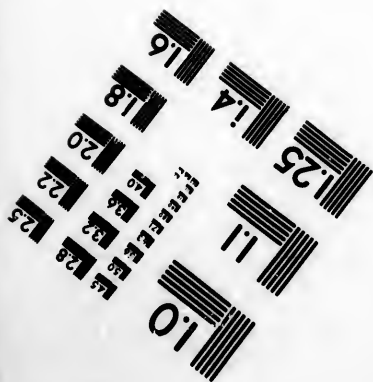
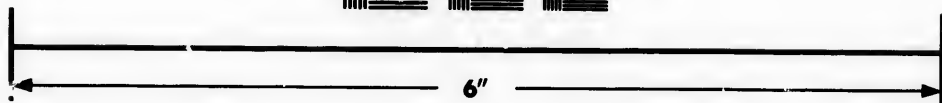
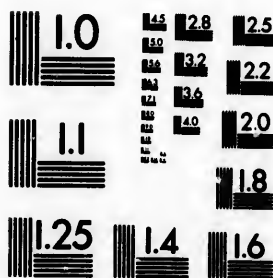


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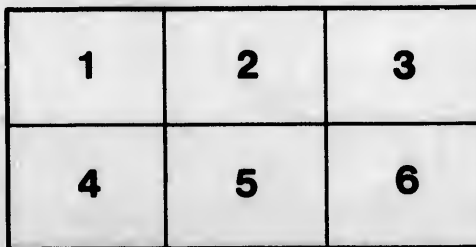
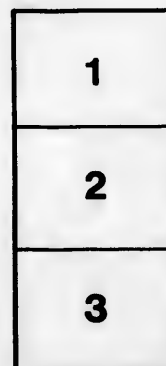
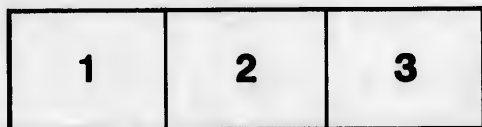
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MORAL RENOVATION;

OR

THE EMPIRE OF BACCHUS DESTROYED.

THE

Prize Essay.

BY THE REV. JOHN KNOX,

VICE PRESIDENT AND

CORRESPONDING SECRETARY OF THE PRINCE EDWARD ISLAND

AUXILIARY TO THE NEW BRITISH AND FOREIGN

TEMPERANCE SOCIETY.

CHARLOTTETOWN,

Prince Edward Island.

PUBLISHED BY COOPER & BREMNER.

MDCCCLI

NOTICE

Advertisement.

In October last, an Advertisement appeared in the Newspapers of this Island, offering a Prize for the best Essay on the Temperance Question; and the several Essays were placed in the hands of the Rev. L. C. Jenkins, Rector of St. Paul's; the Rev. James Waddell, Classical Tutor to the Central Academy; and Daniel Hodgson, Esq. the Clerk of the Crown and Coroner of this Island; who were appointed the adjudicators, and by whom the following report was presented:—

“ We the undersigned, having been appointed to examine and pronounce upon the comparative merits of such Essays as should be offered in competition for the Prize offered by the Charlottetown Temperance Society, and having carefully executed the trust committed to our charge, beg leave to report, that though other Essays which came into our hands possessed no inconsiderable share of merit, and would, in our opinion, materially subserve the interests of the cause, if they could be printed and circulated—yet we have no hesitation in giving preference to one written by the Rev. JOHN KNOX, and recommend it accordingly for the Prize in question.

“ L. C. JENKINS,
JAMES WADDELL, } Adjudicators.
DANIEL HODGSON, }

“Charlottetown, January, 1841.”

TO THE
REVEREND LOUIS CHARLES JENKINS,

Rector of St. Paul's, and Chaplain to the Honorable,
Her Majesty's Legislative Council,

AS A

**SMALL MARK OF THE AUTHOR'S HIGH ESTEEM FOR HIS
TALENTS AS A MINISTER,**

AND

HIS VIRTUES AS A FRIEND,

This Essay

IS RESPECTFULLY DEDICATED,

BY

THE AUTHOR.

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AUTHOR'S PREFACE.

Among the various efforts of the benevolent, to ameliorate the condition of their fellow men, which distinguish the happy period in which we live, the philanthropic attempts to arrest the progress of Intemperance, by the formation of Societies, on the principle of total abstinence from all intoxicating drinks, stands pre-eminent.

The Author of the following Essay, deeply impressed with the importance of individual as well as united exertion in the great cause of Temperance reform, has gladly availed himself of the opportunity afforded him, by the Society's Advertisement for Essays, of contributing his share of effort to disperse those clouds which blight the prosperity and obscure and destroy the moral beauty of this beautiful and fertile Island; and he rejoices that the principle of entire abstinence from all intoxicating liquors, which he was compelled to adopt as the only sure basis of Temperance action, has, since it was written, been successfully introduced, and extensively diffused throughout the Island. He rejoices to record the able and efficient labours of his brethren of different denominations in this hallowed cause, and trusts, that by the Divine blessing accompanying their united exertions, the demon of intemperance will be banished from the land, and a mighty Moral Renovation be effected on the community.

In his treatment of the subject, the Author has attempted to make it so plain as to be easily understood by the most illiterate reader, for whose use it is specially intended, while he hopes that nothing will be found in these pages calculated to give offence to those of a more fastidious taste. While he has offered no compromise to the enemies of Temperance Societies, he has been careful to abstain from the indulgence of such remarks as would cause irritation or pain to those from whom he conscientiously differs. Such a mode of procedure would ill besit an effort which comprehends the moral improvement of mankind and inculcates the gospel lessons of peace on earth and good will to men.

That there will be a diversity of opinion among many who may honour these pages with a perusal, the Author is prepared to expect: he has uniformly followed his own train of thought, and has not hesitated to express his own opinions, however widely they may differ from those generally entertained. *For them, he alone is responsible.*

He consecrates his work to Him who can render the feeblest attempt "mighty to the pulling down of strong holds," and without whose blessing the greatest efforts must be in vain; and if it be instrumental in reclaiming but one wanderer from the error of his way, or in stirring up one soul to greater devotedness to God, or to increased diligence in his service, his labour shall not have been in "vain in the Lord."

Charlottetown, 1st July, 1841.

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THE COMMITTEE'S PREFACE.

