successively; or, who has mixed more freely with all classes of its people, and seen more of their habits and manners. With reference then to the subject in discussion, from such numerous opportunities, and means of acquiring information concerning it, I feel firmly convinced, that, comparing communities with communities, counties with counties, and sections with sections, of the Province, advantages and disadvantages, similar to those which have just been described, in regard to the counties named, and alluded to, have, generally, if not invariably existed according as their respective populations, have been more or less extensively indulging in the use of the intoxicating drinks.

In the way of practical proof of this last assertion, I will here, as a concluding portion of this already extended letter, give merely one instance of comparison or contrast between two communities, of directly opposite descriptions as to the drinking practice. It is

not requisite, and indeed it might seem invidious to name them, or even to mention to what section of the province they belong. As to such, or the like particulars, let it suffice to say, that until very recent years, they were situated in the same county,—are inhabited by people of the same country; and, except as to the use of intoxicating drinks, their ordinary habits and customs, and modes of domestic life, are very similar, or rather the same. The particulars concerning each of them, which will here be given, came to my knowledge personally, through a course of years, and therefore, I can write with confidence, as to their perfect correctness.

The circumstances and state of the drinking community will first be given. They followed, for their livelihood, farming operations, almost exclusively. The settlement was about 30 miles in extent, and nearly, if not every farm lot was occupied. The soil throughout, although not of the first quality, was generally of a fair or ordinary description of upland; and with good cultivation was well adapted for yielding fully average crops of grass and potatoes, and the different kinds of grain, especially oats. Of course, under these circumstances, horned cattle, swine, and sheep could easily be raised, and fattened for market. A large and fine sheet of water flowed along the whole front of the settlement, out of which they could take several kinds of fish, nearly every day in the year. At about 12 miles distance from one end of the settlement, there is a small town, and about 18 miles distant, several rather populous communities; at all of which places, the people of this settlement could always obtain a ready sale for their farm produce, and at very fair prices. Numbers of them accordingly, resorted to those markets with their articles for sale, nearly every working day in the year. And, almost invariably on the sled or drag, on which their produce was being conveyed to the market, a keg or kegs would be seen, to carry home on their return, a fresh supply of the strong drink. On one occasion, when passing along a street of the market town, I saw on a sled of one of these people, a carcase of pork split open, and a keg inside of it. The appearance might suggest the fanciful and humourous thought of the pig having swallowed the keg, but it is tolerably certain, that before the whole scene or transaction was closed, the contents of the keg, swallowed down a large portion of the price of the pig. As a general rule, these people, before commencing their return from the market town, became intoxicated more or less, from their free indulgence at the taverns, or from their own recently purchased

stock. Times without number have I seen them, in smaller and larger parties, reeling or plunging, and, at times boisterously shouting along the road. From what has already been stated, it is scarcely needful to remark, that nearly all of them were extremely addicted to the free use of the intoxicating liquors. They also indulged quite as freely, and probably more so, in the filthy and pernicious tobacco.

And now must be shown, what were the results, in a domestic and social view, from such sensual and besotting practices. Their farms in general, from year to year, and through about *twenty* years, during which I was frequently passing through the settlement, continued, with comparatively few exceptions, in much the same state, as to improvement. The fences remained old and ruinous; and the dwelling houses and other buildings, generally in about a similar condition. On taking a view of the *interior* of the family dwelling, in nearly the whole of them, there was indeed little to be seen, that could be called decent and comfortable accommodations for ordinary civilized life. In not a few of them, only *one room*, or at most *two* for the lodging of the whole family, —old and young, male and female. And as to the daily table fare, it was coarse and poor indeed. In general the very best part of it, was the constantly presiding dish or bowl of potatoes; probably some poor and salt herrings, or other kind of fish; occasionally, a slender portion of poor and tough, or grizzly meat. In some of the houses, —no bread, except at times, and then generally of the coarsest and darkest kind. In nearly all the dwellings, they would indeed manage to have the daily tea, but generally lacking the mellowing and pleasing influence of sugar, though frequently, it is true, with the addition—such as it was,—of the *black and watery molasses*; generally milk and butter, but occasionally none of the latter. There was one house, where in the earlier period of my journeyings through the settlement, I frequently stopped, in order to procure some kind of refreshment for myself and my horse. On several of the earlier occasions, I could obtain tolerably fair accommodation in the way of food; but they seemed through the course of years to be sinking lower and lower even in this respect. One of the last times I stopped at the house to get a feed for my horse, it was about noon, and they were preparing to commence what they would call their *dinner*; I witnessed the whole affair. There was no cloth on the old pine or spruce table—no dish nor plate, neither knife nor fork, nor spoon.



—as far as my recollection serves me,—no meat or fish, nor bread, but after the water was poured off from the potatoes, they were emptied from the pot on the middle of the table, and the whole family, some five or six, or more, sat round the table, and peeled the potatoes with their *fingers*, and ate them,—and this was the *whole of their dinner*. There were some grown up sons and daughters among them. Some, if not all of the family, like the others around them, were habitually, and at times, very *freely* indulging in the strong drink, and *incessantly* consuming tobacco. As to the *bed places* and *bedding*, of one and all of the people of this settlement, I will not attempt to describe them; nor would it be *delicate* to speak particularly, of all the orders of the *animal creation*, securely and happily *lodging* in them, throughout the various seasons of each succeeding year. A traveller who valued his *comfort*, and had any care about *cleanliness*, would have no hesitation in preferring some clean straw or hay from the barn, spread on the floor, with merely his own cloak, or coat for a covering; and even with all this *prudent forethought* and *seemeng security*, he would not always be safe, from the intrusion of *restless and hostile* neighbours. It cannot surely be needful any further to describe their poor and degraded state. The whole of it may be concisely summed up, in saying, that from first to last through the 20 years that I knew them, they continued with few exceptions, in much the same low condition, in regard to anything like *ordinary* temporal accommodations and comforts; and in very many instances, were also embarrassed with debt. Knowing their habits and general domestic history, I have no hesitation in asserting, that the extravagant use of *strong drink* and *tobacco* was the primary and *principal* cause of those evils. It could not have been otherwise, when as I am fully convinced, many of the families wasted of their substance, in those merely sensual and pernicious indulgences, at the rate of £25 yearly, and some of them even more; besides all the other attendant and mischievous consequences.

Attention must now be turned to the circumstances of the other community, already alluded to; in order to see by *compariaon* and *contrast*, the vast difference between the two with reference to numerous advantages and comforts; and to exhibit the real primary cause of that difference. This community composed of people of the same nation as the other, was formed from the wilderness, at a later period than the one first described, and under many circumstances of deep privation and hardship. They also



followed farming occupations for their livelihood. They were from 25 to 30 miles from any markets for their produce, with mountains intervening; and for some time no way for land conveyance, deserving the name of a road. Consequently, they were under the necessity of conveying by water such articles as they had for sale, and often with much peril in passing, with boats only, through the open sea. However, they boldly and perseveringly struggled with their unfavorable circumstances, and in the course of only a few years, procured not only sufficient food for their comfortable subsistence, but, with the market returns of the surplus, supplied themselves with such foreign productions as they needed, for their accommodation and comfort. By their honesty and punctuality in their dealings, they established with the shopkeepers in the places where they carried their produce for sale such a character, as good customers, that those shopkeepers rejoiced to secure the trade and the supply of as many of them as possible. If, at any time, they had impoverished and destitute persons among them, they maintained them by their own benevolent contributions, for, I have good reason to believe, that during the long period I have mentioned, there never were any persons belonging to that settlement placed as *paupers* on the township, and relieved from its funds. They seemed universally desirous of securing suitable literary instruction for their children; for at an early period they established schools in the different parts of the settlement; and at one time in later years, they had to my knowledge, as many as 10 or 11 schools among them. All these were supported by their own voluntary contributions, with the partial aid of the Provincial grants, which being distributed among them all, was to *each*, comparatively, but very *slender*. They were always uncommonly exact and punctual in paying their proportion of County-rates and charges. For raising the same, they did not, as was said, even go through the legal formality of making the assessment and collection, but made up the sum required by voluntary contributions, as seemed to be just and equitable, according to their respective means and ability; and then sent the money to the County Treasurer, and there ended the matter. They early established a branch Bible Society, and paid punctually and liberally indeed, towards the support of that most excellent cause,—most of the time from £25 up as high as £50, or more, in the course of about a year. On one occasion, they deposited in my hands for that institution, within a few pence of £40, which I

paid over to the treasurer of the Auxiliary Bible Society for this Province. One person who is still residing in the settlement, informed me some years back, that on *one* occasion, he paid to the same treasurer £54 as the contributions of the inhabitants; and further said, that the sums which from time to time, *he alone* had paid to the treasurer, as such contributions, amounted to upwards of £200. They procured the sacred Scriptures in return, which were stately perused among them, for they were a people, as might well be presumed, observant of the ordinances and duties of religion, and were especially strict and faithful in keeping the Sabbath, "according to the divine command."

And now, I will come *directly* to the point at which I have been *aiming*, and all along preparing my reader. They were a people, who at the very first, adopted the principle of *entire abstinence from intoxicating liquors*; and at the earliest period of the reformatory movement, formed a temperance society; and generally, if not universally, were faithful to their pledge. By the influence of their spiritual pastor, and the force of public sentiment among them, the poisonous and destructive drinks were not permitted even to *enter* the settlement. On my meeting with one of the inhabitants, soon after their temperance society had been formed, I asked him, how it was succeeding, and he answered,—“Very well indeed, sir; there are now *one thousand and forty members* belonging to it, and there are only *four individuals*, or *four families* in the settlement,—(I forget which of the two expressions he used)—who do *not* belong to it.”

And now, from all these circumstances, I feel fully warranted, in boldly and explicitly asserting; that their *prudent* and *righteous* principle of *entire abstinence* from “intoxicating liquors” was the primary and chief cause of their comfortable and prosperous circumstances; and their honest, moral, and orderly conduct; and *indirectly*, at least, if not *directly*, their respect and regard for religious means and observances.

I trust I have kept clear of *exaggeration*, in the descriptions given, of the respective state and condition of these two communities. The truth, *only*, and *all* the *material truths* concerning them have been plainly and fairly given. They all, either came within my own knowledge, personally, or such few of them as were made known to me in any other manner, were from the best authority. Whoever candidly, and free from prejudices, or prepossessed feelings will examine and compare all the circumstances stated, cannot fail

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to perceive, that the *use of strong drink*, in the *one case*, and *entire abstinence* from it, in the *other*, was the primary cause of the *extreme* and otherwise unaccountable difference between them. The entire contrast, in these two instances alone, ought to be quite sufficient to satisfy every mind, that the *use* of the intoxicating drinks, is of fatal influence as to *public or general wealth and prosperity*, and on the other hand, to convince, that an *entire avoidance* of their use, is under all ordinary circumstances, of most *essential* importance, for securing those valuable social advantages.

In here drawing this very extended letter to a close, this remark may be concisely offered for reflection,—which, although but an ordinary or plainly apparent *truth*, seems to be overlooked or disregarded, even by professed politicians—that the millions, or other enormous sums, expended by the population of a country, whatever may be its natural and other advantages, must, in the nature of things, *always* and even in an *increased degree*, detract from their pecuniary resources, and domestic welfare, as to temporal accommodations and comforts; and, *consequently*, will retard that *general prosperity*, in which all have a transient or permanent interest. On the other hand, let it be supposed, that in this Province, for instance, the population universally, or even generally, through even our *limited* history, had, with regard to the use of intoxicating liquors, acted the same as the people of the *abstaining* community just now described; and it is scarcely possible to estimate, merely as to pecuniary *wealth and resources*, how far more *prosperous* would have been all our agricultural, trading, and other interests; and how far more advanced the real temporal welfare and enjoyments of our general population.

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On Crimes and Sudden Deaths from the use of Intoxicating Liquors.

THE injuries from the use of Spirituous liquors to the pecuniary interests of individuals and society, as exhibited and explained in my last letter, are in all their bearings, and immediate and remote effects of serious importance, in merely a social or political view. But these, comparatively, are but the smallest or lowest description of evils, from that most fruitful of all internal or domestic causes of affliction and ruin. It is certainly a far less evil that a person should squander any considerable portion, or even the whole of his substance, in sottish practices, than to be thereby led to the commission of crime, by which his life or liberty is forfeited, or he hurried to an undone eternity, either by an immediate act of suicide or in any other sudden or violent manner.

Of some of these greater evils, from the drinking practice, I shall treat in the present letter. It is now so universally and perfectly known, that the use of intoxicating liquors, is the grand, and far most prolific cause of crimes, of suicides, and other sudden deaths, that it cannot be requisite to go about to prove it, by any laboured array of facts, or statistical proofs. The deplorable truth is almost daily being made more and more evident, by the declarations of judges, police magistrates and officers, keepers of bridewells, and other legal characters, and not merely in one, or a few, but in every country. This kind of testimony has, in recent years, been brought out more fully, than it would otherwise have been, by the Temperance movement. As one of the means of more impressively affecting the public mind, on the whole subject, it is to be viewed as one of the favorable results of that movement. About 200 years ago, that good man and truly eminent judge, Lord Hale, declared, that *four-fifths* of the crimes in England, were caused by intoxicating liquors. There is scarcely any subsequent testimony

however, of the like nature to be found on record, until after the establishment of the Temperance cause. Other judges, no doubt, before and after Lord Hale's time, saw the same abounding cause of crime, but, until recent times, it seemed to be an unavoidable evil, and therefore, little was said about it, either by judges, or any others in high or official stations. Certainly, nothing was done by them, of any judicious or consistent description, for effectually removing the evil. Possibly, many of them in those days of darkness on the subject, thought, as some in high places do even now, that the masses must have their enlivening glass, and doubtless, many of those influential characters, also loved the same exciting indulgence, and practised accordingly. This, indeed, may well be presumed, for the great body of them, judges included adhere to the practice in the present day of superior enlightenment, despite all considerations of personal danger and injury, and of self-denying and benevolent example to their families, and others around them. However, it is so far well, that judicial characters, in the discharge of their solemn duties, are now, so frequently and pointedly declaring and denouncing this cause of crime; and thus *indirectly*, if not *directly*, assisting the reformatory movement. Some of them, indeed, at times, afford it a measure of *direct* favorable notice.

In addition to my rather extensive legal practice, of about 15 years, having presided in a court with criminal jurisdiction, for 18 years, I may of course be considered qualified to write with some special degree of experimental knowledge, in reference to *crime*, being one of the most abounding and afflicting results of the drinking customs among us. It may answer a good purpose therefore, if I here give a few facts and particulars on the point, which came directly to my knowledge, during the course of my judicial duties. The following are only such few of them, as it seems needful to mention.

Of *eight murders*, and other cases of homicide, which took place, in about *ten years*, in merely that section of the Province, in which I officiated as judge, *six* of them, if not more were committed by persons under the immediate influence of intoxicating liquors; and of *eleven* of such cases, in a further course of years, *eight* of them occurred through the same cause. *Two* of them by young men, and under very awful circumstances, took place within a few miles of my own dwelling, and within about *four months* of each other. From all the particulars, it was perfectly evident,



that neither of them would have occurred if the strong drink had not been freely used, at the places of public resort for sottishness. In the first case, the person killed, was a youth of about 20 years, who was stabbed in the bowels, by a companion of a lesser age. They had previously been on the most intimate and friendly terms. They belonged to the same vessel, and through the fatal indulgence by both in the accursed drink, the quarrel arose, which terminated so awfully. In the other case, the individual killed, was rather an old man, with a wife and 8 children, and the persons by whom he was so barbarously beaten, as shortly resulted in his death, were two rather young men. They had no previous malice against the man they destroyed; probably had never previously seen him; and received no provocation on his part, to excite them to their brutal conduct. It was the maddening *drink*, alone, which prepared for, and induced the horrid deed. These were the only murders committed in that section of the Province, or, as I believe in any part of it, during that year; and both, as is seen, were committed through the same debasing and infuriating cause. In the year previous to these awful events, or in the one succeeding, another case of *murder* took place, within the same section of the Province, and on no less solemn an occasion, than immediately after a *funeral* at which all the parties had attended. During their return, through the influence of the strong drink, given or procured on the occasion, the quarrelling and violent fighting took place, which resulted in that fatal event.

Of many hundreds of cases of breaches of the peace, which came under my investigation and decision, while in the discharge of judicial duties, at least *seven-tights*; I may confidently say, were traceable to the use of intoxicating liquors.

A few remarks may here be offered for reflection, as to the evils of crime, with reference to domestic and social considerations. It is certainly a great evil, under both views. It is always so, of course, to the individual who commits the crime, in regard to reputation and punishment; and also to all connected with him by family ties. For any debasing or heinous crime, most especially they will all be more or less grieved and afflicted; and in many such instances, will experience a degree of family degradation, or shame. Suppose the case of a murder or of any other violent and atrocious crime, committed by a person, having living parents, and brothers and sisters, and other near relatives and connexions, numbering a hundred or possibly *hundreds*, in all, belonging to the

whole range, of what, in an enlarged view, may be termed the "family circle." It is not easy to imagine, or estimate, in any adequate degree, the whole measure, so to speak, of the humiliation and suffering, which will be experienced throughout that circle, by the act of that one vicious and guilty individual. And what myriads of instances of such widely extended afflictions, have occurred, through the use of the intoxicating cup! Crime, is further an evil to *society*, both in respect to the pernicious example, and also the expenses and burthen inseparably connected with it, by reason of the numerous official persons, constantly employed and paid, in and about apprehensions for crimes, and also in their investigation, decision, and punishment. If *ninety-ninths* as some say, or if only *three-fourths* of the crimes, in this or any other country, are caused by the use of intoxicating liquors then, of course, about the same proportion of the whole expenses relating to crime, are to be attributed to the same cause. If then, there were no *moral* or other *good* considerations on the subject, deemed worthy of regard, in a public view, this financial or *pecuniary* one, should at least, engage the attention of all legislative and other political economists, and merely as guardians of the public funds, should induce them to do their utmost, to provide the only adequate remedy of the evil; that of,—the *entire prohibition and removal of the cause which produces it.*

In further treating of the greater crimes and evils from the same cause,—*suicide*, or self-destruction, may next be noticed. It may safely be asserted, that like as in other countries, nearly all the cases of this awful crime, which have occurred throughout the domestic history of our Province, have been induced through excessive indulgence in the maddening drink. The only instances of the kind, which took place in one section of the Province, and during only a few years, were by *three* drunkards, *two* of whom, dwelt in one of our smaller towns. The following are the particulars of another case, of the same awful description, which occurred in one of our counties. A farmer, and also, mechanic, at his setting out in life, was sober and very industrious, erected a good house, improved his farm, and accumulated and placed money at interest. After some time, he frequented taverns, and became a drunkard, often beat his wife, and neglected his business. He came home, one night, much intoxicated, and after setting by the fire a short time, he took a large stick, and beat his wife with it in a most violent manner, while she was lying in bed. He then

went out, and was found the next morning, dead, hanging by the neck, by a rope fastened to a stall in his barn. Several other instances of the same revolting and horrid crime, and from the same cause, have been brought to my knowledge, within no great length of time, in various parts of this Province. *Two* of them were by members of the *same family*. *Two* other cases of the same description, have occurred in this city of Halifax, alone, within about only *two months past*. In truth, I cannot recollect hearing of a case of suicide, in any part of the Province, which was not more or less *directly* induced or occasioned, by the use of intoxicating drink.

This same destructive agency, has also caused by far the greater proportion of the other sudden deaths which have so frequently occurred in the different parts of the Province. In the town already alluded to, where the two suicides were committed, and which contained a population of not more than 500 souls, in all, *nine* other persons, in about 11 years, died suddenly, through the excessive use of strong liquors; *five* of them by the quantity taken, respectively, on one occasion. There was only *one* other instance of sudden death, in the same place, during that period.

In one country settlement, containing but a slender population, *four* sudden deaths occurred in the course of not many years, through intoxication. And in one adjoining settlement, in the same county, several sudden deaths also took place, in no very long period, from the same cause.

In one of our Counties, a gentleman and his wife informed me, that in about fifteen minutes, they called to mind as many as *twenty* cases of sudden death, occasioned by intoxication, within only *one section* of the country; and they stated, that they thought if they had reflected some time longer, as to such cases, they might have recollected as many more, which would be *forty*, within the same limits. In one of the instances, the man fell from his horse, while intoxicated, and never spoke after. On the Sabbath previous to his death; a Minister in the same community, in the course of his sermon, observed, that probably before the next Sabbath, "the grass would be growing over the grave of some person then in the congregation." The deceased was present. Before the next Sabbath, he was laid in the grave. In the same place; an old man, and his wife and daughter, who lived together, were all drunkards. The daughter, through intoxication, fell into a well, and was drowned. *Two* brothers who resided in the same

settlement, and were drunkards, on separate occasions, but within about *one year*, fell dead on the floor, while dancing, having just before, been drinking spirituous liquors to excess.

In one of our populous country communities where such liquors were formerly used to great excess, but now the reform movement extensively prevails,—the Temperance Society appointed a Committee, to investigate and ascertain the number of deaths, which, through a course of years, had taken place there, suddenly, or otherwise, *directly* through the use of intoxicating liquors. They ascertained as many as *forty* cases of that nature, the particulars of many of which, were most awful and afflicting. The Society at first intended to publish them, but refrained from doing it, because the feelings of many of the relations and friends of the deceased, would be thereby much affected.

In a family of 5 sons, 4 of them have died through the excessive use of spirituous liquors, some of these suddenly. The remaining *one* was a drunkard, and also the wife of one of the others, and through intoxication, she was burnt to death. Her clothes took fire, while intoxicated, and her husband carried her into the street, while she was in flames, and she was so fearfully burnt, that she very soon expired. The husband still continued a drunkard, and in the very next year, on the same day of the month, on which she died, and nearly at the same hour, he through intoxication, was seized with fits, and almost immediately expired.

In one of our villages, many sudden deaths formerly occurred by fire, drowning, suffocation, or otherwise. Of such cases, *five* or *six* were brought to recollection, in a few minutes, and mentioned to me, by a gentleman residing there.

The *father*, and *two* uncles, of a gentleman in one of our townships, came to death through the use of intoxicating liquors; *two* of them by inflammation of the brain, and one by drowning. In the same community, in which those persons had resided; and also in the adjoining one, several other persons, within not very many years, died suddenly, from the same cause.

In one small settlement, *five* persons within not many years, were brought to death suddenly, through intoxication. One of them, being with others, drinking and playing cards, he put his hand in the fire, to try, as he said, how he could “stand the fire of hell.” The next morning he was found dead, on the road. The other *four* were drowned from a boat, on the Sabbath. All of

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them procured at the same low drinking house, the liquor which led to their awful end.

In a conversation with a few friends, they mentioned to me, after a few minutes recollection, about 18 or 20 cases of *sudden death*, from spirituous liquors, within not very many years, in two or three adjoining country settlements, including, probably, in all less than 450 families, in one of the eastern counties of the Province. Two of the persons,—a man and his wife—of middle age, died within the same week.

In one thinly peopled settlement, 8 or 9 persons, or more, died through drinking spirits, within the knowledge of one inhabitant, as stated by him, on a short recollection. In one of the instances, the man, on becoming partially sobered, after several previous days or weeks of intoxication, stuck a penknife in his throat several times, and cut nearly through his windpipe. He survived, but some time after hanged himself.

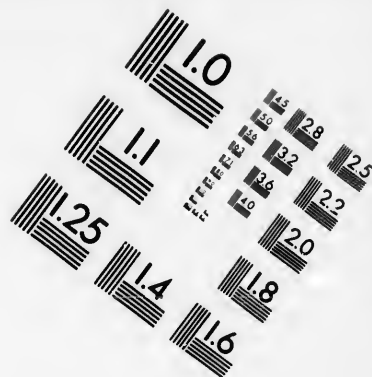
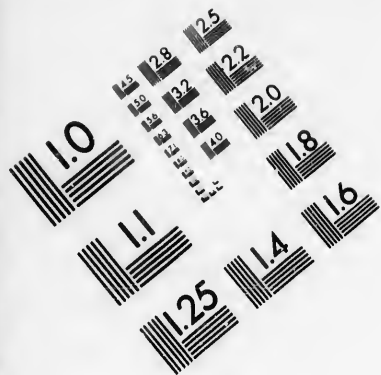
A few years ago, *two* deaths occurred, through drinking spirits, in the course of *24 hours*, and within about *12 miles* of each other, in two of our villages. One of the persons fell over a wharf whilst drunk, and was drowned. The other was a tavern-keeper, who had long and strenuously opposed the Temperance reform in his neighborhood.

In the year 1845, *six* instances of death from the use of spirituous liquors, and some of them under rather remarkable circumstances, took place in this city of Halifax, within about *3 or 4 months*. In *four* of the instances the death was sudden. The *six* instances came within my own knowledge; and it is highly probable, that some other deaths from drinking, though not so sudden or remarkable, occurred in the city, during the same short period.

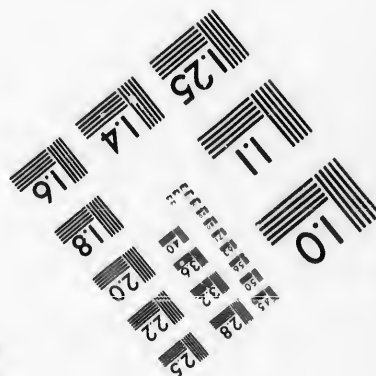
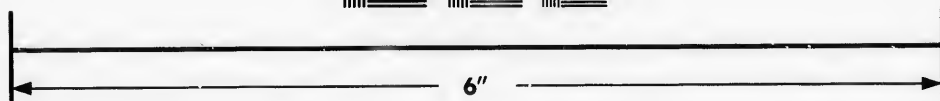
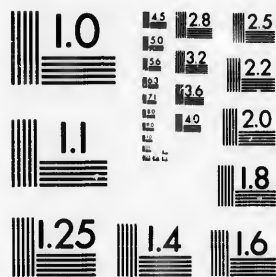
The sudden deaths in the forgoing instances, together with others not mentioned, but which came to my knowledge, in the course of my journeyings through the Province, during only about *five years* amount in all, to *upwards of one hundred and fifty*. It is quite probable, that there were many more similar awful instances during the same period, which were never brought to my knowledge. The assertion, indeed, may safely be ventured, that in every successive year, as many sudden deaths occur, within this Province, from intoxicating drinks, as would, on an average, give *one*, if not *two*, for every *week*. There can be no doubt whatever, that in former periods of our history, from 80 to 100 persons *yearly*, passed into eternity, by *sudden or violent deaths*, from this cause, alone; and







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even in later years, and down to the present time, not less than *one*, for each *week*, is, in like manner, hurried away, under similar awful circumstances. Within only about *four* months preceding the end of the year, which has just terminated, 7 or 8 of such instances have occurred, within my knowledge, *in this city alone*. The fearful and deplorable circumstances under which they all took place, need not here be detailed. The public has been fully informed concerning them. And yet, but comparatively few of that public, seem to have any feelings of true christian charity, or benevolence, or of any other good description aroused, or affected on the subject, so as to be influenced to *act*, or even to *wish* for the removal of the cause which produces those awful events. Many among us, from selfish and *interested* motives, and others from love of *dissipation*, or adherence to *fashion*; or from views and feelings of other corrupt or *improper* descriptions, do not desire its removal. There are others, however, who by their apathy and silent indifference on the subject, seem still to cling to the conclusion, that because such things have always been occurring, they must, and will, as a matter of course, continue to the end of time; and therefore, they are satisfied to remain thus inactive, partly from a feeling of despair, as to any adequate or available remedy. To say the least, they are certainly blameable, for their entire want of zeal and of effort, in favor of that reformatory movement, which is seeking the thorough removal of the cause of those awful crimes and deaths which are constantly afflicting society around them; and are occasionally entering and desolating their own family circles. To every rational and thinking mind, and especially to every feeling and benevolent heart, it must surely be a solemn and saddening reflection, that so many of our fellow beings, immediately around us; and throughout what is generally called this *christian* land, should thus *weekly* and *annually*, be hurried away, into an eternity of despair and inconceivable misery. That such is the portion of those madly infatuated beings, who die in a state of drunkenness, or directly from that fearful cause, sacred and infallible truth, most emphatically and awfully declares. If, therefore, there were no motives in regard to health, to personal or domestic comfort and peace, or of any other merely temporal description, to induce *moral* and *reflecting*, and more especially *professedly religious persons*, to do their utmost, by authority, by example and persuasion, and in every other way in their power, to bring to a speedy end, the monster cause, thus constantly afflict-

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ing society, *this* consideration, should, with all such persons, be more than sufficient,—the *hope*, and indeed, to some extent, the *certainty* of being thus instrumental in preserving infinitely *precious* because *immortal* souls, from going down to eternal death. But as very many *unfaithful* professors of our benevolent christianity, will not, it would seem, be moved to any such humane activity, by the merely human reasons and arguments which can be urged upon them, it is well that they should be plainly reminded, of that infallible authority, which they must at once admit as supreme and binding, and which sounds forth to their ears and their conscience, these solemn, and awfully alarming announcements:—"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, behold we knew it not; doth not he that pondereth the heart consider it; and he that keepeth thy soul, doth not he know it; and shall not he render to every man according to his works." "Look not every man on his own things, but every man also on the things of others." "To him that knoweth to do good and doeth it not, to him it is sin."

...to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, behold we knew it not; doth not he that pondereth the heart consider it; and he that keepeth thy soul, doth not he know it; and shall not he render to every man according to his works." "Look not every man on his own things, but every man also on the things of others." "To him that knoweth to do good and doeth it not, to him it is sin."

ed, and every one who is guilty of this crime, and who is not reformed, will be punished in the next world. It is the duty of every Christian to be temperate, and to abstain from the use of intoxicating liquors. The use of these liquors is the cause of many of the evils which afflict the human race, and it is the duty of every Christian to be temperate, and to abstain from the use of these liquors.

#### No VII.

### On the Injuries to Religion by the use of Intoxicating Liquors.

Among the numerous and varied evils which attend and follow the use of intoxicating drinks, none are comparatively, so afflictive and ruinous as those which affect the spiritual interests. This must be perfectly evident, from the mere consideration, that future and eternal results, are, from their very nature, of infinitely greater importance than those of a merely temporal description. Altho' all professors of religion will, of course, admit the truth of this sentiment, and at the same time will further allow, that the drinking habits have been one of the principal causes of injury to the interests of religion, yet by a strange inconsistency, far the greater body of them, are still, not only affording their sanction to those habits, but are personally indulging in them. All such professors no doubt, are desirous that those interests should advance, but they are not sufficiently wise and active, on the great and indispensable point, of endeavoring to remove out of the way, some of the principal causes which impede or destroy them. So many and various, as well as inveterate and powerful, have ever been the means and agencies for vice and evil in our disordered world, and so seducing are they, in the present day, that the two great modes for effecting religious and moral good, namely, by *institutions* and *activities* towards its direct accomplishment, and,—by removing impediments to that happy result,—appear to be of about equal importance. Divine wisdom, indeed, seems thus to regard them, and hence, the inspired injunctions:—"forsake the foolish, and go in the way of understanding;"—"cease to do evil, and learn to well;"—"put away the evil of your doings;"—"take up the stumbling block out of the way of my people." Most unhappily for the interests of genuine piety, and christian morals, this latter method towards their advancement, has not been sufficiently

regarded; and those solemn and imperative requisitions, obediently and faithfully carried out, in practical operations and efforts. This very prevalent neglect of pious and benevolent duty, may well be considered to be one of the principal causes of the very generally low and formal state of religion at present, and the chief reason that gracious and favorable answers are so seldom, and so partially afforded to those supplications which are constantly being offered in the most Evangelical churches, for a revival of pure and spiritual christianity. There are, it is true, numerous institutions and agencies in active operation for *directly* accomplishing religious, moral, and benevolent purposes, more than were known in any previous period of the history of our world; and we cannot be sufficiently thankful for them, nor too liberal and active in supporting them. But, still, it may safely be asserted, that there are not corresponding and equal exertions on the part of the churches, and of professors of religion, individually, to remove and eradicate, the counteracting and pernicious causes, which so constantly and powerfully militate against those excellent institutions; and in such an extensive degree, prevent the pious and benevolent purposes they are designed to accomplish. Some of those counteracting causes are manifestly apparent, among many professors of religion, in,—the *vanities* and expensive displays in *apparel*, and personal decorations,—in the furnishing and *decorations* of their dwellings,—in *sumptuousness* and extravagance, in the enjoyment of the table,—in *sensual indulgences* in various other modes; and, in short, by that *mere worldly conformity*, against which they are so expressly and graciously warned and commanded. Unhappily for themselves, and for others, they do not exemplify that wise and consistent peculiarity, in those important particulars, which they have been divinely called and appointed to exhibit. It has often been said, and with the strictest propriety, that the christian church, is the appropriate instrumentality for the “moral regeneration” of the world; and such, she was graciously designed, and ought certainly to be; but, alas, that it should be so true, that, as yet, she has most grievously failed in fulfilling that mission of mercy and righteousness. Mere worldly and irreligious characters who propose for attainment, their favorite objects, are almost invariably consistent and prudent, as to the means they employ to effect them; and steadily pursue their designs, frequently, even, by self-denial, and voluntary sacrifices, and by the most strenuous and unremitting exertions. But, it is deplorably true, that professors



of the only perfect system of truth and purity, are not, in general so wise, consistent, or active, and thus, is so frequently and literally fulfilled, the declaration of infallible wisdom, that,—“the children of this world, are, in their generation, wiser than the children of light.” In this matter of the drinking practice, most especially, the churches have, all along, most grievously erred, and been guilty of *unfaithfulness*, by conforming to the sensual, ensnaring, and ruinous example, of a careless and ungodly world. As every individual who desires to obtain salvation, must forsake every sinful course, association, and fellowship, and “watch and pray,” and give all diligence, to secure the happy result, so the church, collectively, in order that she may, as designed and commanded, be,—“the salt of the earth,”—“the light of the world,”—and like,—“a city set on a hill,” and fulfill her high and holy mission, she must abjure, and come out from all the ensnaring and corrupt observances, and customs of an ungodly world; and, thus, be fitted to be what her glorious Head would honor her in becoming,—the “moral regenerator” of a world, “still lying in wickedness.” If this divinely commanded course is not taken and steadily pursued, it will be worse than vain, for the churches to pray for and expect, from any of the means they employ, any very general or extensive revival of *pure christianity*, even in the countries now, comparatively, considered, the most evangelical. Divine grace, to enlighten and assist, has been purchased by an inestimable price, but, not only must it be earnestly and perseveringly sought, but every hinderance to its reception and to its hallowing and saving influences, must be sincerely and entirely put out of the way. Such ministers of religion, and other professors, who have any real zeal or desire for the revival of pure christianity,—by the large increase of true conversions,—the wider extension of missionary operations, and,—their greatly increased success,—frequently bewail, as they have reason to do, how few of those blessed results are being accomplished, as compared even with the existing agencies employed for effecting them. There is much reason to apprehend, that the chief part of the blame and guilt in the matter, rests with the church itself. It is *here* that the reform must commence, before any such revivals, and other happy results can be *scripturally* expected to follow. By the sensual practices, and the vain and sinful customs of a corrupt and ungodly world, professors of religion, as the natural effects of such unfaithful conduct, are deplorably lacking, in that zeal and activity, and that spontaneous

and liberal contribution, for the extension of genuine religion, which should ever be found to distinguish them, and which would indeed enable them, to shine as "lights in the world," and to diffuse the gracious *laven* of their influence, through the rest of society.