THIS Essay is now offered to the public by the Committee of the Prince Edward Island Auxiliary to the New British and Foreign Temperance Society; and they have much gratification in thus carrying out the arrangements instituted by their predecessors of the Charlottetown Temperance Society. The opinion, that a work of this description, possessing a local character, and illustrated by local incidents and statistics, might essentially serve the interests of the cause, was for a long time entertained by some members of that Society; and when it was proposed by the originator of the measure, for the consideration of the members, it was cordially approved of—a prize was offered—and the following production was obtained. During the last winter, after a general discussion, upon the aspect of the Temperance cause throughout the Island, to which all its friends were invited, it was resolved to adopt the principle of entire abstinence alone from all that intoxicates; and in order to secure for the Society thus formed additional dignity and more extensive usefulness, it was made Auxiliary to that Association which, based upon the same foundation, occupies so important a place among the benevolent institutions of our father land, and which commands the very extensive support of the wise and the good.

The Charlottetown Temperance Society being thus in a great measure superseded, the Essay, an edition of which had by the author been placed at their disposal, to be published in their name and for the exclusive benefit of the Society, was formally transferred, and is now submitted to the public, in the hope that it may realize the benevolent expectations of those with whom it originated.

It is gratifying to the Committee to know, that the slight notices already made of it, and the extracts published, as it passed through the press, have attracted some attention—and, especially, that the suggestion contained in the scheme of Education which it recommends, that Lectures should be delivered upon that subject by the general Superintendent of the Educational department—has been adopted by the

present Visiter, and that he has connected with his official intercourse with the schools, a course of instruction in the art of teaching.

Were space allowed, the Committee would gladly avail themselves of the present opportunity to advert to the favourable reception with which the advocacy of entire abstinence principles has everywhere met within the sphere of their operations, as well as among the kindred institutions of the country.

Agencies have been instituted, and lectures—always gratuitous—have been delivered, under the direction of this Society, in several parts of the country; and Branch Associations have, in many instances, been formed.

The countenance and co-operation of the heads of departments, and of persons of influence in the community, have, when called for, been cheerfully afforded; and the consistent conduct of the abettors of Total Abstinence everywhere commands its meed of respect. The movements of the Roman Catholic Bishop and his Clergy, in the cause of entire abstinence, have here, as elsewhere, been attended with signal success; and the co-operation of one or two sections of society only is now wanted to secure a universal triumph for these salutary principles.

The Committee regret that the Essay could not be furnished at a cheaper rate, for universal circulation throughout the Island. They hoped, at one time, that their efforts would have been so far seconded by the Legislature, as to have secured to them a grant of money in furtherance of this object, but their hopes were, in the meantime, frustrated; and they trust, that the merits of the publication itself, and the claims of the Society, to whose funds the entire proceeds of sales will be devoted, will secure for it extensive patronage and circulation.

Charlottetown, July 1st, 1841.

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MORAL RENOVATION.

PART I.

The principle that familiarity produces neglect, illustrated—applied to Intemperance—Application of means—Objection and opposition—proved to be an evil, from the nature of the case—individually—Influence of the drunkard and his family on society—productive of crime—evidence of—a national evil—Health—impairs digestion—exposes to disease—a variety of facts—Productive of idleness—Retards the enlightenment of society—Prevents the prosperity of a community—illustrated by reference to various nations—Sweden, France, Ireland, &c.—Money expended on in this Island—Scheme for the enlightenment thereof.

It is admitted by all correct observers of men and things, that the influence of objects and events upon the great mass of mankind is regulated by the extent of their duration and the frequency of their occurrence. When the recruit is first introduced into the camp, the glittering of weapons, the martial sound of the music, the neighing and prancing of horses, the clashing of arms, and the distant thundering of artillery, awaken emotions in his bosom to which he has hitherto been a stranger. But habituate him to the unceasing activity and danger of

the military life, and, as "familiarity produces neglect," so war shall be deprived of its horrors—at least, they will be greatly modified, or appear so to him—the recruit shall become a veteran, and fear shall give place to indifference. Take a youth who has been favoured with what is termed a moral education, and place him in the midst of immorality and vice, and his soul, detesting such an unhallowed procedure, will shrink back at the first commission of crime; but if he be the daily or hourly spectator of such vile and unjustifiable transactions, his aversion to them will be gradually diminished, his conscience will become less susceptible of impression, and its warning voice being ultimately unheeded, he will regard them with indifference, and, perhaps, become hardened in crime.

But, to apply these remarks to the present subject—with intemperance we have all, to a greater or less degree, become familiar. From our infancy, we have seen this scourge of the human race spreading his sweeping devastation over the length and breadth of the civilized world, without encountering any opponent, competent to dispute his ground, or obstacles sufficient to obstruct or impede his progress; but, on the contrary, countenanced and promoted, either directly or indirectly, by all classes of men in the land: the effect naturally produced on our minds is, a criminal indifference to, and, in many cases, a palliation of, this monstrous evil, unless when it presents itself in its most aggravated form.

But we are intelligent and reflecting beings. Place vividly before our minds the awful nature of the evil—expose its native deformity—point out the enormity of the guilt, the miserable degradation, the perpetual re-

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morse, and the numerous and aggravated woes which it entails on all who are the subjects of its influence—and you will change the opinions which we have hitherto entertained respecting it; and by a removal from the scene of temptation, there will be effected on the character and conduct a thorough and salutary reform. The intemperate will be staggered in his career of folly—shrink back with horror from that gulf into which it precipitates its victims—and, if the remedy be promptly applied, saved from those evils which he so justly dreads. The moderate drinker will be startled at the discovery of his enlarged participation in the drunkard's guilt, whose crime he encouraged, and whose ruin he hastened by his example—will be impressed with a deep sense of his consequent responsibility, and vow henceforth to touch not the ensnaring cup—to avoid a weight he is so unable to bear, and ultimately to abstain from even the “appearance of evil.”

But these impressions may be gradually effaced—the continued presence of the evil may cause us to regard its deformity with indifference, and, according to the principle with which we set out, we may again be entrained by its withering influence. In this, as in every other matter, we are anxious to deal with our fellow men as intelligent and reflecting beings. We are anxious that their actions should proceed from principle, not from impulse—that they should be the result of true and enlightened conviction; and as our impressions are effected by knowledge, it is of the utmost importance that it be real and sufficiently extended; for if our knowledge be defective, our impressions or convictions will be proportionably imperfect. To

create, increase and perpetuate enlightened convictions, by presenting the subject in its multiplied diversity of aspect—by repeated appeals from the pulpit, the platform and the press—by exposing the drinking customs which are the sources and pillars of intemperance—and thus lead to the entire abandonment of the pernicious principle, is the grand aim of that cause for the support and promotion of which Temperance and Total Abstinence Associations have been instituted—a cause which demands the attention of individuals and communities—of the patriot, the philosopher and the christian—and which it is alike their duty and their interest to maintain and extend.

There are many, we doubt not, who look upon this subject with very different, and, it may be, with opposite feelings; who regard temperance and total abstinence associations as feeble, inefficient, uncalled-for, and, it may be, unscriptural institutions—their promoters as misguided enthusiasts and fanatics—as well-intentioned toward their fellow beings, yet miserably weak in the mind, and widely mistaken in their calculations of the means to be adopted for the removal of the evil—who may possibly regard them as the teachers of another Gospel—as the disseminators of discord—as the enemies of the pleasures and as innovators on the privileges and comforts of man. Universal experience proves, that every attempt to effect a change upon the opinions and customs of a people, will meet with opposition, even when that change is supported by the strongest arguments, and represented as productive of the most beneficial and demonstrable results. Its opponents may belong to very different classes, and resist the proposed

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change for very different reasons. Some, without examining the nature of the change—without weighing its arguments or considering the extent and importance of the blessings it proposes to secure, reject it, simply on the ground of its being a deviation from the “good old way” of their fathers—depriving them of the enjoyment of those supposed comforts and customs in which they have been reared, and to which they are warmly and fondly, though blindly and criminally, attached. Others may be induced to oppose a change pregnant with benefits to their fellows, because it would dry up the source from which their own wealth is derived. It would be well, however, for such to remember, that that which they will not do, enlightened public opinion can. Such persons may oppose us themselves by turning their influence against us, and attempting to prejudice the public mind, and thus retard the progress of those principles whose operations alone can effect the change. They may work upon the ignorance and prejudice of those dependent upon them—of those who are enslaved by the evil, or who are unable rightly to think for themselves; and may stimulate such to turn their blinded zeal against those institutions which would terminate their ruinous and degrading traffic, by enlightening the eyes of their blinded devotees, and leading them to abandon a course so debasing in itself, and so pernicious in its present and perpetually increasing consequences. Another class may oppose us on what they consider grounds of religious consistency. They maintain that the Gospel alone is able to save us from intemperance and its attendant evils, and regard Temperance Societies as a sort of rivals to Christianity—as putting forth pretensions that they

are unable to support, and as professing to accomplish that which they can never possibly perform. They think, that to become members of a temperance society, is to cast a stigma on the religion of the Saviour, by a tacit acknowledgment that these associations can do more for them than the religion of the Bible. We can only recommend to such, a consideration of the subject, which cannot fail to prove the groundlessness of their objections; to open up to them the path of duty, and to furnish them with such motives as shall constrain them to devote some part, at least, of their influence to the advancement of these important and benevolent institutions.

I remark, at the outset, that intemperance is a mighty evil, as seen from the nature of the substance by which it is produced; and from the numerous evils which are the result of its influence. It is not a natural substance—that is, not the product of creation; but is generated by the decomposition and corruption of vegetable matter. It has been branded a virulent poison for centuries, by the most eminent chemists and toxicologists. It increases the sensibility and quickens the circulation of the parts to which it is applied. When taken inwardly, it imparts heat to the stomach; thickens the fluids; passes through the whole system; excites the brain; unfolds the passions; weakens and impedes the operation of the reasoning powers; deprives of physical energy; produces unconsciousness or profound insensibility; induces palsy, apoplexy, and other diseases; and ultimately degrades and destroys the man.

The individual who is the subject of the influence of this degrading habit, is soon brought to poverty, arising

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not only from the waste of money expended in intoxicating drinks, but from the time lost while engaged in their consumption; the loss his business sustains by his neglect, and his consequent inability rightly to discharge his duties for some time after he has returned to them. He is exposed by it to many diseases and accidents; it brings apoplexy, fever, indigestion, derangement of the liver, and many other diseases. "It gives a claim to the pestilence, which it now overlooks." It degrades and debilitates the mind; clogs, weakens and impedes the memory and judgment; blunts his genius, and totally unfits him for intellectual exertion and enjoyment. It deprives him of the happiness and unfits him for the end of his existence, and renders him a stranger to those finer emotions of the heart which are essential to the constitution of true social enjoyment. It ruins the body, debases the mind, and renders its victim incapable of the friendship and unworthy the confidence of his brethren. His relations blush to recognize him; his children dread and shrink from his presence; and she, whom he ought to love, cherish and console, shudders at his approach. It desolates his home; deprives him of his substance; robs him of his character; renders him a prey to every vice; exposes him to every unhallowed influence, and makes him an object of pity or derision, as it may be, to his fellow men. It renders him dead to a sense of his responsibilities, to the love of virtue, or the abhorrence of vice. It breaks down every barrier of moral obligation; hardens his heart to trample the laws of his Maker under foot, and prepares him for every species of enormity and crime. It quenches every noble and virtuous feeling; deadens every pure and generous prin-

principle; stimulates every vile and unhallowed desire; rouses into active and fearful energy the wilder passions, and abandons him to the unrestrained fury of the violent corruptions of his nature.

The misery a drunkard inflicts on himself is very insignificant, when compared with that which he imposes on those with whom he is connected. The closer the relation, the more numerous and aggravated are the evils resulting from it. His character and conduct have a lamentable influence over his family; they materially, though indirectly, affect their character and destiny. His wife and children, who are miserably fed and wretchedly clothed, are neglected at home, while he spends among dissolute companions the money which should be devoted to their comfort and happiness. The wife once thought that she had a husband, and the children that they had a father; but so far as the endearments of these relationships extend, or the discharge of the duties arising from them are concerned, of such they are now utterly destitute. They hear of domestic comfort and happiness; of tender-hearted, affectionate and indulgent fathers; but all their knowledge is by the "hearing of the ear," as such never visit their dwelling. They are habituated to scenes of riot and misery, and they grow up in ignorance, wretchedness and crime. They are destitute of a knowledge either of things or of thoughts, and their minds have had no cultivation but from iniquitous habits and examples, which are too readily formed and too eagerly imitated. They are hardened in crime, and regard and practise vice in its most glaring deformities, without fear or emotion. They have received from their parents a constitution entrammelled by disease;