By such merely sensual and worldly practices, and conformities, the "carnal mind, and "fleshly appetites," are cherished and strengthened, and, as an invariable consequence, there is a corresponding, or even increased disinclination, either to self-denial or the use of scriptural means, or exertions for personal salvation, or for the requized zeal and activity for the spiritual welfare of others. Moreover, by the waste of substance in the sensual, and other conformities alluded to, there does not remain the pecuniary ability to contribute as liberally as requisite, for the employment and extension of means towards the furtherance of the interests of religion, either at home or abroad. Thus, those interests are retarded and injured, in the twofold manner,—of defect of zealous desire and activity; and of—pecuniary means for their assistance. One of the principal agencies, by which both these evil results have ensued, has unquestionably been,—the drinking customs, which have been so long and universally prevalent. Through every successive age, professors of religion, lay and clerical, very much like the rest of society having adhered to those corrupt and ensnaring customs, the evil consequences, just now specified, were perpetuated, and like all other courses of evil,—became thereby, more and more deeply injurious and afflicting. It is so palpably true, and so universally known, that nearly all such professors, through the latter ages of the church, and in the countries called the most christian, have not merely countenanced, but have been deeply involved, in the use of intoxicating drinks, that no special proofs or remarks on the point can be required. It is, doubtless, one of the remote, if not immediate causes, which, in these latter years have compelled or constrained, the ministerial and other official characters in the churches, to resort to those means, now so frequently employed, of Bazaars and festive entertainments; some, if not all of which, either in their nature, or in the modes of conducting them, do really seem to be inconsistent with *spirituality* of mind, and the *seriousness* and propriety of christian demeanour. It would seem, indeed, that it has been found by sad experience, that such means alone, will sufficiently avail, for obtaining those pecuniary contributions for religious purposes, which, if the sensual

habit here treated of, and other sinful and improper practices were not indulged in, would be spontaneously and liberally afforded as the offerings of pious gratitude, and christian charity. If the professors of that religion, which is essentially pure and benevolent, had endeavored to conform their daily behaviour, to the spirit and principles, as well as plain and authoritative precepts of that holy and infallible revelation, which has been graciously given for their guidance, they never would have indulged in the ensnaring and corrupting use of intoxicating drinks, and thus, the Church, at least, would have been saved from the degradation and injuries which through her disobedient conformity, to this merely sensual custom of a reckless and unrighteous world, has so long and deeply afflicted her, and impeded her usefulness. Whatever palliations, or excuses, may be offered for that conformity, during the very earliest period of the drinking customs, yet after their destructive consequences to the interests of religion, were made fully manifest by numerous instances of the degradation and ruin of ministers and members of churches, as well as by other pernicious effects, there remained no longer any possible excuse, or mitigating circumstance for the long continued, and still enduring prevalence of that corrupt and ruinous conformity. Even now, after the light and warnings on the whole subject, afforded to the church, through many recent years, how few, comparatively, of her ministers and members, throughout most of the various sections, are entirely abstaining from that conformity, of now *increased* sinfulness; and are found exhibiting their example, and exercising the means in their power, for relieving the church from this cause of blame and reproach. I deliberately select and employ the term,—*reproach*, for now, when the numerous evil effects to the interests of religion, as well as society in general, from the drinking customs, have been so plainly and fully made known, it is in the judgement of truly enlightened piety, and of all right thinking persons, and most especially, in the light of divine revelation, a cause of reproach, that a church, which is designed by its Holy and benevolent Head, to be the "moral regenerator of the world;" is even still, in the countries called the most christian, so extensively affording its sanction, as well as example, to those customs, which by universal admission, occasion, by far the greater proportion of the crimes, and other enormous evils, which degrade and afflict, not only the world of the guilty and careless, but even that church itself, in all its departments and interests. There is every pious

benevolent, and rational motive to induce the church, in her collective capacity, to take the opposite stand, and boldly exhibit the contrary example; and so far redeem her past misconduct in the matter. Thus would, at once, be seen, her mighty influence in the moral regeneration of her own body, in this deeply important particular, and—throughout the future,—in that of a disordered and perishing world, lying all around her borders.

The Church is divinely and imperatively called to such pious and decided action, for this reason, among the numerous others which may be urged, that—as long, experience has clearly proved, that the use of intoxicating drinks, is ensnaring and dangerous, having in such myriads of instances, impeded all spiritual interests, and destroyed immortal souls, it is in direct opposition to those sacred precepts, which bind all christian professors, to “watch and pray that they enter not into temptation,” to “abstain from fleshly lusts because they war against the soul;” and not even to “look upon” the *intoxicating* “cup.” The path of duty upon the subject, is thus made so perfectly manifest, that “he who runs may read,” and if there were no other considerations, this alone, to all such professors, should be quite sufficient for their instant and entire abandonment of the profane and rumorous practice.

A further reason why all christian professors, especially, should altogether renounce it, arises from the fact that the sensual indulgence, involves the waste of that worldly property, of which they are only *stewards*, and which the Lord of the Universe, has in the order of His providence, put into their hands in that capacity; and for the disposal of which he will require a just and righteous account. From the reckless, or merely arbitrary manner, in which so very many persons dispose of those bounties of Providence, it would seem, that, without any reference whatever to a divine authority, or precept in the matter, they conclude, that they are entirely at liberty, to fulfil their own will and desires, as to the disposal of the whole of their temporal possessions. Whatever mere worldlings may think, those who profess to be guided by the authority of the sacred records, should certainly be better informed on the subject, and regard their obligations accordingly. The great Creator declares in his Word, that “the world is His, and the fullness thereof;” that “every beast of the field is His, and the cattle upon a thousand hills.” The inspired Psalmist fully understood and realized that universal truth, for after he had made all

the bountiful contributions and gathering up the fragments and adornment of the sacred temple, he exclaimed,—“ But who am I, and what is my people, that we should be able to offer so willingly after this sort, for all things come of thee, and of *thine own* have we given thee.” The same truth was present to the mind of the pious and patient Job, who, when deprived of all his valuable possessions, by the malice of Satan, submissively said,—“ The Lord gave and the Lord hath taken away,” and he “ blessed the name of the Lord.” It is a plain scriptural truth, and of strict obligation, that we are but *stewards* as to our *worldly possessions*, like as to *time, example and influence*, and all other talents and means in our power, for promoting the divine purposes of grace and mercy, towards our needy and sinful race. It is expressly declared, that, “ it is required of stewards that a man be found faithful,” and,—to quicken and urge to faithfulness,—the solemn and alarming interrogatory is added,—“ if ye have not been faithful in the unrighteous mammon,—the mere worldly property committed in trust,—“ who will commit to your trust the *true riches*,”—those of grace and glory. The steward who has been unfaithful in the employment of the earthly possessions committed to his charge, has no scriptural right to expect that the righteous judge,—the God of truth and justice,—will adorn his soul with holy and heavenly graces, and thereby prepare him for the mansions of eternal blessedness, and grant him admittance there. The inspired *fact*, or *parable*,—which ever it may be taken to be,—of the rich man and the beggar Lazarus, is admonitory, and awfully alarming on the point. Our Lord has, further, left us a warning lesson, of pointed and universal application, to the same effect, for after he had wrought the miracle, for the supply of the necessities of *five thousand*, with the few loaves and fishes, He gave the benevolent direction,—“ gather up the fragments that remain, that nothing be lost.” Even those fragments were useful, and should not be destroyed, or left to perish. In short, no individual has a right to apply any portion of earthly possessions, committed to his trust, in the order of the Divine rule and Providence, in the vain and expensive adornments of apparel, furniture, or equipage; or in merely sensual and ensnaring indulgences, or in any mode whatever, which tends to cherish and gratify that “ lust of the flesh, and lust of the eye, and pride of life,” which are so expressly declared to be from beneath, and not from above; and which are, therefore, divinely prohibited. Most especially, should no professor



of a self-denying and benevolent christianity, indulge in any such sensual and sinful gratifications, while, in every land, there are so many fellow beings in poverty and distress, in various forms; and Bible, Tract, and Missionary Societies, Sabbath Schools, and Humane Asylums, and many other benevolent and moral institutions and movements, now in operation, and all of which are needing, and calling out for pecuniary assistance, to carry out more fully their excellent purposes. Whatever, therefore, may be the portion of worldly substance, of which a professing christian may be possessed, whether hundreds, or thousands, or tens of thousands of pounds, if, after providing justly but not luxuriously, for those immediately dependent upon him, he faithfully dispenses out of the surplus for the relief of the distress around him, and for promoting the excellent objects just now mentioned, he will have nothing to spare, and he should have nothing to spare, for indulgence in the use of intoxicating drink, or in any other merely sensual or luxurious appetite, or vain and selfish gratification of any description. But, alas, religious professors in general, have long and grievously forgotten their solemn and deep responsibility in this important particular of pious and benevolent duty.

A further and most imperative reason, why all professors of religion should abstain from intoxicating drinks, is furnished by the startling fact, probably not known to most of them, that in the preparation of many of those liquors, in the most ordinary use, the Divine command for the observance of the Sabbath, is constantly violated, by the work done on that sacred day, in and about their production. The liquors here referred to, are those produced by *malting*, *brewing* and *distilling*, in all of which processes, in order to their perfect completion, some *work* must be done, and is, invariably, performed on the *Sabbath*. This profane fact which is admitted by the brewers and distillers themselves, is here merely announced. The proofs to establish it, will most appropriately be given in a subsequent letter, in which the making of those liquors, and the sale of intoxicating drinks, generally will be treated of, in a special and detailed manner. Certainly no argument should be needed, to convince every individual who professes to reverence the Sabbath, as an ordinance of God, that he should forever abstain from the use of all liquors, thus invariably made by the wilful and profane violation of that sacred day.

But, further, every professor of our benevolent christianity, should abstain from all intoxicating drinks, on the ground of the



influence of his example upon others, especially those of his own household, and his brethren of the church. So much has been advanced on this point, and so many facts and incidents given in one of my former letters, expressly on the influence of example, generally, and more particularly on the use of those drinks, by ministers and other professors of religion, that it cannot be requisite to repeat them here. Neither should it be needful to urge any variety of reasons, to prove, that all such professors are most solemnly and specially responsible for every part of the example they exhibit, and should constantly study and endeavor to afford it, only on behalf of what is pure and benevolent. Surely, to them, on every subject, the Divine authority should be perfectly conclusive, which so solemnly commands them, to "let their light shine before others,"—not to "look upon their own things only, but also on the things of others,"—to let "all their works be done with charity;" and which denounces such awful woes against those who shall be as "stumbling blocks" in the way of others, or in any way cause them to offend. Numerous other reasons might be urged of the most forcible descriptions, why all professors of religion should refrain from the pernicious practice here under discussion. Several of such reasons, however, will arise, or be suggested, from the facts and proofs which will now be given, of the principal forms of injury to the interests of religion, from that wide spread and desolating cause.

The one of them, which may first be mentioned, is,—the continued neglect by great numbers of the habitually drinking population, to attend on the means and ministrations of religion. In our parent countries—the population of which are justly considered, to be in the first rank for general religious character,—this hinderance to the progress of divine truth, exists to a most lamentable extent: The Rev. Mr. Sherman, an eminent English Divine, has said,—“The drinking customs of England, are a great stumbling block in the way of the people receiving the gospel. It is the duty of every christian to remove that stumbling block out of the way.” “Drinking,” says the Rev. Baptist Noel, “keeps myriads from the house of God,—banishes the Bible from their houses,—destroys their character,—burns up the body,—and damns the immortal soul.” The Rev. Mr. Bennet declares,—“Temperance societies are formed to put an end to a sin, that empties our places of worship.”

The injury to the religious interests which may next be mentioned

relate to Sabbath-schools. In the United Kingdom, vast multitudes of children are withheld from those schools, through the drinking habits of their parents, and their inability to furnish them with suitable clothing, in which to attend; and instead of being placed under the light and influence of the living and saving truth, the children are left to the unrestrained indulgence of their naturally depraved propensities, and speedily learn to drink and swear, violate the Sabbath in various forms, and sink deeper and deeper in profanity, guilt, and hardihood. Thus, being first contaminated themselves, they, in turn, assist to ruin their more youthful associates. These schools have been called nurseries for the church, and, doubtless, if the children instructed therein, were faithfully warned, both in the school by the teachers, and at home by parents and guardians, against this and every other evil practice and influence; and if the latter, would restrain them from modes and scenes of temptation and vice, a large proportion of them, sooner or later, would, in accordance with divine and encouraging promises, be received into the bosom of the Church, and adorn her courts and the walks of life. But, alas! what a different scene has the subsequent course of many, and indeed the most of them presented, in those older countries. The following are only a few among the numerous proofs of this melancholy truth. "A Sunday school teacher having made enquiry into the character of the first 100 scholars admitted into the school, discovered, that of 65 only, whose characters were known to him, 33 were confirmed drunkards. At that time, one had caused the death of his mother at a public house, and *five* had been transported. Out of the centire *hundred*, only *two* had joined themselves to christian churches." The Rev. W. R. Baker, speaks of the master of a village school near London, who, "on looking into the characters of 130 persons then living in the village, whose names appeared in the register of the school, ascertained that 91 were open drunkards." "A pious teacher not long since, showed the names of 60 scholars who had been under his care in a Sabbath-school, he had traced them all, and found that *one half* had been ruined by drinking." The Rev. W. Wight, a clergyman of the Established Church, says:— "There was a few weeks since, placed in my hands, a document, drawn up by an individual who is *not an abstainer*, being an account of 8 Sunday-school teachers, and *seven* out of the *eight* had been ruined through intoxicating drinks." But, further still, is the church deeply injured, by,—such large

numbers of her members, through many ages past, and in countries called the most christian, having been expelled from her communion, because of intemperance; and also further injured, and humiliated, by such numbers being constantly within her nominal pale, who, through the habitual use of the ensnaring liquors, are either frequently, or occasionally, involved in sottishness, or, at least, must be classed among some of the various degrees of inebriates. Of the extent of the injuries and ruin, among members of churches in the United Kingdom, from the same destructive cause, the following testimonies, among numerous others, have, from time to time, been published. The Rev. Mr. Baker has stated, that, "he has now had nearly 20 years experience in the ministry; and the result of his observation and experience is, full that *five-sixths* (or 84 out of 100) of the cases, in which christian professors have been expelled from christian communion, or have been obliged to withdraw from it, have been cases of intemperance." "Let our church books be examined," says the Rev. Mr. Parsons, "and we shall find, that *nineteen* out of *twenty*, of every act of backsliding and apostacy, may be traced directly, or indirectly, to *drinking*." *Ninety* cases out of a *hundred*, calling for church discipline, are through strong drinks," says the Rev. Mr. Dickenson. The pastor of a church in Northamptonshire, in England, has publicly stated, that, "every case of exclusion from that church, *during the last fifty years*, has, by reference to the church books, been traced to *intemperance*."

Even in the sacred and deeply responsible ministry itself, not merely a few, but very many, in all, have fallen, and been degraded and lost, from the same sensual and ruinous practice. The most of the proofs on the point have been given by those in the sacred order, who, it must be concluded, would not wantonly expose, or exaggerate the faults or vices of their brethren. The late Rev. W. Jay, has stated, that in *one month* not less than *seven* dissenting ministers came under his notice, who were *suspended* through intoxicating liquors. "I have my eye, at this moment," says the Rev. B. Parsons, "on *three* highly popular and zealous dissenting ministers, who are now dead, while they live, strong drink has slain them." Dr. R. G. Dodds was asked by the Parliamentary committee:—"Are you aware at all, of *persons more correct in their conduct generally, and more moral*, clergymen, and others, yielding to habits of intemperance?" He answered,—“Yes, I have the pain to know several clergymen who are addicted to habits

of intemperance. I remember one, who, being expelled his profession, for open and gross intemperance, became a *common soldier*. I know others, who, from the same indulgence, are filling menial offices; and I know several who have been expelled from their churches, and are living in disgrace with their relations and others on whom they depend." The Rev. Dr. Woods, has stated:—

"I remember that at a particular period, I was able to count up, nearly *forty* ministers of the gospel; and none of them at a very great distance, who were either drunkards, or so far addicted to intemperate drinking, that their reputation and usefulness were greatly injured if not entirely ruined."