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an impaired and unenlightened mind, poisoned by their conversation, example and neglect; and are left to grope their way through a selfish and designing world, without a friend to counsel and protect them—to pursue the same course of infamy, and with their expiring breath to implore a curse upon the authors of their wretchedness—the parents by whom they were ushered into the world. The influence of the drunken husband is productive of the most mischievous consequences, when successfully exerted over the wife of his bosom; even when she is enabled to resist it, it is the cause of much sorrow and suffering. Many an amiable and interesting female has, through the influence of an intemperate husband, been turned from the path of rectitude, robbed of her character and her peace, and plunged in wretchedness and beggary. I mention the following case, which happened under my own observation: A few years ago, a respectable tradesman was married to an amiable and talented young lady. She had received a religious education, and was respected and beloved by all with whom she was acquainted. She devoted much of her time and means to the poor, and to the instruction of a Sabbath School; and was foremost in every good work and labour of love. Her husband had a good capital, and an increasing business, and was in the way to honour, wealth and independence. When their relatives or friends visited them, they presented them with the usual mark or emblem of hospitality, and intoxicating drinks were always indulged in, though slightly at first, at the dinner table. The lady gradually acquired a desire for strong drink, and in three years she became a confirmed tipler. Her chief delight was in

company, in the gaiety of the ball room, and the excitement of the theatre. She became a drunkard, and before her death, which was caused by intemperance, she declared, that her ruin was occasioned by her yielding to the solicitations of her husband, to take a little wine and toddy after dinner.

Here we have an instance of the evil resulting from intemperance, arising from what many regard as necessary and harmless, and in accordance with the recognized usage of civilized society—an instance in which a husband degrades the wife whom he had sworn to honour and to love; blasts that reputation which he had solemnly undertaken to maintain and protect from suspicion; and brings upon her disease and death—upon his children the want of a mother's care—and upon himself additional anxieties and responsibilities—all aggravated by the alarming reflection, that he has been the accomplice of the destroyer of the mother of his children, and the author of his own misfortunes.

Had we inclination, we might adduce instances of sons cursing and injuring their parents; of parents imploring the vengeance of Heaven upon the children whom they had brought into the world; of wives neglecting and rendering miserable their husbands; and of husbands even murdering the wives whom they loved, and with whom they never had quarrelled, till under the maddening influence of this most monstrous of all human infatuations.*

* Some years ago, a person of the name of Beverage, a smith, was executed at Edinburgh for the murder of his wife, who was a notorious drunkard, and who was the cause of her husband's

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The influence of the drunkard is not confined to the family circle--it extends to his companions, whom he seduces and ensnares in this destructive vice. Their constitutions may be undermined and their character blasted; their families may be neglected and brought to ruin; they, in their turn, may corrupt and seduce others by their society and example; and the influence of one drunkard may be extended throughout society, and perpetuated to the end of time. How alarming the reflection, that he is responsible for this incalculable mischief, being the certain, though remote, cause of it all!

When we glance at its effects on society, our impressions of its malignant tendency are not by any means diminished. We see one person starving from pinching poverty; another, fretting under pining sickness; a third, racked with dreadful pain; a fourth, grieved by the misconduct and thoughtlessness of a friend; and a fifth, mourning the loss of a near and dear relation. We see an alms-house, in which an unhappy multitude, many of whom were once prosperous and removed from want, and some of them even wealthy, are thrown together, and dependent for subsistence on the miserable pittance of public charity. We see an hospital, in which numbers of sick and disabled persons are collected: one burns with a fever; another shivers with an ague; a third

intemperance. He was remarkably amiable, kind and indulgent to his wife, notwithstanding her fondness for drink and carelessness of her family. He was much beloved by his fellow workmen, who, by an act committed in a moment of rashness and insensibility, were deprived of an agreeable companion, a benevolent and useful member, and an able and intelligent workman.

is powerless with palsy; and a purple hue plays, as if in mockery, upon the cheek of a fourth, while his vitals are gnawed by the canker-worm of consumption. We see a prison, the abode of poverty and crime, in one part of which numbers of wretched mortals are doomed by their relentless creditors to waste a great part of their existence, while their families are left to wretchedness and beggary. In another part, numbers of miserable wretches receive the tedious reward of their crimes; and in that dreary, lightless, iron-cased cell, a condemned and chained felon trembles in terrible suspense—the feeble hope of a pardon, and the torturing expectation of a death-warrant, rising alternately in his bosom. We turn with horror from such receptacles of woe, and hasten for relief to that stately mansion,* fitted by its adornments to delight the mind; and by its many conveniences and external beauty, to be the dwelling place of peace. But hark! what hideous yells, groans, weeping, gnashing of teeth, and screams of torture; what blasphemies and bitter scornful laughter are these that now salute our ears, and tear our heart-strings to their very centre? **NINE-TENTHS OF ALL THESE HORRID WOES CAN BE IDENTIFIED AS THE PROGENY OF THIS ROYAL MONSTER—VILE INTEMPERANCE!**

This is proved by the testimony of accredited witnesses, who have been placed in the most favourable circumstances to observe the source and growth of this evil in all its forms. The late celebrated Judge Hale said, “the places of Judicature which I have long held in this kingdom have given me an opportunity to observe the original causes of most of the enormities that have been committed for the last twenty years; and by a

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due observation I have found, that if all the murders and manslaughters; the robberies, riots and tumults; the adulteries, fornications, rapes and other great enormities that have happened in this time, were divided into five equal parts, four parts of these five have been the issues and produce of excessive drinking—of tavern and ale-house meetings." The Under-Sheriff of London and Middlesex, when he was examined before a Committee of the House of Commons, on the police of the district, declared, that it was his decided opinion, "that drinking lay at the root of all the other evils in the city, as well as elsewhere; and that the criminals habitually referred to it as the cause of their ruin." Mr. Barrow, Sheriff of Cork, says, that in five months, no fewer than 1500 prisoners, who were brought before him, declared that they had been instigated to the commission of crime by the use of intoxicating drinks. In the State of New York, before the great Temperance movement, 96 of every 100 prisoners declared, that the use of strong drink had caused their ruin.* In Sweden, strong drinks are considered by the mass so necessary to health and strength, that those who lay claim to respectability have stills on their own farms. The quantity of spirituous liquors consumed is enormous; and the consequences of these habits are the creation and extension of crime. In 1835,

* Of 3,083 criminals sent to the House of Correction in Boston, more than 2,900 had *delirium tremens*. The overseers of the House have declared that their conviction is, that seven-eighths, at least, of all the prisoners, have come there through the use of intoxicating drinks. Of 643 persons who were confined in it in one year, there were 452 drunkards.

in a population of three millions, there were 21,262 convictions for criminal offences, being in the proportion of one to 134; while in England there is only 1 to 1005, and in Ireland 1 to 557 of the population. In Iceland, a place remarkable for temperance, crimes are so unfrequent, that the Governour remarks that the courts of law at Reikiavik have little or nothing to do. We might multiply evidence, if it were necessary, to establish the same affecting truth. We only add, that the authorities in the mother country have declared, that £18,911,658 10s. are annually expended on ardent spirits alone, which, they add, *are not only useless, but positively injurious.*

We now proceed to offer a few remarks on the influence of ardent spirits on the health, industry, character and prosperity of a community.

We are first to glance at the influence which these drinks exert over the health of a nation. As a community is made up of individuals, the only way by which we can estimate the effects of an article on the general health, is, by an attentive observation of the influence it exerts over the physical system of the individual inhabitant. The result of our investigation proves, that the use of intoxicating drinks

IMPAIRS DIGESTION.—The fact that spirit of wine is employed as a conservative for anatomical preparations, establishes the incontrovertible truth, that they retard the decomposition of the contents of the stomach. We see this confirmed by the experiment of the late Doctor Beddoes, of Bristol. He gave an equal quantity of the same meat to two young dogs of the same litter; and he poured down the throat of one of

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them, immediately after feeding, a small portion of spirit of wine and water. About five hours afterwards, both of them were killed, and the contents of their stomachs examined. The animal that had received the spirit, had the portions of meat but little altered in appearance; they were as angular as when cut by the knife, and quite as firm in their substance. The half of the meat in the stomach of the dog that had not received the spirit had entirely disappeared; and the remaining portion softened to a pulp, and all the angles rounded off. It is thus evident from reason, analogy, and the incontrovertible evidence of facts, that strong drink is a successful preventive of the digestive process; and we have the testimony of the most celebrated medical practitioners, that the most obstinate cases of indigestion have been produced by the habitual, though, perhaps, moderate use of these destructive substances.

Another circumstance may be mentioned, which will confirm what has just been stated. It is related of Miss Seward, that having once met with a family of poor children, whose pale faces and emaciated bodies had forcibly attracted her attention, she was told by the mother of the children, in answer to her inquiry how they were fed, that they did not eat much, and that what they did eat was not sufficient to nourish them without gin and water. After stating to the mother the pernicious effects likely to follow such a regimen, the lady advised her to purchase a little food with the money she expended on gin; on which the woman, with an unhappy application of her knowledge of the properties of spirituous liquors, answered, "If I do that, I shall not be able to satisfy them; when I gave them no gin, I was unable to supply

their wants, for they were always hungry." The same effects are apparent in the habitual drinker of more mature years; his appetite is impaired, and his powers of digestion injured—effects produced by the frequent use of opium and other narcotic substances, as well as by that of intoxicating drinks. I proceed to remark, that it

EXPOSES TO DISEASE.—Though all enlightened Physiologists declare their conviction, that it is not safe to administer spirits after disease has been contracted, except in some peculiar cases, yet individuals have not been wanting who have maintained, not only that they are serviceable in many diseases, but that they are an excellent preservative from contagion. The advocates of this favourite panacea, whom age and experience have made wise, are consulted as infallible oracles on every emergency, and cry up the merits of their sovereign remedy, partly from ignorance, and partly, if not in many cases altogether, from their having no particular antipathy to the article in question. From this mistaken opinion has arisen the mischievous custom of presenting intoxicating drinks to persons employed in the sick chamber, especially if the disease be infectious.

The mischief and absurdity of such a procedure cannot be better illustrated than by a reference to tropical countries, where the most dreadful epidemics prevail. The first victims to the ravages of disease are those who drink intoxicating liquors, probably under the mistaken idea that they are a preventive of infection; while those who abandon the use of these drugs escape the disorders altogether, or have them in a mitigated form. Professor Edgar, when addressing a public meeting, mentioned the case of a person who had been thirty years in the

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army, and in twenty-seven general engagements, having suffered every vicissitude of weather, and not unfrequently finding his companions dead by his side from the severity of the cold. Some years ago, he and one hundred and thirty others left England for active service abroad: of these, only five are now living; and they attribute their preservation to an entire abstinence from strong drinks. An officer in the East India Company's service, in addressing the same meeting, said, that he felt called upon to corroborate the statements that had just been made by Professor Edgar, by detailing the results of his own experience. He informed them, that he had served thirteen years in the hottest climates—that he had been exposed to the severe winters of Canada, and to the rapid changes of the American climate—that he had nine times crossed the Atlantic—and that he attributed his general state of sound health to entire abstinence from all intoxicating drinks.

Sir James Macgregor says, that the soldiers composing the British army never were so healthy as when they crossed the desert in 1801, when they had no spirits and a medical gentleman, after twenty years' residence in India, declares, that the Sepoy regiments will work night and day, and drink nothing stronger than water; and that the English who confine themselves to the same wholesome beverage are healthier and stronger than those who indulge even in the smallest quantity of intoxicating drink. Sir John Ross, who abstained from these liquors when in the Arctic regions, was always better able to bear fatigue than any of his men; and he found, after he had induced them to give them up also, that when he gave them to any of his crew, they became

languid and faint, and unable to endure the severity of the cold. It is also worthy of remark, that the persons habituated to strong drink were the first victims of the Cholera, and that almost all those who recovered were temperate persons. In Albany, three hundred and fifty persons died of this disease, eight of whom were members of the Temperance Society, and only two of them belonged to the Total Abstinence Association. The death of one of the teetotallers is said to have been occasioned by a dread of the disease, and that of the other by eating too much fruit.

If we glance at nations, we shall find ample evidence of the truth of the preceding remarks; for the inhabitants of temperate nations are subject to fewer diseases than the people of those which are given to intoxicating drinks. The Chinese are more temperate, and less subject to disease than most nations; while in Russia—a spirit-drinking country—five-sixths of the males, between twenty and sixty years of age, die of inflammatory fever and consumption, occasioned by the use of these liquors. The Persians were deeply conscious of the injurious effects of the use of intoxicating drinks, when they enacted “that no pitchers or large wine vessels should be brought in at entertainments,” as they were sensible that if they were kept from *drinking much*, their constitutions, both of body and mind, would *suffer less*.*

* A celebrated physician in Dublin says, “If an end were put to the drinking of port, punch and porter, there would soon be an end of my worldly prosperity. Twenty years’ experience has convinced me, that were ten young men, when of age, to commence drinking one glass of spirits, or a pint of port or sherry, and

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In Iceland, in 1834, the quantity of spirits consumed in the Island was at the rate of two bottles for each inhabitant, and that was drunk principally by foreigners, who visited the place for fishing and other purposes. In 1832, of 1,390 persons who died, 13 were above 90; 68 above 80; 79 above 70; and 116 above 60 years of age. In the West Indies, where the men live high and drink much, one wife will outlive three husbands. The great mortality among male slaves—being, on many estates, when compared with that of the females, as four to one—is attributed to the use of intoxicating drinks. The use of intoxicating drinks shortens human life by numerous accidents—by stirring up one man to murder his fellow—and, in many cases, by impelling men to be their own executioners, and to rush unbidden into the presence of their God. In Berlin, in 1758, there was one suicide in 1,800 deaths; but in 1822, they had increased to ONE IN A HUNDRED. This alarming increase is attributed to the use of *intoxicating drinks alone*. In this Island, 37 out of 64 verdicts given at Inquests, during the last ten years, were—**DIED BY EXCESS OF DRINKING!**

From these remarks we see that the use of all intoxicating drinks impairs the health of the present generation, and transmits to those that are to succeed us a dis-

continue to drink that quantity daily, the lives of eight of them would be abridged twelve or fifteen years."