It is but just and proper to remark, that most of the foregoing testimonies, relate to periods, several years past. On the other hand, however, I may mention, that during my journeyings in the United Kingdom, only a few years ago, I heard of a number of instances, of the intemperance of ministers, of different denominations, and many of the cases, were made known to me, by their brethren in the ministry, who, it is not all probable, would make any untrue or exaggerated statement on the subject.

From the foregoing instances, and numerous others, which might be produced, how manifest is it, that the drinking habit, is most dangerous and ensnaring, seeing that such numbers, even in the sacred ministry, have thereby, been ruined; although having motives and reasons, as to character, position, and responsibility, beyond all other persons, for circumspection, and avoidance of evil. But, even should the christian professor, who yields to the enticement be preserved from its most fatal effects, yet, though desiring and endeavoring to avoid all excess, he will, inevitably, at times, be ensnared, and brought into that state of improper excitement, that if not a mere *formalist*, but one of a *spiritual* mind, and who has "tasted of the good Word of God, and the powers of the world to come," conscience will reproach him; his heart will condemn him; the Holy Spirit will be grieved and withdraw, and darkness, doubt, and distress, will inevitably ensue. That *gracious* Being, is, also, a Spirit of *purity*, and will not abide when unrighteousness cometh in, or where *sensuality*, of any kind is cherished and obeyed.

But, possibly, some are ready to say,—the deplorable evils which have just been described, prevailed in much older countries, but few or none of the like description, have occurred within our Provincial borders. It would, indeed, be cause for rejoicing and

thankfulness, if such exemption had always marked our history, or if, even now, we could claim it as our happy privilege. On the contrary, there are large numbers, in the various parts of our land, more especially in the capital, —as well as in some of our larger towns, who, through the drinking habits, keep away from the public ministrations and ordinances of religion, and wholly neglect the prescribed duties and means, both public and private, for securing the blessings of the great salvation. Many of them, while those public means are close within their reach, and on the day divinely reserved for religious exercises, are to be found in the places of public resort for sottishness; or indulging elsewhere, in the ruinous drinking customs. Such conduct and practices, like every other sinful indulgence, increases the disinclination for all pious observances and duties, and, thus, the interests of religion are more and more extensively and permanently injured. Moreover, the enticements and example of such rockless characters, are constantly corrupting and leading others astray.

Facts and instances, among our own population, similar to those which have been given concerning Sabbath-schools in the parent countries, need not here be specially produced, but it may suffice to observe, that as the same pernicious cause, wherever in operation, will produce similar destructive effects, there is every reason to conclude, that there have been some, if not many of the youths instructed in *our* Sabbath-schools, who, from the seducing associations and influences by which they are surrounded, and especially from the corrupting example of parents, and having been early initiated into the drinking customs, so far from having been brought into the more intimate communion of the Church, have become dissipated or degraded characters; not even useful in any good degree, to society at large. Some of them, from time to time, have been suddenly cut off, or have otherwise been taken away, through their intemperate habits. How else, is it to be accounted for, that comparatively so few from among the large numbers of the young people who have been instructed in our Sabbath-schools, are to be found in intimate fellowship with our most evangelical or christian churches. I have no hesitation in expressly asserting, that the *drinking habits*, have formed one of the first, among the leading causes of this defect.

But, further, with reference to members of churches, and others who compose the stated or usual congregations; formerly, the whole of them, habitually followed the drinking customs; and

even now, most probably, the greater proportion in all the churches still adhere to them. And can it be said, that none of these became victims to intemperance, and were thereby brought to ruin and death. This, none will be so bold as to assert, but the contrary has been grievously true, in far more instances than can be readily surmised, looking throughout the history of the various churches in our country. In some of the churches, almost every individual who stately or ordinarily attends upon the public ministrations of any particular denomination, is, in some sense, at least, considered to belong to the same. Church communion and fellowship, being thus of such a comprehensive character, in the denominations alluded to,—and, moreover, the discipline being of such a very lax or liberal description, in the present day, and a profession of religion, in some form or other, being thought respectable and becoming, and therefore customary, nearly the whole population, who stately attend on public ministrations and services, are, or may be considered, as in most, if not all respects, within the pale of church membership, in those denominations. Such, having all along been the case, in nearly all the churches, more especially in those referred to, it has ever been, and still is, the melancholy fact, that throughout the history of church affairs in the Province, a large proportion of the numerous instances of persons of intemperate habits, who have been thereby brought to degradation and death, or otherwise deeply injured, have been in more or less intimate communion with one religious denomination or another. And, thus, have the interests of religion, been further and most deeply injured, in a greater or lesser proportion, throughout all the various denominations among us. If the formal expulsions from church membership, by reason of intemperance, have not been numerous, it may safely be said, that it has partly been owing to the universal prevalence of the drinking habit within the church, as well as through the rest of society; and the consequent slight notice or aversion, with which intemperance was regarded, unless of a very gross description, and frequently occurring; and, also, and chiefly, from the laxity of church discipline, already alluded to. That *intemperance* has been the vice which has most frequently troubled and injured the churches, all of their ministers and other official members, who have had any care or desire to promote their purity and prosperity, will at once, most pointedly declare. A minister in one of the leading evangelical denominations among us, and who had been 40 years in the sacred office,



declared to me that he had experienced more trouble among the members of his church through the use of intoxicating liquors, than from all other causes of evil. Another minister in a large and influential denomination, speaking of the injuries to the interests of religion from the use of spirituous liquors, informed me, that he had undergone more annoyance and trouble in settling disputes, and other disagreeable matters, among the members of his church, during *three* years previous to the Temperance reform being introduced among them, than during the *sixteen* subsequent years. Other facts and incidents to the same effect, as regards members of churches, have been made known to me, in this Province, but these may suffice.

But, even within the pale of the churches among us, the evil has not been altogether confined to the private members. Some instances of intemperance in the sacred ministry, have occurred in our own land, though not during any period, to the same comparative extent, as in the older countries previously mentioned; and, happily, in more recent years, there is reason to believe, that they have been *rare* indeed. There is now present to my mind, one township in this Province, in which, during a course of years, which expired some time ago, there were *two* or *three* ministers in succession, who were notoriously addicted to intemperance; and one, if not two, of whom committed *suicide* from that cause. None can venture to say, that it is not quite within the range of possibility, that instances of intemperance may again occur among us, within the circle of those in the ministerial office, who habitually indulge in the same ensnaring and destructive habit.

Viewing together, all the foregoing facts and incidents, regarding the parent countries and our own land, with all the other well known circumstances of the churches generally, with reference to the drinking customs, it is a melancholy truth that the inspired and awful description of the Jewish people, under the former dispensation, has been very generally applicable to the professed christian churches:—"But they also have erred through wine, and through strong drink are out of the way; the *priest* and the *prophet* have erred through *strong drink*; they are swallowed up of *wine*, they are out of the way through strong drink; they err in vision, they stumble in judgement."

Let it not be thought, or said, that any of the facts or remarks contained in this letter, regarding ministers or members of churches, have been given from any design or desire to asperse

the character, or merely to expose the faults and errors of christian professors, in general. My deep reverence for the sacred office, and high respect and esteem for the great numbers of excellent men who have adorned, and still adorn it, as well as affectionate respect and regard for all the departed pious and worthy in the christian churches, and for all the living of similar character; as well as a sincere and earnest desire for the promotion of all the best interests of our holy religion, would make me at once revolt from any suggestion or thought of wantonly, or without any good design, exposing any of those faults or errors. But from justifiable motives and in compliance with christian duty, as my conscience assures me, having undertaken to show in these letters some of the enormous and afflicting evils from the use of intoxicating liquors, and as the greatest among them, those affecting the interests of religion, it was, in order to fulfil this latter purpose, indispensibly requisite to produce some such facts and proofs as those which have been given, regarding ministers and members of churches, and on the other points affecting those interests. It must also, be borne in mind, that nearly the whole of these facts and incidents, have, long since been *openly* declared by pious and *eminent Divines*; and have been given to the world in various publications. Moreover, it will be observed, that in mentioning those unhappy facts and occurrences, regarding ministers and members of churches, neither the names of *persons* or *denominations* have been given, but terms have been used of the most *general* application and import. Neither the divine nature of our holy christianity, nor the memory or character of the truly pious and devoted, can, in the estimation of any intelligent person, be injuriously affected, by the mention of any of those unhappy occurrences. It is a sorrowful employment, to describe the evils which have afflicted the christian church, in all its departments and interests, through this awful scourge; which more than martyrdom, or the fiercest persecutions, has blighted and destroyed the bloom of piety, the influence of religious example, and retarded the extension of the Redeemer's kingdom. The interests of sacred truth, however, require that in exhibiting the ruinous results of the drinking practice, such of them as relate to the interests of religion, should especially be set forth, to serve in the way of solemn warning and caution, to all professors who have a lively regard for their own safety and christian advancement, and cherish a desire for the spread of pure and undefiled religion.

But now it may be asked, what have the churches as such, been doing to remove the plague and the stain of intemperance from their own pale, and to counteract and limit it throughout society? Almost literally nothing, may be promptly and positively answered. There is an old, and as far as it goes, an excellent homily, in one of the evangelical churches, which was occasionally read, but no pointed or effectual measures were taken, in the way of prevention, or judicious and scriptural discipline, to put away the cause of the evils; with the exception, indeed, of the wise and excellent regulation, or rule, by the truly pious and devoted founder of one of the large denominations, which arose a little over a century past. But, alas, such is the weakness and inconsistencies of man, and his proneness to sensual indulgence, that even this prudent and pious regulation, has been but too lightly regarded. Although the experience of ages had manifestly shown that the *drinking practice*, was the radical cause of intemperance, and all the consequent evils, which afflicted the church, and society at large; and further, that no merely regulating and palliating measures, either legal or otherwise, were adequate or available to prevent or remove those evils, yet the churches slumbered on, as to any pointed or decided action, with reference to that ensnaring and ruinous practice. Not only so, but the profane crime of actual drunkenness, has not often been alluded to, and denounced in the public ministrations of the churches. Even, since the origin and continued progress of the Temperance reform, but little has been done by the churches in their organized capacity, in most of the countries called christian, directly to assist and forward that excellent work. It is a sad and humiliating truth, that in the parent countries, and in these North American colonies, as well as in most other christian lands, the churches have all along remained in a false and discreditable position, in regard to that reformatory movement, with the honorable, though as yet but partial exceptions, of one or two of the smaller denominations, in those older countries, and the Baptists and United Presbyterian denominations within this Province. It is but just and proper, however, to mention here, that all through the progress of that reform, there have been many individuals, both *lay* and *clerical* of all the different denominations, who have *directly* favored and recommended it. The unfavorable remarks just made, are intended, and must be considered to apply to the churches, in their full and organized capacity. Although drunkenness, desolations, and

deaths, are so frequently occurring among us, through the drinking customs, yet those enormous and afflicting evils, are seldom, or ever, mentioned, in pulpit ministrations; or the temperance reform, favored or encouraged, in that quarter, with any even the slightest recognition or regard. Certainly, as far as I can see or learn the *drinking practice*, which is the primary or real cause of those evils, is never denounced and condemned, or even mentioned, in any of those ordinary public ministrations, as being sensual, and dangerous to piety and purity of morals. A few pointed and appropriated discourses, were, indeed, delivered in this city a few months ago, expressly against the *use* of intoxicating drinks, but they were by clerical gentlemen from distant parts of the Province. A discourse has also been given by one of our city clergy, against *drunkenness*, or gross intemperance, which just so far was commendable in these days of blame, for such general clerical remissness, on the subject.

It would scarcely seem, that the design and objects of pulpit ministrations, are perfectly fulfilled by mere *expositions* from Sabbath to Sabbath, of the sublime doctrinal truths of our holy religion, before the well dressed and fashionable persons, who compose our usual congregations. In this age of Antinomian neglect, or violation of the plain practical duties of a religious life;—of general worldly and sensual conformities, and,—of adherence to ensnaring and luxurious customs and practices, even by professors of religion, as well as the others, who compose those stated congregations, it would seem to be especially appropriate, or even imperative, that all the prevalent *corrupt* and *ensnaring practices*, which endanger and injure the interests of vital piety, and purity, of demeanor, should be more frequently brought forward in those public ministrations. And it might be profitable if this were done, not merely in general or passing *allusions*, but by *expressly* introducing and enlarging upon them, in the way of solemn rebuke and of *Scriptural condemnation and warning*. It would certainly seem, from the sacred revelation itself, that this is one of the chief objects of those ministrations. As it is so universally and perfectly known, that the *drinking practice*, is, still, one of the chief causes of injury to all the religious interests, surely, it should at least be occasionally, brought prominently forward, and specially discussed, for the purpose of just animadversion and caution.

Even if there were no manufacturers, nor venders of the ruinous liquors, nor any individuals habitually using them, to be found

within those congregations, still it would seem to be needful, and would, undoubtedly, be consistent with solemn ministerial duty and faithfulness, and might be profitable also; pointedly to warn, from time to time, against those fatal drinking customs, which are so prevalent among us. But, when, on the contrary, it is so notorious, that in several of the Sabbath congregations, in this city, there are some, who are constantly engaged in the *manufacture*, and in all of them, numbers of others, who are extensively engaged, in the *sale* of those liquors, which are continually producing death, and crime, and various afflictions throughout society; and, further, such far greater numbers, who are habitually or frequently using them, surely, it would seem most especially requisite, and conformable with *ministerial responsibility and duty*, that this whole system of *iniquity and ruin*, should most pointedly, and, even, with comparative frequency, be introduced and enlarged upon, in those solemn ministrations. But, even, further still, it would be no more than a compliance with appropriate duty, for the churches, as such, to use all further means in their power to subvert and entirely remove, that prolific cause of direct injury to their own spiritual prosperity, as well as to all the interests of society generally. Such a truly pious and zealous course of ministrations and conduct, would be, but a plainly dutiful compliance with these sacred and imperative injunctions:—“*Cast ye up, cast ye up, prepare the way; take up the stumbling block out of the way of my people.*” When this solemn command, is faithfully fulfilled by the church, in regard to the subject here under discussion, and other practical and prevalent vices and evils, then may she be said to “*Arise and shine forth,*” in her divinely intended, and appropriate brightness and glory; and then, indeed, may her walls be called,—“*Salvation,*” and her gates,—“*Praise.*”

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...the subjects now to be treated of, from the very sources or foun-  
tains from whence issue the deadly streams, which corrupt and  
afflict the social state, and produce the drunkenness, crime, and  
ruin, which have ever attended the iniquitous drinking system.  
Whether it is thought, that the sensual appetite, naturally, sug-  
gests or craves the invention and supply of the intoxicating drinks  
or that their production and use, have created and cherished the  
appetite, and by its depraved indulgence, occasioned the crimes  
and other deadly evils which have constantly followed their use,  
the sin and guilt of their production are precisely the same. On  
neither view, can such production, on any moral or human, much  
less on any christian principle, or feeling, be at all mitigated or  
excused.

No VIII.

On the Manufacture and Sale of Intoxicating Liquors.

There never was, and scarcely ever can be, a more unrighteous  
perversion of the intentions and bounties of a gracious Provi-  
dence, than to take the grain and other products, designed for the  
sustenance and real comfort and enjoyment of natural life, and not  
only destroy them, in reference to that divinely benevolent purpose,  
but change their *useful nature*, and furnish, and put into free cir-  
culation and use, the perverted and *poisonous productions*, which  
are constantly causing by far the greater proportion, of the numer-  
ous evils which harass and afflict society; and mar or ruin all the  
best interests of man, both as to time and eternity. This during  
and guilty employment, affords one of the numerous proofs of that  
merely selfish and covetous spirit, which is one of the primary  
ingredients or principles of our corrupt humanity, and against  
which we are all divinely and most solemnly warned. And, fur-  
ther, the use of the ruinous drinks, thus wickedly furnished, exhib-  
its in a deplorable and humiliating manner, the natural predomi-  
nance of sensual appetite, over the rational intellect; and of the



frequent and entire disregard of all righteous and truly benevolent considerations, when they come in opposition to the natural desire for sensual indulgences. As regards all the classes of persons engaged in the manufacture, the sale, and the use of those liquors, their conduct exhibits the *blinding* nature of every unrighteous and evil course, as declared in the words of Divine Wisdom, and fully confirms the truths contained in these lines of the poet:—

“*Faults in the life breed errors in the brain  
And these reciprocally those again.*”

That such have been the pernicious effects of this wicked invention, is evident from the fact, that through very many ages, and in comparatively the most enlightened and religious nations, this wasteful and unrighteous perversion of the design of Providence, was universally thought, not only to be justifiable in itself, but in perfect accordance with wise and bounteous providential arrangements. In no class of society, and neither *in* the church, nor *out* of it, was scarcely, a voice ever raised, or a murmur breathed, denoting doubt or suspicion, as to either the lawfulness, or expediency of the practice. Only in recent years, has there been any investigation into the real truth on the subject; and it would seem that, as yet, but comparatively few, admit and denounce the evil, although its destructive effects have everywhere been so abounding and are made so manifest to all.