The truth of the above statement is confirmed by the fact, that one-half of the Quakers (who are remarkably temperate) live to the age of forty-seven, while the average length of life of one-half of the population of London is only *two years and three quarters*; and one in ten of the Quakers lives till eighty, while in the general population, not one in forty attains that age.

ceased constitution and a blighted form. I remark, further, that the use of strong drinks is—

PRODUCTIVE OF IDLENESS.—Reason and observation prove, that no person can work efficiently when under their influence; and their effect, as proved by a late Parliamentary investigation, is—“the extinction of a disposition for practising any useful art or industrious occupation.” The time consumed in drinking—the subsequent loss of energy, and the inefficiency thereby produced, cause a loss to England of £50,000,000 a-year. There is, in addition to this, the loss sustained by the destruction of property by fire and sea, occasioned by neglect, resulting from the use of these drinks. It is worthy of notice, that the inhabitants of towns and countries, in different parts of the world, who indulge in these liquors, are always characterized by that poverty which is the certain effect and inseparable concomitant of sloth. The city of Tomsk, in Russian Tartary, has 11,000 inhabitants, who are much given to intemperance, most of whom are fearfully indolent and wretchedly poor; and I was informed by the late celebrated Missionary Williams, that the state of naked wretchedness and misery, mental and social, to which the inhabitants of the South Sea Islands were reduced, after the introduction of spirituous drinks, beggared description. Doctor Goldsmith remarks, that the inhabitants of the city of Antwerp, in which there were many houses for the sale of intoxicating drinks, were poor, indolent and miserable; while those of Rotterdam, in which there were few of those establishments, were clean, active, and evidently in easy circumstances. The most judicious and able of our Naval and Military Officers have decla-

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red their conviction, that intemperance destroys the efficiency of our seamen and troops; that all the insubordination, and nine-tenths of the disease, incapacity and death in the army and navy are produced by it *alone*. It makes men reckless of consequences—consumes that which they have acquired by honest labour on their artificial wants—and while it satisfies the present craving, it lays the foundation of more extended and insatiable desires. It makes men dead to a sense of shame—regardless of the good opinion and esteem of their fellows—and prepares them, not only to receive the bounty of others without reluctance, but to glory in their shame—in claiming as a right the miserable pittance of public charity. The community is not only deprived by it of the services of its members, but burdened with the support of those whose crimes have rendered them incapable of providing for their own wants, or those of their unfortunate families.

IT RETARDS THE ENLIGHTENMENT OF SOCIETY.—In the *Parliamentary Reporter*, drunkenness is said to cause “the destruction of mental capacity and vigour, and extinction of capacity for learning.” It obscures mental perception, and drains the source of true and noble ideas. It is well known, that the mind cannot be easily and successfully exerted, when burdened with unnecessary food or drink. The lap of luxury contributes but little to the development of genius. The statement of Doctor Cheyne, that “he that would have a clear head, must have an empty stomach,” is confirmed by the experience of the most eminent of ancient and modern times. The Egyptians, who were the most learned of the nations of antiquity, drank the simple juice of the

grape, the use of strong drink being prohibited. The first monarch who drank fermented wine was Psammethichus, about the year 3360. The temperance of Cyrus and his soldiers contributed in no small degree to that skill and prowess which they displayed, and by which they were enabled to gain so many and brilliant victories. Many of the most eminent among the ancients were characterized by the strictest temperance. Sir Isaac Newton, when he composed his most celebrated treatises, abstained from all intoxicating liquors. John Locke, the celebrated Metaphysician, who was naturally of a weak constitution, drank water only; and he attributed his living to the great age of 73, to an entire abstinence from all intoxicating drinks. The same may be said of Boyle, the most celebrated philosopher of his day; and the immortal Milton may be also added to the number, for he practised that abstinence which he so strongly recommended to others. Dr. Franklin, Sir William Jones and President Edwards abstained from spirituous liquors and from the pleasures of the table; and the celebrated John Wesley, the most laborious preacher of the age in which he lived, in the midst of his multiplied labours and complicated engagements, was remarkable for that abstinence which he inculcated on his followers.

Our own observation proves, that it is one of the greatest barriers to the enlightenment of society. Parents who are blind cannot have a mighty interest in the enlightenment of their children. The men who regard the convivial meeting as the only recreation and the highest enjoyment, cannot be expected to exert themselves in instilling into the minds of their children a love of knowledge and intellectual exertion; and the children of the

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working classes are early called upon to contribute by their earnings to the maintenance and comfort of the family. We must have this evil removed, and a love of Education implanted in its stead, or the efforts of Government, for the promotion of Education, will be attended with but little success. They may scatter the means of instruction through every district and settlement in the Island; but while the parent has no delight in knowledge, and its value cannot be sufficiently appreciated by the children, their exertions will be nearly in vain.

IT RETARDS THE PROSPERITY OF A COMMUNITY.—I know not how I can illustrate this better than by a reference to the light in which intoxicating drinks were regarded by other nations—to the laws which they enacted to secure their suppression—and to the prosperity of the people, in proportion as these laws were enforced and obeyed.