With reference to benevolence, or even common humanity, but most especially as regards religious principle and duty, there is every reason to refrain from the manufacture of those destructive drinks. These *three*, may be specially mentioned, as showing its guilt:—the *destruction of food*, while there are so many *needy* and *destitute* in every land;—next,—the profanation of the *Sabbath*, by the work on that sacred day, invariably done in and about their production;—and further, because those drinks instead of being needful or useful, as an ordinary beverage, always *poison*, and impair the physical system,—injure the intellect, and moral and spiritual feelings and interests, and occasion, as admitted by all, far the greater proportion of the crimes, the sudden and awful deaths, and the numerous variety of other great evils, which injure and afflict the domestic and social state.

Whatever may be said by those whose minds and consciences are blinded by sensual appetite, such destruction of food, in the manu-

facture of these drinks, is always contrary to a spirit of enlightened and genuine piety and benevolence, and of every other good principle and feeling; but there are particular seasons and circumstances, which render it especially selfish and unrighteous. Such a season occurred in the United Kingdom, a few years ago, when about *three millions* of persons in Ireland, and many thousands in Scotland, were in extreme destitution; and, in the former country, vast multitudes perished in consequence. But, while those millions were pining with famine, and the multitudes perishing, the manufacturers were *destroying*, and the great bulk of the population,—for the gratification of a merely sensual and debasing appetite,—were *sanctioning* and *encouraging* the destruction of *double* the quantity of food, which would have sufficed to *save every life*, and amply to relieve and sustain the whole number of the destitute. And all this *selfishness*, and *cruel sensuality*, was perpetrated by persons favored with the benign revelation, and professing the holy religion of that bounteous and compassionate Being, who has commanded us, to be “pitiful,” and “merciful,” and to “love as brethren;” and who has declared, that to such as “forbear to deliver those that are drawn unto death, he will render according to their works;” and that “whoso stoppeth his ears at the cry of the poor, he shall cry himself, but shall not be heard.”

The destruction of grain in making the liquors referred to, tends to keep the general market price of that description of food, higher than it otherwise would be. This must necessarily, be one of the injurious results of that destruction, for, if the grain thus continually being destroyed, were as continually brought into the market, for sale as food, this increased supply would reduce and keep down the prices, to fair and equitable rates, and thus would all the consumers of the food receive the benefit of such reduced prices. But especially would the poor and those of slender means, be enabled to procure that adequate supply of their actual wants, which, owing to the high prices of flour and grain, and consequently of other articles of sustenance, they are frequently unable to obtain. Thus, that destruction of grain, is, in this view, flagrantly *unrighteous* as regards the whole of society, but especially so, with reference to the labouring and poorer classes, and all others who are in circumstances of distress or pecuniary embarrassment.

Here, it is but right to remark, that there are several establishments in, and adjacent to, this our Provincial capital, which destroy in the whole, considerable quantities of grain in the

production of some of those liquors, and thereby perpetrate several of the forms of unrighteousness and evil which have already been described. But, if the representation which has just been given, be in part objected to, by reason that a large proportion of those liquors manufactured here, are made from other articles than grain still, a considerable quantity in all of the grain is yearly destroyed in that manner, especially in making the fermented liquors; and moreover, the molasses or other articles used in distillation, are also useful for various purposes, to especially the poorer classes; and unrighteousness is committed towards these, by the destruction of those useful articles, inasmuch as their prices are, thereby, kept at higher rates, than they would otherwise bear.

The ingredient of wickedness, in the production of those liquors to be next exhibited, and explained, is that of *Sabbath profanation*. None of the intoxicating liquors made from grain, can be produced without such Sabbath desecration, there being at least *seven days*, of continuous operation, required to complete them. This is the admission of the manufacturers themselves. In the published report of the distillers at Campbelton, in Scotland, in March, 1848, is the following statement:—"In the 24 distilleries which are here, there is no work done on Sabbath, beyond the switching or keeping down as it is called, the fermenting tuns, which requires *two boys the whole day*; and then in connection with this, there are about 50 or 60 malt floors, which requires to be turned *three times a day*, and take a man *four or five hours* in all, during the day, but this is so managed, that in no case does it interfere with their attending divine worship, if so inclined." Such is the report of the distillers themselves. The following is from the pen of an esteemed officer of Her Majesty's revenue, well able from the situation he long held, to give accurate information on the point:—"That the rest of the Sabbath is broken, in the manufacture of our intoxicating liquors, is evident, from facts connected with their preparation. *Malt*, is a substance which is extensively used in almost the whole of our fermented and distilled drinks; and this substance *cannot be* and therefore is *never* made without *Sabbath working*. The malster cannot comply with the command:—"Six days shalt thou labour, and do *all* thy work," simply because the grain he is operating upon, requires much work every day, and no single operation can be rightly completed within six days. The consequence is, that before a single bushel of malt is made, the *Sabbath has been broken* to complete it. The man then, who is not

prepared to prove that it is a work of *necessity* or *mercy* to *destroy the food of men*, by making malt out of corn, must stand convicted of *encouraging* Sabbath breaking who *drinks at all* of those liquors. Another way in which the Sabbath is broken, in the making of intoxicating liquors is, that,—they are all subjected to a process of artificially excited fermentation, during which, they almost invariably require the attendance of men; and, as in both breweries and distilleries, this process is continually going on, not only has every *bushel of malt* the mark of the Sabbath breaker on it, but also, *every glass* of intoxicating liquor produced from this malt. In the United Kingdom there are upwards of 90,000 places licensed for making beer, besides malt houses and distilleries. Allowing the least modicum of attendance, to carry on the *Sabbath* work; viz., one man to each, we have upwards of *one hundred thousand men working every Sabbath day*, in the production of intoxicating liquors. *Sabbath honouring christians what say you to this?* Sir E. N. Buxton, a celebrated brewer of London, in his place in the House of Commons, a few years ago, made a similar admission to that of the distillers. The single circumstance, therefore, that neither the malting process, nor the manufacture of liquors, can be completed without work being done on the Sabbath, is perfectly sufficient to show, that the whole of these proceedings are directly opposed to the Divine will and intentions; and, therefore, are *profane* and *unrighteous*. Every professing christian, when about to partake of any of those liquors, might with perfect truth, though with an outrage on piety, and consistency, *soliloquize* after the following manner:—"The drink which I am about to take, has been produced by the destruction of a portion of food, which would have sufficed to give one of my famishing or distressed fellow beings, one adequate meal;—it has been made by a direct violation of the law, and the duties of the holy Sabbath;—and it is the liquor which is spreading disease and death; and crime, and wretchedness, of every description, through every part of the civilized and christian world." After these pointed and truthful reflections, surely, unless conscience is blinded and his heart utterly perverted, he will instantly say, there is impiety and inhumanity in it, and will cast it away with abhorrence. And here it may justly be remarked, that every individual of our Provincial population, who partakes of any of those liquors produced by that destruction of food, and Sabbath violation, though they were made in a far distant land, is equally guilty

with the person who uses them on the very spot where that production took place. In a religious and moral point of view, there can be no difference whatever, between them, as regards the criminality of the sanction and encouragement thereby afforded. Human laws even in christian countries, do not, it is true, as yet interfere with any of those profane and unrighteous proceedings, but with a few exceptions, rather encourage and promote them. But they are all marked before that omniscient, and infallibly righteous Ruler of the Universe, who declares that He "will bring every work into judgement, with every secret thing whether it be good, or whether it be evil;" and "will render to every man, according to his work;" and, who has so strictly commanded:—"Have no fellowship with the unfruitful works of darkness, but rather reprove them."

But, further, the use of those intoxicating drinks is continually producing in every land,—diseases and sudden and premature deaths,—crimes, destitution, and suffering,—debasement of intellect,—destruction of moral sentiment and feeling,—of natural affection, and spiritual influence, hope, and desire,—disregard of laws human and divine,—violence and blasphemy, with innumerable other vices, and miseries; the extent and direful consequences of which, no tongue or pen can at all adequately describe. All these, and various other forms of evil and misery, have ever been occurring from that ruinous cause, throughout this land, about as extensively in proportion to population, as in most other countries. And, still, the manufacture and sale of those drinks, the primary and radical causes of all those crimes and afflictions, are suffered to remain in full and vigorous operation; and not only so, but are legally licensed and protected.

An attempt must now be made, to exhibit in a somewhat special manner, the iniquitous nature and character of the traffic in intoxicating drinks. From the magnitude and varied forms of the ruinous effects which attend and follow it, this can only be done, in a very inadequate and imperfect manner. The facts and remarks which will be given, on the subject, will relate to this Province, almost exclusively. To attempt to describe in full, the destructive effects of that traffic, even throughout the brief history of our own limited population, would be only to invite and ensure disappointment. Scarcely any space of time, or powers of thought or language, would suffice for the purpose. Some of the chief afflicting results of that pernicious occupation, as regards this



Province, as well as some other countries, have been exhibited and enlarged upon, in my former letters. The present design is, to show as clearly and forcibly as I may be able to do, the wicked and truly odious character of the traffic itself, in all its modes and departments. Whatever may be said in the way of partial mitigation or excuse, with reference to former periods, when nearly all were in darkness, as to the supposed necessity for a limited habitual use of those liquors, there cannot be even such partial excuse at present, when it has been made so perfectly evident, by the experience of millions through rather a long course of years, and in various countries and climates, that, not only no such necessity exists, but that better health of body and vigor of mind, as well as various other personal and natural advantages, are secured by entire abstinence from even their most limited use. The discovery, as it may well be termed, and the full manifestation of this most favorable truth, most strikingly show the heinous character, both of the manufacture and the traffic in the present day; and vastly increase the criminality of those who are still engaged in the destructive employments. Their guilt is further increased by the circumstance, that the crimes, and numerous other fatal and afflicting results, which their occupations produce, have, for many recent years,—and in various modes,—been far more continuously and fully exhibited and described, than had ever been done, during any previous periods.

Again, they are further culpable, on the ground, that it is now clearly made known by the scientific and impartial testimony of great numbers of the most skilful physiologists, and experienced medical men, that one and all of the intoxicating liquors, are *poisonous* to the bodily system, and when habitually used, though only in a limited degree, invariably shorten life.

All those manufacturers and traffickers, great and small, know, as perfectly as the rest of society, the nature and extent, and the varied forms of the vicious and afflicting consequences, of their respective occupations, and many of them, indeed, far more extensively, than most other persons are enabled to see them. They are also, as well aware as others, of the temperance, or reformatory movement, and of its moral and benevolent design; and further, that in every country where it has been established, it has already accomplished the most happy results, in diminishing crime, Sabbath profanation, disease, and destitution, and numerous other social evils; and in introducing in their stead, in numerous instances



the opposite blessings of health and industry, of comfort and peace, in families and communities; and, in various other ways, promoting their prosperity and real enjoyments; as well as in forwarding the interests of piety, morality, and benevolence. All this knowledge, both of the *evil* and the *good*, renders the persons whose conduct is here commented on, most deeply culpable, and places them under increased and awful responsibility, to abandon instantly, their immoral and destructive occupations. These occupations have, indeed, already become so *disreputable*, in the view of all right thinking persons, and by the force of public sentiment to a great extent, that it may well be presumed, that none who have any fair degree of regard for even ordinary respectability of character and conduct, would now be found engaged in them, were it not for the merely sordid consideration, of the immediate pecuniary gains they thereby secure. It is this selfish and *grasping spirit*, which has all along, *blinded* and actuated those who have been employed in those *immoral* and *corrupting* as well as really *disgraceful* occupations. Some of the more ignorant and unprincipled among them may, probably, still endeavor to excuse themselves, by saying, as has often been urged, by such characters, that if *they* did not manufacture and sell those liquors *others* would do it. But, how worse than vain and futile, is such an excuse. As regards correct moral principle, it is not at all better, than that of the man, who should say, that because *thefts* and *frauds*, and other lucrative crimes have ever been occurring, and most probably will continue to the end of time, he may as well accumulate *gain* by such nefarious practices, provided only he can do it, under such circumstances, as to evade and escape the human laws and inflictions concerning them. On every rational and moral ground, and under every truthful view that can be taken of the subject, the manufacturers and venders of the intoxicating drinks, by putting them in free and general use, are most especially at the present time aggravated transgressors against moral and benevolent principles, and incur the heaviest burthen of responsibility and guilt. No sophistry can evade the conclusion. Page after page of infallible revelation, both old and new, have substantially decided the matter. Even under the less spiritual and inferior Jewish economy, it was the express Divine appointment, that the person who owned an animal, which was "wont to push with his horns," should keep it safely confined; but if he permitted it to go at large, and it killed any person, both the owner and the animal

were to be *stoned to death*; and, if it merely did some inferior injury, either to person or property, the owner was required to pay a penalty, in the nature of compensation, even beyond the amount of the actual loss. Even, according to fallible and imperfect human laws, in numerous instances, the individual who commences an act, not immoral in itself, but in its inception, merely of a heedless or inconsiderate description, yet if in its operation, or any of its transitory, or final effects, it becomes injurious to others, he who so first commenced it, is legally liable to answer, and to suffer for such injurious results, though they were occasioned in a *direct* manner, by the hands of others. The following reported case, decided in one of the highest English courts, fully illustrates the truth of this position:—A man, merely for sport, threw a lighted squib into a market place, crowded with people. It was banded about, through the crowd by several hands, from one place to another, for a while, and at length struck a person in the face and exploded, and destroyed the sight of one of his eyes. The man who first threw the squib, was indicted for that destruction of the eye, and was convicted and punished accordingly. Now, it may be remarked, that when he threw the squib, he had no malicious or evil design, prompting him to the act, and neither intended, or thought of doing any hurt, either to the individual injured, or to any other person, but merely threw the squib to cause some sport or merriment. Neither did he prompt, or cause the other persons to throw the squib around; nor was it his hand that directed it against the person injured. Yet, he was convicted and punished, for the injury done, and righteously so, for it was he who *first* put in motion the instrument which caused it. So it should be, as to the person by whom any cask, or other quantity of intoxicating drink, is thrown into society. Is a *squib* more dangerous than a *punchoon* of rum, or a cask of brandy, or whiskey, or gin. A thousand squibs might be cast into a market place, and no similar mischief, or any other injury be done, but every cask of the intoxicating dring, is *certain* to cause some degree of injury, to all who partake of the poison, as well as do further evil in a general or social view. We all know, that in not a few instances, the effects of its use are of the most fatal descriptions. So certain are all those drinks, when put into use, to cause pernicious consequences, that every manufacturer, and wholesale and retail dealer, when standing by the cask of liquor, which he is about to sell, or tap for use, might say with the most perfect truth and

correctness,—‘ Now this cask of drink will, to a *certainly*, cause more or less drunkenness:—It will *certainly* injure, in some degree, the bodily health of some, and help to shorten their days:—It will as *certainly* be the means of waste or loss to some of the whole amount which it cost, and probably enough will directly contribute to bring destitution and wretchedness, upon some family or families:—It will, *certainly*, more or less disturb and injure the rational powers of some, and render them less capable to discharge judiciously and faithfully their religious, moral, and other duties: It will, as *certainly* help to debase or injure the moral feelings of some:—And, lastly, it is quite within the range of possible events, that this liquor may induce the commission of some atrocious crime; or lead to some *suicide*, or other awful destruction of life. Now, if any are disposed to think, that this is a merely fanciful, or exaggerated picture, I will merely ask,—have not all such pernicious and destructive effects, been always occurring, and are they not continually taking place, in this our land, and in every other country where those ruinous drinks are put into use? Even within a *few months past*, not less than 7 or 8 persons, within my knowledge, alone, have been brought to sudden death through the use of those drinks, in *this capital only*; and how many premature deaths there have been in the Province, during the same period, from the same cause, none can say or even conjecture. Neither, will any think of computing, or even imagining, the number of instances of drunkenness, crime, and profligacy, and other evils, which those drinks have caused among our limited population, during that brief period. And who are the persons, who have thrown those fiery and destructive agents, into society? We all know, they are those who manufacture, and who by importation, and wholesale and retail, are continually sending them forth, to *poison and destroy*. They may all of them be righteously placed, in the same category of condemnation and guilt. It may be admitted, as in the case of the lighted squib, that they do not previously or deliberately *intend*, that those crimes and evils should occur, but they know full well, that such effects are continually taking place, and that, *they* are instrumental in producing them.

All these remarks, and the whole extent of condemnation, apply not merely to the small retailer, but are equally, if not indeed, more forcibly applicable to the *wholesale importer and vender*, inasmuch as he is more extensively instrumental in diffusing the direct cause of those crimes and evils, and, consequently, incurs the

guilt on a larger scale. Being blinded by the lust of gain, he may possibly imagine that he is innocent, because he does not with his own hand, *immediately* administer the destroying agent; but unbiassed examination will readily show, that, in a moral point of view, he is, in reality, involved in similar guilt with the other. Let us now examine a case of comparative guilt, which has occurred times without number. Here is a merchant carrying on an extensive trade at home and abroad, owning buildings and ships, and other valuable property; is of respectable standing in society; and is, in general, by those around him considered to be a moral, or, probably, a religious man, perhaps an official or pillar in the church. He appears in public every day, in genteel attire, with, probably, a gold repeater, and the rings, and other usual paraphernalia, of what is called a gentleman; and moves about, receiving and rendering the *courtesies* practised in the more select or genteel classes of society. He largely imports, and vends the various descriptions of the liquid *poisons*, and always keeps them on hand, in what he considers sufficient quantities, to secure the utmost gains. Opposite to his extensive establishment, is a man, who is *licensed* by the *law of the land*, to keep a common retail and *tippling-house*, where all descriptions of the lowest and most dissolute characters, may, and do freely resort; and the great and *respected merchant*, cannot but know, that such are the circumstances, as to his *brother* in the trade. The punchon of the latter having become empty, he applies to the former,—who has, generally, supplied him,—and who, straightway, goes down to the warehouse, himself, or sends one of his servants, with his friendly customer, who having selected the *fiery article*, it is immediately conveyed to the *drunkery* opposite, and opened for sale. There, as usual, the enslaved and reckless drinkers, assemble in the evening; and, in partaking of the liquor just received, becoming deprived of the little reason they at any time possessed, and being excited with passion, from some real or supposed provocation, a desperate contest ensues, and a person is killed or grievously maimed; or, if nothing of this kind takes place, one of the party deeply intoxicated sallies forth into the street, and instead of passing along it, staggers into a dock, or over the end of a wharf, and is drowned; while another, in a similar state of debasement, returns to his impoverished and suffering family, and commits brutal violence among them, and compels them to go out, to endure the rigors of a severely cold or boisterous night. While some of these scenes are

occurring, the *respected merchant who supplied the destructive poison* which produced them, is quietly seated, with genteel and happy friends, at his own, or some other festive board, quaffing and enjoying their refined and favorite liquors, of a similar character; and having not the slightest compunctious feeling, or thought, of personal blame for the sale made in the morning; but if he thinks of it at all, he does so with *pleasing emotions*; as being so much added to his gains. Now, is this an exaggerated case, or is it mere supposition? *Quite the reverse.* Multitudes of instances, of each of the descriptions exhibited have occurred in every land where the ruinous traffic has existed. And, now, to the point of the *guilt or innocence* of this genteel and *respectable wholesale dealer.* A blinded and complaisant world, ignorant, or regardless, of the immutable and comprehensive distinctions between right and wrong; and calling "evil, good, and good, evil," will doubtless exonerate, and fully acquit him. But a truly enlightened understanding and conscience, an unprejudiced judgement, and a truthful and benevolent heart, will at once condemn him, as being in a moral view, a *principal accessory* to all the crimes or miseries which occurred. And, can it be supposed, that less strict and righteous will be the decision of the Searcher of hearts, who has pronounced a "woe unto him who giveth his neighbor drink;" a "woe unto him through whom an offence comes;" and who has commanded,—"let all your works be done with charity;" and,— "abstain from all appearance of evil." But, probably, some in the lower class of the traffickers, will endeavor to justify or excuse themselves, on the ground that they are licensed by legal authority to follow the business. But, to this, it is a quite sufficient answer, to say, that where moral subjects are in question, human legislation, of itself, can never form a just or righteous standard, as to guilt or innocence, —or all at alter or impair, the intrinsic and eternal distinctions and principles as to good and evil, either in a religious or moral point of view.

Some facts and instances may, here, be appropriately given, to show the immoral and destructive character of the business of vending intoxicating drinks; and the awful responsibility and guilt of those engaged in it. They occurred in this Province, and came to my knowledge in the most authentic manner.

A trader sold a gallon of rum to two persons, who drank of it, until they became deeply intoxicated, and in consequence fell out of a boat, in which they were endeavouring to return home; and

were both drowned. The trader was informed of the circumstance the next day; and being thus brought to reflect on the evil and guilt of the traffic, immediately relinquished it, and joined a temperance society. This instance was related to me by the trader himself.

Within a few years, in one small town, containing a population of only about 400 souls, 7 or more persons, who had become deeply intoxicated by spirituous liquors, procured and drank at places of retail in that town, came to death, from that cause, and while in that state; 5 of them suddenly, by the great quantity of liquor they had taken at those places. Of the *four* taverns, which, for a course of years, were licensed in that town, I have seen a *dead body*, through drink, in each of *three* of them.

Some spirituous liquor was purchased from a retailer, of which two of the persons who procured it, immediately drank to intoxication, and on a quarrel arising between them, they fought on the steep bank of a river near the tavern, and while fighting fell into the stream, in consequence of being drunk, and were both drowned, while enclosed in each others grasp.

In one of our small country settlements, a man kept a small shop, and retailed spirituous liquors. Through his traffic in them he was instrumental to the death of two of his near relatives, who were drunkards. Three other men, who had got drunk in his shop, perished on the ice, in consequence, the same night, while returning homewards. He was also, instrumental to the death of an intemperate female, to whom he furnished several kinds of liquor of which she drank to such excess, on one occasion, that she fell suddenly dead. Here, were *six* deaths through liquors furnished by *one* retailer, and brought to the knowledge of *one* person. How many more he was instrumental in destroying, by the same means cannot be known till eternity shall reveal it.

One very marked instance, showing the danger and guilt of the traffic, may here be mentioned, which occurred in a town in this Province, and came under my own immediate notice. A person landed there in the morning from a vessel, and during the day, drank to deep intoxication in several of the taverns; and in the dusk of the evening, went out of one of them, where he had been drinking, and staggered down a wharf directly opposite, and plunged over it and was drowned. The body was drawn up in about half an hour after, and was taken to the same tavern which he had just before left. . On my being called upon, as chief magis-



irate, to give directions for the disposal of the body, the man having been a stranger in the place, I repaired to the tavern, and there I saw the dead body extended on the floor, and saw the keeper of the tavern, and another publican, at whose house also, the man had been drinking, looking silently on the body, evidently, under feelings of guilt; *conscience*, the monitor of God in the soul, doubtless, forcing upon them the awful conviction, that they had been directly accessory to the death, and would be responsible for their guiltiness at the eternal tribunal. And, well might such a piercing conviction be produced, when infallible truth has recorded these awful denunciations,—“Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, ‘Lat makest him drunken also;—“Woe to that man by whom the offence cometh.” Within no very long period after, *both those tavern-keepers* followed their *victim* into *eternity*.

Both the larger and the smaller dealers in the destructive liquors, but especially the latter class of them, by their guilty traffic, bring down retributive afflictions and evils upon themselves, or families, and, generally, on both. The consequence of the ruinous occupation, with reference to the drunkenness of the retail vendors, has been so extremely frequent, that numbers of persons in every community, will be found ready to declare it, from personal knowledge. The following, are only a few of the more striking proofs of it, which have come to my knowledge, within this Province alone.

In one country settlement, there had been only three taverns kept through a course of years. *All* the men who kept them, became drunkards; two of them came to ruin in their circumstances; one of these died suddenly, while from home; the other fell into despair of mind, attempted suicide, and wasted away in body. A friend endeavored, in vain, to encourage him to hope for mercy, but he died in that despairing state. The wife of the *third* tavern-keeper became a wretched drunkard, and is dead, and *he* subsequently, lived in the house of one of his children, where he was treated as a servant.

The whole number of taverns kept in one township, through a course of years, was *twelve*. *All* the men who kept them became drunkards. *Ten* of them came to ruin in their circumstances, being obliged to part with their properties on which they had kept the taverns.

*All* the tavernkeepers who lived in one of our county towns, through a course of years, became drunkards, and several in their families also.

A person who had known all the keepers of taverns, on one of our principal roads, for a distance of 60 miles, and during about 40 years, stated to me, that nearly the whole of them became drunkards; and, in every instance, some of their families, also; and that the greater number of them, and their families also, either died, or came to distress, or ruin in their circumstances through the traffic, or free use of the liquors.

To show that although the venders of the liquors, both by wholesale and retail, while actuated by their lust of gain, are, in general, reckless as to the consequences of their ruinous traffic, yet they are not without some accusations of conscience, I may here give an instance on the point. Some few years ago, being about to lecture on the Temperance subject, in one of our Provincial towns, a man who had been extensively engaged in the liquor traffic, called on me and disclosed the circumstances of his case, as regarded the business; and on the same day, handed me the following letter, with his proper signature to it:—“June, 1843. Permit me to put our morning’s conversation before you, in the hope that the remarks you may be led to make, on the subject, may be useful to future generations, and deter others from following a like course, —your obedient servant.

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Retailed by me, in 16 years, 192 puncheons of rum,  
at £40 each.

£7680 0 0

Water put in these, could not be less than

170 1 5

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£7850 1 5

After a time, when I thought myself rich, I embarked in ship-building, and in three years and a half,

lost by 3 ships and their cargoes, exactly £7850 1 5

How the matter lays, God knows, but I believe, that the *curse of God followed the traffic*. I see it, may He forgive me.”

He was then an insolvent, with a family rather numerous, I believe. He was afterwards committed to prison, and secretly found his way out of it, and escaped to a distant country.

With reference to the *wholesale merchants*, or dealers in the destructive liquors, some of them, while in this life, meet a just retributive Providence, by—being bereaved of their iniquitous gains,—by family afflictions, and in other forms. And, further, it has long been a general and true remark, that, if not during their own lives deprived of those gains, they entirely, and often speedily, pass out of the hands of those who have succeeded to

their possession. So truly are the words contained in the scriptures fulfilled:—"He hath swallowed down riches, and he shall vomit them up again." He shall not be rich, neither shall his substance *continue*, neither shall he *prolong* the perfection thereof upon the earth." "As the partridge sitteth on eggs, and hatcheth them not, so he that gathereth riches, and *not by right*, shall leave them in the midst of his days, and at his end shall be a *fool*,"

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fool,"

## No IX.

### On the Laws heretofore, and now, in force, for regulating the sale of Intoxicating Liquors.

In my former letters, having treated so fully concerning the greater evils to individuals, the church, and society, from the use of intoxicating drinks; and endeavored to show the *immorality* and *guilt* of those engaged in *manufacturing* and *vending* them, it will be well to notice, and examine the principal remedies, or methods which have been proposed, and some of them partially carried out, to limit, or, if possible, prevent those evils. Of such remedial methods, that which seems to be the first in order, is,—legal regulation, or restraint. In almost every country, and it is thought, nearly coeval with the commencement of the sale of those drinks, legal restrictions, more or less stringent and penal, were devised and enacted, with the view of checking, or preventing the injurious consequences to society, which, as it would seem, it was at the very first, apprehended would attend their indiscriminate and unrestricted sale. In conformity with the very first principle of the social constitution, namely,—the public safety and welfare,—and according to every righteous consideration, and to sound political policy, the pernicious effects which, every where, became immediately apparent, from the use of those drinks, should have induced every government, without the least delay, to prohibit altogether, their manufacture and sale, except for strictly medicinal or other indispensable and useful purposes. But, instead of any thing of this kind being done, the unlimited manufacture of the destructive liquors, was freely permitted, and their sale as ordinary drinks, was legally authorized and licensed, and even encouraged, and a public revenue was derived from such traffic. But, waiving for the present, all considerations and opinions, as to the unrighteousness and bad policy, of such legal license,—which points will

probably be adverted to, and more fully discussed, in a subsequent letter,—the subject now to be examined, is that of,—the effect of the legal restrictions already intimated, in regard to limiting or preventing the anticipated evils of the traffic. Fact and experience alone, can here decide; and they have long since, and in every land, most fully and manifestly decided the matter. So numerous, so constantly occurring, and so fearfully pernicious, have those evils been, in every land where such legal restrictions have been in force, that it is scarcely credible to suppose that they have, in any degree whatever, prevented, or even limited, those afflicting results. Probably, from a consideration of the magnitude and number of those results, the restrictions and penal provisions, have, in several countries, from time to time, been made more pointed and severe; but, still, the evils have continued to be nearly, if not quite, as numerous and destructive as before. But, further, with a strange inconsistency, while the law so licensed the sale of the intoxicating liquors, by the same authority penalties were imposed for every act of open drunkenness. And so *pernicious* and *degrading*, did the law makers justly consider that offence to be, that for a *first* repetition of it, in addition to a second fine, the offender was made liable to be bound with sureties to keep the peace, and be of good behaviour, for a limited time, as it was fairly presumed, that such an offender, in every probability, would be led to disturb the public peace, and commit other offences; besides the injurious effects of his evil example. And for a third offence, the law provided that the offender should be openly placed, for a time, in the *public stocks*. But, did these severe and degrading inflictions and punishments, *in terrorem*, restrain or prevent either the commission, or the repetition of the offence? *Not at all*, may be confidently answered. Perhaps, there has scarcely ever been a magistrate, in the British dominions, or in any other country, who has been better qualified than I am, from extensive experience, to afford information and testimony on the point. On my first entering upon the office of a magistrate, feeling conscientiously bound,—by the solemn obligation of the oath I had taken, to carry into effect, all the laws against evil doers, as far as empowered to do so, and noticing upon our Provincial statute book, the law alluded to, against all open drunkenness, and daily seeing drunkards about the town where I resided, and officiated, as well as occasionally in other places, within my jurisdiction, I commenced the performance of my official duty, and convicted and fined, without distinction of persons, rank

or class, all whom I saw in a state of drunkenness; at times convicting 5 or 6 in a day, so prevalent, formerly, was open drunkenness. In this discharge of public duty, I persevered for 7 or 8 years, during which time, I convicted and fined *several hundreds* in all, and on two or three occasions, ordered old and incorrigible offenders to the *stocks*. If all the convictions and warrants, and other processes which I wrote, or filled up, in the course of these proceedings, were gathered together, and shaken open, I verily believe they would fill a *bushel measure*, or more. But some may be ready to ask, did not all this *strictness* of proceeding, prevent the exhibition of drunkenness in *public*? I answer *no*; probably, not in the least degree. The only benefit I can to a certainty, say was done, was that of increasing the funds for the relief of the poor; as the fines for drunkenness are legally appropriated for that purpose. The same law and penalties against drunkenness, are still in force among us, but, I believe scarcely a magistrate *now*, ever thinks of carrying them into effect. In former times, a very few magistrates, in the parent lands, as well as in other parts, being rather more *conscientious* and *zealous*, than the rest of their brethren, did occasionally, convict and punish such offenders, but I will venture to say, that if the statement of every one of them could be had, it would be about to the same effect, as that just given, of my own acts and doings on the subject. In short, the experience of ages has clearly shown, that neither penalties nor punishments for drunkenness, nor any legal regulations or restrictions whatever, have been available, in any, even, supposed degree, to prevent or restrain drunkenness, or any of the other crimes or evils of the pernicious and inveterate drinking system.



No. X.

On Religion,—as a preservative from Drunkenness.

ANOTHER general remedial measure, proposed for preventing the evils from the use of intoxicating drinks, is that of,—*Religion*, or bringing all persons more fully under religious means and influences, and imparting religious instruction, as universally as possible. This, is still urged, by very many among religious professors and more especially by ministers of religion, who are either opposed to the total Abstinence movement, or who refrain from affording it their sanction or assistance. Their assertion is to the effect, that Religion, or the *Gospel*, is quite sufficient of itself, to effect the whole reform required, and, therefore, that the total Abstinence means and operations, are either not all needed, or, if requisite for drunkards, are, certainly, not required for members of christian Churches. This is a subject, which requires precise and accurate examination and remark, in order to fix and elucidate the true points of difference of opinion between the persons, who urge the religious remedy, and those, who, quite equally with them, believe in the power and efficacy of divine truth, and religious instruction, and who also favor and advocate the total Abstinence reform. There is a *fallacy* or *misapprehension*, involved in the main point of difference, which it is requisite, should be accurately exhibited and explained, in order to its removal. If, when the first mentioned persons say, that religion or the gospel, is sufficient to effect the required reform, they meant, that this remedy of religion, included in it, an entire abandonment of the use of all intoxicating liquors, all religious total abstainers, would at once agree with them; and all difference on the subject would come to an end. But, this is not at all what they mean. If required to explain, it will soon appear, that they mean, that the religion or gospel to which they refer and which they insist is the *genuine*

*Christian religion*, contained in the New Testament Scriptures, allows the *habitual use* of those liquors, so that *intoxication* is avoided; and that *divine grace*, is quite sufficient to restrain from that evil result. In opposition to this unscriptural meaning, and opinion, they who support the total Abstinence cause, on religious grounds, contend, that our Holy Christianity, as founded on divine revelation, if rightly understood, in its spirit and principles, and faithfully carried out in practice, would, indeed, be a perfectly sufficient remedy on the subject, for this plain and simple reason, that our *pure and benevolent religion*, in its precepts and promises, its exhortations, warnings, and threatenings, and in all its sacred and hallowing influences, strikes at the very origin of the crimes and evils from the drinking habits, by being directly opposed to *any use whatever* of the intoxicating drinks. They contend, that all who profess the "pure and undefiled" religion of the Bible, should, in obedience to its express precepts, "forsake the foolish, and go in the way of understanding,"—should "walk circumspectly, not as fools, but as wise."—should "abstain from fleshly lusts, which war against the soul," should "watch and pray that they do not enter into temptation," should—"not be *among wine bibbers*," nor even,—*look upon the wine* when it is red, and giveth his color in the cup," because, "it biteth like a serpent, and stingeth like an adder" and because,—"it is a *mocker*, and strong drink is *raging* ; and, further, should not look merely "on their own things," but also "on the things of others,"—should "not put a stumbling block in the way of others," but should—"let all their works be done with charity," and, finally, should *abstain* even from the appearance of evil. They should, at all times, be able *sincerely* to utter that petition, we are all divinely instructed to offer, "lead us not into temptation." These solemn commands and instructions, as to every course of temptation and evil, in general, and as to this way of *danger* and *sin* in particular,—the use of intoxicating drink—should be quite sufficient to prevent every professor of christianity, from going in that path of temptation, and sinful indulgence. But, on the contrary of this, through nearly every age of the Christian Church, and even down to the present day, nearly the whole body of christian professors, including those in the sacred ministry, itself, have grievously erred on this subject, and by almost universally indulging in the use of the intoxicating liquors, have seemed to consider that use, to be quite in accordance with the spirit and principles of our divine religion.