The Chinese, a very ancient nation, about 3580 years ago, were commanded to pull up all their vines by the roots, and they were prohibited from making intoxicating drinks from rice. It is stated, I think about the same time, that the Emperor Kya drowned 3,000 of his subjects in a lake of that liquor. The laws of the Chinese divinity prohibit the use of intoxicating drinks, except in cases of sickness, and their use is only then permitted when no other remedy can be found equally efficacious. According to Strabo, the Indians considered it unlawful to drink except at sacrifices; and if a woman slew their king when in a state of intoxication, she was not punished with death, but rewarded by being made the wife of his successor. The Persians were so temperate, that

when Cyrus saw his Grandfather and Nobles excited by wine, he said that he thought that it was the effect of poison that had been mingled with their drink. The Greeks, in the early part of their history, were remarkable for their temperance. The Spartans prohibited all unnecessary tipping, which they regarded as injurious to physical health, and destructive of mental and social enjoyment. They never drank but when their natural thirst required it. The laws of Sparta prohibited the formation of drinking clubs, and encouraged and commended the exercise of temperance. The Locrians, an ancient people of Greece, punished with increased severity any crime committed while under the influence of intoxicating drinks, because they regarded the drunkard, who deliberately deprived himself of his reason, as more worthy of punishment for a crime committed while under the influence of that which he had voluntarily taken, than the man whose reason had been overthrown by some sudden impulse of passion. The Romans, during the Republic, were illustrious examples of this virtue, and the vine was not cultivated till 600 years after the foundation of the commonwealth. Romulus considered drinking wine one of the greatest crimes that a woman could be guilty of, and as the grand incentive to all others. If found guilty, she was punished with death. Pliny and Valerius Maximus testify that Roman ladies were put to death for drinking wine; and we have an account of one who was starved to death by her own relations, for picking the lock of a chest in which were the keys of the place which contained the wine. Mahomet, regarding the use of wine as a great obstacle to the progress of religion, prohibited his fol-

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lowers from drinking it—which is attributed by some to the impression made upon the mind of the impostor, by witnessing the effects of a drunken fray,* while others, with greater reason, maintain that it is borrowed from an ancient religious book, called the Taalim. In Scotland, at a very early period, the administrator confiscated the goods and demolished the houses of those persons who administered intoxicating drinks to the people, and banished them the kingdom. Constantine II., in the year 861, passed a law at Scone, which inflicted death upon the men who were guilty of drunkenness. In Turkey, the selling and drinking of intoxicating liquors were punished with death in 1634; and Mahomet IV., who succeeded Amurath in 1670, inflicted the same punishment on all who had wine in their possession. In Persia, as late as the year 1820, the monarch abstained from wine, and commanded his officers to destroy all they could find in the kingdom.

From the influence which it has exerted over nations in which it has been encouraged, we see the destructiveness of its tendency. The King of Sweden, anxious to increase his revenue, admitted ardent spirits into his dominions, and countenanced the manufacture and en-

* It is written in the Koran, that "a Mussulman must not be seen to drink wine." Though this is an evident prohibition of the use of this liquor, yet not a few of the professed followers of the Prophet, like many in our own country at the present day, entirely overlook the spirit of their religion, and drink alone, so as not to be seen by any person; and so powerful is the influence of indulgence, that some have been led to regard even drunkenness as allowable when it can be concealed.

couraged their sale by the establishment of retail houses in every part of the country ; but the wretchedness, disease, and fearful mortality of his subjects, resulting from their use, urged him to the immediate abandonment of the scheme, and to the infliction of the severest penalties upon all who engaged in a traffic which he had laboured but too successfully to increase. France furnishes us with another instance, equally illustrative of the truth of our position. The manufacture and sale of intoxicating drinks had never been encouraged to any extent in that country till the reign of Louis XII.; but, twenty years afterwards, his successor was compelled to enact the severest laws to restrain the use of an article which had caused the death of multitudes, and demoralized the remainder of his subjects. The Report of the Committee of the House of Commons states, " that to this prolific source (the use of intoxicating drinks) may be attributed, with justice, the spread of crime, in every shape and form, from theft, fraud and prostitution in the young, to burnings, robberies and more hardened offences in the old—whereby the jails and prisons, the hulks and convict transports, are filled with inmates; and an enormous mass of human beings, who, under sober habits and moral training, would be sources of wealth and strength to the country, are transformed, chiefly through the remote or immediate influence of intoxicating drink, into excrescences of corruption and weakness, which must be cut off and cast away from the community, to prevent the gangrenous contamination of its whole frame—leaving the body itself in a constant state of that inflammatory excitement which always produces exhaustion and weakness in the end ; and *thus causing*

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the country to sacrifice, every year, a larger portion of blood and treasure than the most destructive wars occasion—the innocent population thus made criminal being, like the grain subjected to distillation, converted from a wholesome source of strength and prosperity into a poisoned issue of weakness and decay.” In Ireland, in the sixteenth century, the manufacture and sale of ardent spirits were discountenanced, and they were declared to be “a drink nothing profitable to be daily drunken and used;” but, on being countenanced in the eighteenth and nineteenth centuries, ignorance, poverty, and a catalogue of crimes too numerous and monstrous to be named, have been the result. The Recorder of Dublin, after the insurrection of 1803, stated to the Privy Council, that it was his conviction, that the rebellions that occurred every twenty or thirty years were caused alone by the use of strong drinks.

It is with unfeigned pleasure that I notice the mighty change that has lately taken place in that unhappy and misguided country, in consequence of the labours of that great Apostle of Temperance, Father Mathew. Four millions seven hundred thousand, if I recollect aright, have become abstainers from all intoxicating drinks; the distilleries are everywhere being stopped, and the appearance and comfort of the inhabitants are mightily improved. From the information that I have had from eye witnesses, regarding the extensive and delightful change that has been effected upon the lower classes, I am led to regard the day as not far distant when all strong drinks shall be abolished, and the comfort, elevation and happiness of the inhabitants of that beautiful Island shall rival the richness and fertility of its soil.

According to a calculation which is not by any means overrated, I find that there are at least £25,000 annually expended in this Island on ARDENT SPIRITS ALONE. We hear a great deal about the general destitution of the means of a good education, notwithstanding the aid given by the Government of the Island. The Visiter of Schools states, that there are about 8,000 children, between the ages of six and fourteen, according to the census taken in 1833, who require education; that the number at present being educated is under 2,000—so that there are no fewer than 6,000 young immortals growing up in utter ignorance. Now, if one-half of the money expended in ardent spirits were devoted to the purposes of instruction,* a perfectly organised and im-

* The plan embraces the establishment of a School for the training of Teachers and children, in which the former may be thoroughly trained in the most improved systems of education; and opportunity would be afforded for ascertaining the fitness of the pupil for the office to which he looks forward, by the possession of that tact in teaching—that controul of himself—and that love for the employment, which are essential to constitute the successful educator. I suppose the school to be conducted by three efficient Professors—one to teach the English language and literature—another to give instruction in languages—and a third for arithmetic, writing, mathematics and the natural sciences. Occasional lectures might be delivered by the Professors; and each department should be conducted in a separate and proper class-room, under the control of the educator, the same as if it were an entire and independent establishment.