*Here*, has been the deplorable mistake, and consequently, it may, at once, be seen, why religion, thus *misunderstood*, never has been, or *can* be a sufficient preventive of the ruinous effects of that most prolific source of temptation and evil.

The religion of such drinking professors, is not the true *Christian religion*, as contained in the divine revelation, and therefore, when they say, that *divine grace*, or *this religion*, which they profess, will preserve them from intemperance, though using intoxicating drinks, they *misrepresent* the genuine christian religion, and speak incorrectly also, for this *unscriptural* religion of theirs, has not always kept those who professed it, from falling by intemperance, but hundreds of thousands, and even millions of them, have been ruined by following the tempting, and divinely prohibited practice. If such a religion, therefore, has not, in any past age, been found sufficient, in a vast multitude of instances, to restrain from intemperance, there is no reason to suppose, that it will do so now, or at any future period. During more than fifty years past the means and ministrations for diffusing religious truth and instruction among the people, generally, have been more numerous, and more actively employed, than during any other period; and yet, down to the commencement of the Abstinence reform, drunkenness had been increasing, and still prevails to an awful extent. Many instances of it have been, all along, occurring even among professors of religion, in the most Evangelical churches. If, then, the religion which permits the limited, but ordinary or habitual use of intoxicating drinks, is, as its professors say, a sufficient preventive of drunkenness, how has it happened, or what is the reason, that it has never accomplished that good result, in any age, or country, or in any church whatever. They know as well as others, that this religion of theirs, has never prevented the sin of intemperance from occurring in the church; and abstaining professors, positively aver, on scriptural authority, that it never will prevent it, because it is not the "pure and undefiled religion of the Bible. By reason of the unscriptural indulgence in the use of intoxicating drinks, by professors of religion, almost universally, in former times our Holy Christianity has been most grievously injured, in all its departments and interests, as exhibited, in part, in one of my former letters, and therefore, like the rest of society, *the church itself*, requires as to this form of evil, especially, truly *scriptural enlightenment*, and a *purification*, the most searching and thorough.

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## No. XI.

### On,—Education,—as a preservative from Intemperance.

ANOTHER proposed preventive of the greater evils from the use of intoxicating drinks, is,—that of extending to the utmost, literary instruction, or what is generally termed—“*Education*,” among the laboring classes, who compose the large majority of the population, in all civilized countries. It is generally supposed by those who suggest this remedy, and by others also, that those classes indulge in such drinks, to greater excess than the rest of society. The advocates for this remedy, say, in effect, that by such universal diffusion of literary instruction, those labouring classes would thereby conceive, and exercise, such a desire for useful knowledge, of various descriptions, that they would be induced to spurn and abandon the besotting and degrading drinking habit, or, generally speaking, would, at least, avoid its criminal and ruinous consequences. There is a rather numerous, and, certainly, well intentioned class of persons, who possess high literary attainments; and who by their writings, and other exertions, seem to be fully impressed with the belief, that the most effectual agency for the moral and social elevation of the masses of the population, in every respect, is that,—of intellectual training, or culture, through the impartation of literary, or secular instruction. Many speculations or suggestions might be offered, of very plausible descriptions, on both sides of the questions,—as to the natural connection or sympathy, between the *mental* and the *moral* faculties, in the constitution of the rational human being; and—as to the invariable or definitely beneficial effects, or otherwise, of the improvement of the *former*, upon the *latter* class of those faculties; but it is not at all requisite, here, to enter upon any precise investigations, or to offer any pointed or detailed observations, or suggestions, on those merely theoretical, or speculative subjects. It may, merely, be remarked, that it is perfectly apparent and universally recogni-

zed, that there are, in that mysterious and compound living essence called the *human spirit*, the two classes of powers or faculties; the one, generally denominated,—the mental or *intellectual*, and the other—the *moral*; and, that they are, in various respects, different in their nature; and as to the purposes and objects towards which they are directed and exercised. From this difference, as well as from a variety of other considerations, and circumstances, it would *a priori*, and as a matter of mere theoretical sentiment, or opinion, be sufficiently evident, that there might be a very general, or even high degree, of *intellectual* training and attainment, and at the same time, but little, if any, improvement in the *moral* sentiments and feelings. And on the other hand, from the same considerations, it is equally supposable, that a very high, and admirable degree of the last mentioned graces, may be attained, and diffuse their beautiful and ennobling, as well as useful effects, where there is but a very slender improvement in the intellectual faculties; and none at all, indeed, as to mere *literary* attainments. But for a just, and certain decision on this point of sympathetic, or naturally corresponding improvement of the moral sentiments, and conduct, through the cultivation and improvement of the intellectual powers, by educational, or literary instruction, appeal can only be safely, or properly, had to the facts and results of invariable or general *experience*. This is, indeed, the most appropriate and safest test, to be applied, as well on *moral* and *social*, as on merely *natural* subjects. Referring to this test, it has been found, in so very many instances, that the improvement of the intellectual powers, by *literary* instruction, or what is generally called,—“*education*” has not been associated with *moral* improvement, either in principle or conduct,—a fact indeed, so very obvious even to common observers,—that one would, at first, be really astonished that intelligent and reflecting persons, observing the events passing around them, should fall into the mistake of concluding, that as a necessary, or anything like a general result, moral improvement should attend or follow mere mental training, and literary attainments.

It is far from my thought, or intention, by these remarks to slight, or attempt to depreciate the advantages attained, and attainable, through literary instruction. They are, doubtless greatly available for good, but we also know, that they have, in innumerable instances, been employed chiefly, or only for evil. Notwithstanding the frequency of which latter result, however, I

feel as sincerely desirous as any of the advocates for this *educational remedy* can possibly be, that all useful literary instruction should be universally diffused. My object, here, is, merely to show, that such suggested remedy, *never did*, and in the nature of things, it *never can*,—in regard at least to the evils from the *drinking practice* accomplish the end or purpose proposed. The intellectual, and the moral faculties are, in most, if not in all respects, separate and distinct. The former have in countless instances, been highly cultivated and improved, while the latter have still remained callous and debased. Long continued experience has here spoken out, and afforded its marked decision.

At first view, indeed, it may seem rather extraordinary, but still it is the *humiliating fact*, that those countries, both in ancient and modern ages, who have been the most distinguished for their literary attainments, their science and art, have even in the *palmiest* days of such advantages, been comparatively, the most addicted to the use of intoxicating liquors. This was not *only*, in general, true,—of the Babylonian and Roman Empires,—of some of the States of Greece, and other ancient nations, possessing all the literary attainments, and science then known to the world; but it was the case, even in the highest and best educated classes among them. The same has been true, in general among modern nations. Where are the people, among whom *secular education* has been more generally diffused, or who, comparatively speaking, have made greater advances in literary attainments, and science, generally, than the people of Scotland,—of England,—of Sweden, and Norway,—of several of the German countries,—of the American Union.—and, of these North American Provinces? Yet, it is well known, that down to the commencement of the Abstinence reform, in none of the other modern nations, or countries, possessing, comparatively, *inferior* educational advantages, have the population been so generally addicted to the use of intoxicating liquors, or been so deeply afflicted thereby, as the inhabitants of the countries which have just been named. And this, not merely among these, not favored with literary instruction, but in nearly, if not quite, an equal degree, among their most *educated* and *literary classes*.

If we look through the history, even of the chosen people of Israel, in the ages of their highest literary eminence, the principal and most educated classes among them, in addition to their other sins, and corruptions, were, very generally, involved in the vice of



*intemperance.* The inspired prophet, uttered a "Woe to the drunkards of Ephraim,"—and, further, with reference to the highest characters among them, declared,—“ they also have erred through wine, and through *strong drink*, are out of the way ; the *priest* and the *prophet* have erred through strong drink ; they are swallowed up of wine, they are out of the way through strong drink.”

There is abundant proof, that in several modern nations also, who are distinguished above others, for educational advantages, and literary attainments, the vice of intemperance is still most deplorably prevalent. In one of the Scottish Reviews, is the following passage:—“ Is there any country more favored with *religious* and *secular* instruction, than Scotland ; and are there many, more drunken. How, then, can the want of this be the cause of the evil, or the extension of it, its cure ? An English writer has truly said,—“ Sweden and Norway, were, and are, amongst the most *educated* nations of Europe ; the rudiments of instruction are universally attainable. *There*, the parish minister, the schoolmaster, and the parent, have wrought together, to give to coming generations, a healthful *moral* and *instructional* discipline ; yet in Sweden, the *proportion* of criminals, is *as great* as in the *worst* manufacturing towns in Great Britain ; and old Norway too, has been unable to preserve itself, from the rapid inroads of vice, over her country. What is the cause ?—*Intemperance* ! The practice of *universal distillation* is the *destroying* agent. And Scotland, *great, brave* Scotland, the land of *genius* and *intelligence*, with all its *schools*, and *ministers*, and *books*, bears the same record.”

The foregoing facts and remarks may more than suffice to show, that the proposed *educational* remedy, or preventive of the evils, from the use of intoxicating liquors, is quite insufficient for the purpose ; *experience* having so fully proved its inadequacy to effect the desired reform.

No. XII.

On the "Total Abstinence Reformation."

THE measure for present examination, as being intended to bring to a final end the iniquitous drinking system, with all its desolating evils, is that of,—the excellent *total abstinence Reform*. This seeks, for success through advice and exhortations, put forth in a variety of forms, and addressed to the mental powers, and moral feelings. On a slight consideration, it must be perfectly evident, that for obtaining the desired favorable results, the persons to whom such advice and exhortations are addressed, must possess such an amount of conscientious, or moral principle, and benevolent feeling, that the reasons and motives for abstinence, urged upon them, will be sufficient to overcome all the existing obstacles, on the part of sensual appetite, custom, interest, fashion, and of every other description. That the requisite measure of such principle and feeling, has not been possessed by much the larger portion of those to whom such persuasions and motives have been addressed, is perfectly clear, from the *fact*, that they have not yet abandoned the drinking practice, and, in any way, identified themselves with this moral and benevolent movement. Such is the case, in nearly every country, although, in many of them, the reform has been going on for 15 or 20 years, and in some of them, for even a longer period. This excellent movement, however, notwithstanding the numerous and formidable impediments it has had to encounter, has, by universal admission, accomplished an astonishing amount of good, in every variety of form. In multitudinous instances, it has been instrumental,—in reclaiming the most degraded inebriates,—in saving still greater numbers, from that deplorable condition,—in diminishing crime, pauperism, and misery, disease, and death, and other most afflicting forms of evil,—in subserving and promoting the interests of religion, as also,—in generally reducing the destructive drinking habit. It is not intended

however, now, to enter upon any special enumeration, or estimate, of the blessed results of this truly benevolent enterprise. My present design is, rather to show, that although, this movement is, in itself, so excellent, and as far as it has advanced, has been attended with the most salutary and happy consequences, yet, for the reasons which will presently be offered, it will not, and cannot of itself be *universally* successful. The experiment by those moral and persuasive means, has now, in very many countries, and for numbers of years, been perseveringly tried, and yet, the great body of the people, in all those countries, still continue in the habitual use of the intoxicating drinks; and all the great evils of that use, are still abounding. Some of the reasons for this state of things will now be offered, in order to show, that *nothing short of an entire prohibition* of the sale of those drinks, will be available to prevent those evils in the future. Those who oppose, or decline to assist the Abstinence reform, may be viewed in classes. The first who may be referred to, consist of those, who, by the continued, and often excessive use of the pernicious liquors, have thereby become so ensnared and enchained, that when the temptation is in their way, they seem to be, and many of them really are utterly unable to resist it; though feeling and knowing, that the indulgence is destroying them. They are of the number of those, who are described in the sacred scriptures, as being held by the cords of their sins." Of course, as to the most of these, the urgency of moral considerations and motives will be of little avail.

The next who may be mentioned,—and who every where form a numerous body,—are those of our fallen and frail humanity, who are comparatively, but very slightly affected by benevolent motives on any subject which is directly opposed to the gratification of *sensual* and *selfish* desire, or appetite. The reasons for this, need not be particularly specified. It is a well known fact. One instance, in proof, may here be mentioned. Many years ago, I was urging an educated and influential gentleman to assist in forming a Temperance Society, on the old, or first principle,—that that of abstinence from ardent spirits,—and the gentleman, after mentioning several objections, cut short the discussion, by saying to the effect, that he *liked* some brandy and water, after dinner; that he thought it did him good, and that he would continue to take it. There are vast numbers, even now, who, from liking the drink, are acting in a similar manner.

A rather numerous class who may next be mentioned, are those

who say, that the little they take of those liquors, does them no harm; and that they can *take them or let them alone*. These persons, also, seem to be so entirely engrossed about *dearly beloved self*, that they cannot be brought to understand, that they should think or act for the safety or welfare of others, in the way of benevolent example.

Another class, is formed of those, who are so entirely taken up with the pursuits of gain, or some of the other selfish concerns of this life; or else, are so mentally idle and careless, that they either cannot, or will not, investigate, or reflect, on any of the points or bearings of the subject. All of these, are quite satisfied to follow without hesitation or enquiry, the long continued and general custom.

There are also some, and probably, not a very few, who have occasionally such misgivings or movements of *conscience* or feeling, with regard to their being in a right position, while indulging in the drinking practice, that they designedly refrain from any particular inquiry or search for information regarding the temperance movement, but purposely keep away from temperance meetings; and avoid, as much as they conveniently can, all investigation or thought on the subject. I once heard a public declaration to this effect, made by a candid gentleman, as to himself, shortly after he had united with the movement.

There are also, very large numbers, and chiefly in what are called the genteel classes of society, who are principally influenced or governed by the *fashionable* customs, or courtesies of life, as they are termed, in regard to the use of those liquors; and who because the persons with whom they generally associate in interchanges of hospitality, indulge in their use, still continue to furnish and partake of them. Probably, they never advert to moral considerations on the subject, with reference to example—the waste of property,—the danger of excess,—or in any other respect. Without inquiry or reflection, and whether for *good* or for *evil*, they are perfectly satisfied to adhere implicitly to the customary routine, and practices in this respect, as well as to other vain and pernicious customs, which are sanctioned and observed by their fashionable compeers and companions. They have neither the principle, nor the courage to act in any different manner.

There is also a class of persons, who, from prejudiced views, or unfavorable prepossessions, hastily formed,—on their earliest information and thoughts on the temperance subject,—have been led to

oppose, or reject it. Through pride of opinion, perhaps, often expressed; and from an aversion to seeming ever to fall into any error or mistake, they still refrain from granting their countenance or support to the movement, although now convinced of its beneficial effects.

Those who oppose or neglect the Temperance movement, on the asserted ground, that the principles, and the means and ministrations of *religion*, form the only warrantable remedy, have already been noticed. Their *mistaken* views in regard to the spirit and principles of *pure* and *practical* Christianity, as bearing on the subject, have been briefly, but plainly stated, and exposed. Nothing further, therefore, need here be said, in regard to the objections of that class of persons. They are still very numerous among religious professors, in general, and by no means few, even in the sacred ministry itself. Large numbers of these, it may well be believed, will never be induced, voluntarily, to adopt the total abstinence principle, and grant their active support to the movement.

But, probably, by far the most numerous, and, certainly, the most active and influential body of persons, viewed as a class, who are determinately opposed to the Temperance movement, are those, who, in one form or other, are *interested* in the *making* and *vending* of the intoxicating drinks; or who, from some other cause, conclude, that it is for their pecuniary profit to countenance and encourage their sale and use. It is abundantly manifest, that the present age is one in which the spirit of *mammon*, or the ardent desire after *worldly gain*, is almost universally prevalent, throughout all classes and pursuits in society. Particular proofs, on this point, need not here be adduced, the truth of it is, on every hand, so continually made palpable, to every observing and reflecting mind. This selfish and worldly spirit, while retained and indulged, must, from its very nature, extinguish, or keep down, every enlarged and truly benevolent feeling; and to a great extent also, many other moral considerations and motives. It is, therefore, not at all surprising, that all those who are directly, or indirectly interested in the making and vending of the intoxicating drinks, should more or less actively oppose the Abstinence movement. Their occupations are, of course, directly opposed to it. These classes, with their families, and those in their employ, form a very numerous portion of the population, in nearly every civilized country. Being so directly under the influence of the selfish spirit

just mentioned, and most of them, having long been acting against the clearest light, and most deplorably abounding proofs of the ruinous effects of their respective occupations, it is quite too much to expect, that now, any considerable number of them will voluntarily relinquish their iniquitous callings, and thereby forego their prospects of pecuniary gain. There are, also, very considerable numbers among the mercantile, trading, and artizan classes, who, from a similar *mercenary* spirit, either to secure or retain the business transactions, or the employment of those who traffic in those liquors, and use them, still continue in the drinking practice, or at least refrain from sanctioning or assisting the Temperance reform.

Other classes, less numerous, might also be mentioned, who either frown on the movement, or refrain from assisting it; but it will readily be seen, that those which have been specified, comprise, in the whole, by far the greater portion of society.

During the early period of the reformatory movement, very considerable numbers, influenced, of course, by various considerations, chiefly, it may be hoped, of commendable descriptions, united with the cause. In its later progress, notwithstanding the several organizations, designed the better to facilitate the work, and the numerous and constantly increasing means, and exertions, put forth to extend and render it triumphant, its most sincere and sanguine advocates and friends, must now admit, that it has not secured that degree of public sympathy and support, which can at all warrant the expectation, that, by the means of a *merely* moral or persuasive description, it will ever prove *universally* successful. The converts to the cause, by such means, have, it is believed, in most countries, been smaller in numbers, during several of the later years, than during similar periods, in the early history of the work. The reasons of this, may be chiefly, and satisfactorily found, in what has already been advanced, concerning the various classes of persons, whose adverse positions, and characters, have been stated and described. By far the greater part of the population, in all countries, where the reform has been established, seem to have finally made up their minds concerning it, and to have taken their stand; either on one side, or other, of the subject. But, however that may be, there is a deplorable *certainty*, that, in every land, where merely the means of a moral or persuasive nature have been used, to carry forward the reform, the sale and use of the ruinous liquors, are still greatly prevalent, and as the invariable



results, drunkenness, crime, and destitution, disease, and death, and every other form of degradation, and ruin, are still awfully abounding. Such is truly the case, as to all those evils, in this our Province, at the present day, as we all very well know, although the reform has long been established, and earnestly advocated, within every part of our borders. The only available and adequate method of bringing to an end this whole *system of iniquity and wretchedness*, will be proposed and discussed, in my next and concluding letter.

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### No XIII.

#### On the Legal Prohibition of the Sale of Intoxicating Drinks.

The chief means hitherto proposed, or employed, for preventing the evils from the use of intoxicating drinks, and which were examined in the four last letters, having been shown to be insufficient, the important question may now be asked,—what else can be attempted, or done, that will be adequate, or available, to effect the purpose? Is there, really, no possible remedy which can be devised and employed, to prevent, in the future, the occurrence of those destructive and deadly evils? Must they, of necessity, continue throughout the whole remaining history of civilized and christian society. Must myriads of degraded, but responsible, and immortal beings, still be withheld from the means and ministrations, the hopes and enjoyments of the great salvation,—must the hopes of the Church, from the Sabbath School, and other modes of educational instruction, and from the religious and moral training and discipline of parents, be still so extensively blighted,—must the Christian church still be bereaved of her ministers and members,—must society, still longer, be burthened and afflicted, through crimes and pauperism,—must the truly pious, benevolent, and temperate, be still taxed and oppressed, through this prolific source of vice and ruin? In short, must all the crimes and afflictions, from this monster cause of evil, still continue to be added to all the unavoidable ills of our suffering and sorrowing humanity? We have reason to be thankful, that in these countries of civil liberty and privilege, there is no such necessity.

One remedy, and that a perfectly availing, and indeed the *only adequate one*, yet remains for our adoption, and employment. It is that of,—the *entire prohibition of the traffic in intoxicating drinks, by legal enactment*. It has now been made most convincingly manifest, in various countries, that no other measure will avail, for entirely preventing the evils which have ever followed.

that traffic. It has already been tried, and with signal success, in the free, and truly enlightened State of Maine, which has set the first noble example on the subject. And if it has succeeded there, and has also been adopted with success, in several other States of the American Union, why may it not succeed in every other country called civilized and christian? No sufficient reason can be shown to the contrary. To say the least, both duty and interest require that the trial should be made, and without the least further delay.

But, there are some who object and say, that every such prohibitory enactment, is arbitrary and contrary to natural right, as well as to British constitutional freedom, and privilege. This objection, though seemingly plausible, on its first suggestion, by reference to certain primary and fundamental principles in the organization of society, and of civil government, and to various legislative proceedings, under the free British constitution,—can readily be shown, to be without any just or available foundation. It will be admitted by all who are, even tolerably, versed in the constitution of civil society, that its primary and principal design is,—to secure the *general safety, prosperity, and happiness*. In all well constituted governments, therefore, it is perfectly understood, and implied, that if *individual or class* interests, are clearly found to interfere with those general advantages, and blessing, such particular interests must yield, or be placed in abeyance, or entirely set aside. It is true, such has not always been the case, in actual experience, yet, the principle has remained the same, and has ever been recognized as sound and correct, and to be kept in view, in civil institutions generally, and in all legislative, and legal proceedings. To say the least, it has been professedly recognized as valid, in all well defined constitutions of government, whether Monarchical, or Republican. Each of them, accordingly, has been vested with powers to attain and preserve the social advantages of the general safety, and welfare, and to prohibit and remove, every proceeding and influence, which would prevent or impair them. Independent of any special provision, or declaration, on the point, it is, indeed, necessarily implied in the social compact, and interwoven in the framework of every government, founded on just and well defined principles. Few persons, indeed, are aware, in how many instances, under the most liberal forms of government, individual pursuits and interests are restrained or prohibited, where the public morals, health, or prosperity, or

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other principal particulars of the general welfare, are involved. The following, as instances, from among many others of similar descriptions, under our own constitution, so very generally favourable to individual freedom, may, here, be appropriately mentioned:—The restrictions as to making, or keeping gunpowder, or combustible materials, using squibs, or rockets, in public places, or thoroughfares,—obstructions on roads, by drains or deposits of rubbish, &c.,—selling unwholesome bread, or meat, or any other provisions injurious to health,—introducing contagious diseases,—depositing substances, or following occupations offensive to the senses, or injurious to health, in populous localities, such as,—slaughter houses, tanneries, smelting houses,—also where the public morals are concerned, such as,—gaming houses,—lotteries,—indecent exhibitions in any form,—profane or immoral publications,—fighting matches,—houses of notoriously ill-fame,—with a great variety of other occupations or practices injurious to the public morals, or safety, health, or happiness. There are also, laws and regulations on various subjects, individually restrictive, which do not naturally involve, or refer to any moral duty, such as regulations concerning public revenue, and lawful commerce, trades, and occupations,—the driving of carriages,—examining travellers baggage; and in various other particulars, enjoined and required, under governments, by far the most liberal and regardful of individual liberty; and all which regulations, are intended to secure and promote the *public interest and welfare*.

With regard to the subject matter directly under discussion, the governments of most, if not all civilized countries, have ever placed the traffic in intoxicating liquors, under regulations and restrictions, more or less stringent. Why have they done so, may be asked while no such regulations have been made, regarding the sale of linens, woollens, or hardware, or any other articles of merchandize? Doubtless, Legislatures have imposed such restrictions concerning those liquors because they plainly foresaw, that their unrestricted sale would be injurious to the public welfare. It is not requisite, here to remark as to how far they have erred, and been blameable, in licensing the sale of those pernicious drinks, and in establishing and deriving a revenue from the desolating and deadly traffic. This one thing however seems sufficiently plain, that, if for the prevention of public injuries, they have the right to place the trade in those liquors under limitations, and restrictions, as to persons, places, and quantities, and in other respects,

as they have ever been doing, they have, as an essential ingredient in their very constitution, and in accordance with that primary principle of society already adverted to,—the right to prohibit altogether, the sale of them, as articles of beverage, if experience has really proved, that notwithstanding all the most stringent and penal regulations ever imposed, such sale has, indeed, been prejudicial to the public interest. But in judging of this point, we are not left merely to inference, or theoretical conclusions. There are many of the very highest authorities, and under the most free systems of government, directly in favor of the social right, and the constitutionality of such an entire prohibition of the traffic. In seven, or more, of the most free States in the American Union, such prohibitory enactments have already been passed, the State of Maine having nobly taken the lead, in thus striking the only effectual blow at the foundation of this system of crime and rum. Several of the Judges, in the highest Courts of the American Union, have given their decisions, in favor of the constitutional right to pass such a prohibitory enactment. But, further, the legislature of the Province of New Brunswick, has actually passed such a law, with reference to certain descriptions of intoxicating liquors. This law, as in all other cases of Colonial enactment, has undergone the examination of the Parent government, as to its being consistent with the principles of the British Constitution, and the general laws of the Empire, and has received the Royal Sanction, and has been in operation throughout that Province.

But, beyond all other authority in the British dominions, the action of the Imperial House of Commons, with reference to the manufacture and sale of certain kinds of those liquors, affords the most conclusive proofs, as to the constitutional right, to pass such a general prohibitory law, as is here contemplated, either in the Imperial, or in a Colonial Parliament. As late as the year 1834, on the motion of that eminent philanthropist, James S. Buckingham, Esqr., then a member of the British House of Commons, a resolution was passed, under which a committee was appointed to enquire and report as to the "Vice of intemperance, especially among the labouring classes, and in order to ascertain, whether any legislative measures can be devised, to prevent the further spread of so great a national evil." That committee,—which consisted of 38 of the principal members of the House,—examined a great number of witnesses, belonging to various professions, and occupations; and after continuing their investigations for a

considerable time, made a full report on the whole subject. This report was received and adopted by the House; was printed among its records; and it was ordered that a number of copies of it should be printed and circulated, for the information of the people, generally. After setting forth some of the principal public evils, resulting from the manufacture and sale of the specified liquors, among which are mentioned,—the enormous destruction of grain, given by a bountiful Providence, for food, and converted into poisonous drinks; and also, referring to the crimes and pauperism, and other great social injuries, and afflictions by their use,—the report goes on, to treat of the remedies to be applied for the prevention of those evils in future. The following are some of its principal clauses, and recommendations:—“That the right to exercise *legislative interference*, for the correction of any evil which affects the public weal, cannot be questioned, without dissolving society into its primitive elements.”—“That the power to apply correction, by *legislative means*, cannot be doubted, without supposing the sober, the intelligent, the just, and the moral portion of the community, unable to control the excesses of the ignorant, and disorderly, which would be to declare our incapacity to maintain the first principles of government, by ensuring the *public safety*.” After suggesting some immediate regulations and restrictions, by way of a partial remedy, the report suggests, and recommends the following ultimate remedies:—“The absolute *prohibition* of the importation, from any foreign country, or from our own colonies, of *distilled spirits*, in any shape.”—“The equally absolute *prohibition* of all distillation of ardent spirits from *grain*.”—and—“The *restriction* of distillation from *other materials*, to the purposes of the arts and manufactures, and medicines; and the confining the wholesale and retail dealing in such articles, to chemists druggists, and dispensaries alone.” And, in the concluding part of the Report, among other particulars, there is one regarding the public expression of the determination of the house, to introduce early in the ensuing session, some general and comprehensive law, for the progressive diminution, and ultimate suppression of all the existing facilities, and means of intemperance, as the root and parent of almost every vice.”

These proceedings of the British House of Commons, most decisively show, that the Legislature has the constitutional right, to pass any prohibitory law on the subject, which they may deem to be requisite. For, if they have a right to pass the same, regard-



ing certain specified intoxicating drinks, as a matter of course, they have the right to pass such a law, concerning such drinks of every description, should the public welfare require it. And, it may further be remarked, that if the Imperial Parliament have the right to pass any such prohibitory enactment, a British Colonial Legislature has the right to do the same, as regards the internal traffic, it being a subject of merely *local* regulation. That this position is correct, is evidently shown, by the Imperial sanction given to the New Brunswick prohibitory law, already alluded to.

Having shown in several of the previous letters, that there is an *urgent necessity*, for the immediate establishment of such prohibition in this Province, some concluding remarks may be offered in reference to the duty of all well disposed persons, to employ their influence and best exertions, for obtaining its enactment at the earliest period. The public mind throughout the Province, is very generally awakened on the subject, and is desiring, and seeking information, and prepared to examine attentively, regarding the measure. Beyond all other periods, therefore, in the history of the temperance movement, the present is the time, for the professed friends and advocates of the cause, as well as all other persons who desire the social welfare, to arouse themselves to united, vigorous, and persevering action, for procuring such prohibitory enactment.

This is the great *crisis* of the movement, when the all important and arduous struggle with its numerous and powerful opponents, will commence in earnest, and must be resolutely and vigorously continued, until victory shall crown,—as it most assuredly will,—the efforts of truth, benevolence and humanity.

The professed supporters of the Abstinence reform, are most especially required to arouse themselves to renewed zeal, and activity, in the noble cause they have espoused. To such decided and vigorous action, they are imperatively called, as well by the voluntary obligation they have assumed, as by a regard to consistency, to moral and benevolent principle, and to the social welfare. The claims of High Heaven, and of suffering humanity, are upon them to fulfill their part with courage, and persevering energy. They have every virtuous motive, and also strong encouragement, thus to acquit themselves. They are fully convinced of the excellence of the objects, for the accomplishment of which they are striving, and they are already sufficiently informed of the excellent results, of different descriptions, which, in another land, have followed the measure.

But, not merely the professed adherents of the temperance reform but all who are sincerely desirous of moral, intellectual, and social improvement, and the welfare of their country generally, are, also under deep responsibility to afford their zealous exertions, towards obtaining the prohibitory measure. They cannot but know with certainty, the wide spread and deadly evils which have ever attended the use of intoxicating drinks. They also know, that no legal enactments, of a merely regulating or restrictive description, have ever had the effect of preventing the occurrence of those evils, or even limiting them, in any perceptible degree. For many years, they have also, been more or less attentively observing the progress of the Abstinence reform; and the various means, perseveringly employed, for advancing it; and, they cannot but be also aware, that the drinking customs, are still most extensively prevalent, and are still, constantly producing their destructive effects throughout all departments and ranks of society.

There are but few, comparatively, who have not at one time or other, through that fatal cause, been called to mourn over the degradation, or hopeless departure of some who were near and dear to them. Some have experienced the anguish of the ruined hopes they fondly cherished in regard the children they dearly loved, and in whose honorable position, and success in life, their own happiness, was so intensely involved; while others, have long and deeply sorrowed because of the open and degraded intemperance, the bodily and mental disease, and imbecility, or the wretched and hopeless death of a husband, a parent, a brother, or of one or more, in some of the other endeared relations, or attachments of life. Surely, then, from feelings of natural affection, as well as from a sense of religious, benevolent, and patriotic duty, all reflecting and well disposed persons, should afford their influence and exertions, towards procuring the prohibitory measure, as the only method for removing the destructive and afflicting scourge.

Most especially, however, are those entrusted with legislative authority, under pressing obligations, forthwith to establish the required prohibition. As men presumed to be of rather superior intelligence, they of course, must know that their first and special duty, is, to deliberate and act, with reference to the general safety, prosperity, and happiness of their country. For these purposes alone, are they placed in their honorable and responsible positions. They are, therefore, under the most solemn responsibilities to act

to the utmost extent of their delegated powers, for the suppression and removal, of every cause of injury to those social interests. They may also, be supposed to know, that the real prosperity of every country, must depend chiefly on the sober, moral, and industrious habits of its people. They, must also know, that the use of intoxicating drinks, is the principal cause of crime, and pauperism, and other great social evils; and impairs in a most extensive and afflicting degree, the public prosperity and happiness. And, further, they are fully aware, that all the legislative enactments, of merely regulating descriptions, which have ever been made, however penal and severe, have been quite ineffectual, for preventing those public evils. They, very justly, consider it to be their legislative duty to continue in force, the laws and regulations against public gaming,—unlawful and riotous assemblies,—the sale of tainted or unwholesome provisions,—against the introduction of infectious diseases,—driving of carriages,—and on numerous other subjects, bearing on public morality and safety, health and happiness. But, surely, they must be very well aware, that none of those causes of immorality and injury, or indeed all of them combined, are found to be so injurious to the safety, and comfort, and the moral welfare of society, as the sale and use of intoxicating drinks. Why, then, should a legislature in this enlightened age, and in a professedly christian country, hesitate, or refuse to prohibit altogether, the sale of those liquors, as an *ordinary beverage*. This, is the extent of the prohibition required. They might still be used, for mechanical and medicinal purposes, if indispensably requisite. The proceedings in the British House of Commons, and the Royal assent given to the New Brunswick Act, on the subject mentioned in a previous part of this letter,—having clearly shown, that there is no constitutional impediment to the passing of such a prohibitory enactment, it may be hoped, that our Provincial Parliament, will be so impressed with considerations of public duty, and social welfare, as to yield to the unnumbered and urgent petitions for the measure, which have already been presented, and will apply that only effectual remedy, which sound morality, benevolence, and patriotism; so indispensably require. By passing such required prohibition, that honorable body will justly secure the lasting gratitude of every genuine patriot, and truly benevolent person, in the land; and will be instrumental in preventing to an extent, which cannot be estimated,—crime, and death, and wretchedness, and introducing, in their place, all the blessings and advantages, which so largely contribute to the prosperity of a country, and to the true, and rational enjoyment of social life.

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