I suppose the Island to be divided into twenty districts, each having one district school, two sub-district schools, and two inferior or preparatory schools. I suppose the whole to be superintended by one Inspector General, and two Assistant Inspectors—the General Inspector to examine schools, give lectures on educa-

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proved system of education might be established, which would provide a FREE AND THOROUGH EDUCATION FOR EVERY CHILD IN THE ISLAND, by a sound mental train-

tion, and awaken the attention of the people to the importance of intellectual and moral culture.

The following is an outline of the probable expense of this machinery on a magnificent scale:—

3 Masters for Normal School, with an annual salary of £250 each,	-	£750
20 Masters for District Schools, £115 each,	-	2,300
40 ditto Sub-District ditto, £90 each,	-	3,600
40 ditto Preparatory Schools, £70 each,	-	2,800
1 General Inspector, £250,	}	550
2 Assistant ditto, £150 each,		
A Library for Normal School,	£200,	} 2,400
20 Libraries for District Schools, £50 each,	1000,	
40 ditto Sub-District ditto, £20 each,	800,	
40 ditto Preparatory ditto, £10 each,	400,	
To deserving persons, as rewards,	-	100
		<u>£12,500</u>

Number of children in attendance upon instruction at the Central and Normal School, under three Professors,	-	200
20 District Schools, containing 100 each,	2,000	
40 Sub-District ditto, ditto 80 do.	3,200	
40 Preparatory ditto, ditto 65 do.	2,600	

In all, 8,000

The number of children for whose education full provision would thus be made would be four times the number at present under instruction, and the system of education superior to any in this or in the neighbouring Colonies. After the first year, the £2,500 expended in the purchase of Libraries might be employed in the formation of Mechanics' Institutes and literary and scientific associations—the establishment of general libraries—and in securing the services of able lecturers on science, the arts, and literature; or it might be devoted to the support of eight additional

ing, and the communication of real and substantial knowledge, both of things and of thoughts, and furnish books for the adult and more matured among our population.

clergymen, of whose services there is great need in the Island at present, at £300 a-year each. The remaining £100 might be expended in Tracts, Bibles, &c. What a mighty influence would such a machinery exert in refining the habits, exalting the character, and promoting the happiness of our people!

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PART II.

Necessity of effort—source of Intemperance—drinking usages—remedy proposed—moderation—non-descript scheme—objections—that they communicate strength to the working classes—illustrations—actual experience—good creatures of God—Scripture—question—first step towards renovation—enlightened public opinion—higher circles—machinery—amusements—instructions—establishment of Benefit Societies—Petition to Legislature—Bishop Berkeley, &c.—Prussia—means to be employed by Government.

IN the former part of this Essay we have endeavoured to glance at some of the means employed by various nations to prevent and suppress the use of intoxicating drinks. We have seen by the laws enacted, the light in which the practice was regarded—by the severity of the punishment, the enormity of the crime. They considered themselves bound to employ the most vigorous, and in many cases, cruel measures, to retard the progress of this mighty evil, and, if possible, to banish it from the land. If such were their impressions of the magnitude of the evil, and such the efforts put forth by them to secure its suppression, shall we, who lay claim to greater light and knowledge, lend a deaf ear to the united voice of interest and of duty, which calls upon us by a regard, no less to personal safety than to the public well-being, to awake to exertion, to put forth our noblest efforts to crush an evil whose alarming prevalence impairs, and threatens ultimately to destroy, that which should be dear to every heart—which should

awaken our most ardent desires, and call forth into immediate action our highest energies—the *prosperity of our country*? Who can look upon the thirty thousand homes annually desolated in the mother country; upon the thousands of children left orphans, dependent upon the bounty of others; and upon the tens of thousands of aggravated crimes that are every year being perpetrated throughout the land—crimes which have been proved to be the effects of the use of strong drinks—and not perceive that the same cause will be productive of the same effects (as it has been already to a certain extent) in this Colony; and that it is high time to awake out of sleep, to bestir ourselves like men anxious for the welfare of our country? Shall we see our commerce depressed; our capital wasted; our efforts paralyzed; our national reputation sullied; our character blasted; our people demoralized; our moral and intellectual nature sunk and blighted—the whole presenting, for our circumstances, an unexampled scene of woeful desolation and misery—hastening to that universal disgrace and ruin that has not unfrequently been heaped upon many a flourishing, hopeful and happy country, without concentrating our strength—and making one bold and determined effort to repel the inroads and banish the presence of so merciless a foe?

It is a work thus righteous and honorable that the friends of temperance are anxious to promote—for which they are prepared to make sacrifices efficiently to perform. That it demands our united efforts, every person acquainted with the extent of the evil will unhesitatingly acknowledge. The grand question is, How is it to be arrested? What means are we to employ to achieve

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this mighty enterprise? This, I apprehend, can only be accomplished by the removal of the causes of which the evil is the effect; for all our attempts to remove the streams, however vigorous, well-intentioned and persevering, cannot be successful while the fountain remains to send forth new waters to replenish the drained channels. We may as well attempt to prevent the light of heaven from shining on our world while the sun remains unchanged in the firmament, as to retard the progress and terminate the existence of intemperance while the causes remain by which it is produced. The one would be as rational and as successful as the other.

I regard those symbols of courtesy, those marks of hospitality which are observed by the different ranks of society, as the original causes of intemperance, and their abolition as essential to its suppression. I do not advocate the abandonment of courtesy, but the change of its symbol; not the withholding of hospitality, but the banishment of an article which has unfortunately been regarded as inseparable from its exercise, and which leads us to set all hospitality at defiance. The present not-to-be-dispensed-with accompaniment of courtesy may surely be changed, and its angelic complaisance and fascinating grace remain unimpaired! One dangerous mark of hospitality may be easily exchanged for another, a less objectionable and more hospitable token, and the cheerfulness and extent of its exercise remain undiminished. The person who presents his friend with fruit, a cup of coffee, or a glass of jelly, as a mark of hospitality, may certainly be as hearty in his welcome, and as refined in his courtesy, as he who offers his guest spirits or Madeira.

Regarding the origin of these customs many opinions are entertained. One of the most rational is, that it is taken from the circumstances recorded of the daughter of Hengist, the Saxon General. Her father had invited the British King to a feast, and arranged that his daughter should enter the hall and wish health to the King while she presented him with a bowl of wine. The King is said to have answered her salutation with "drink health," from which we take our custom of drinking healths. I recollect another and very probable circumstance, which is said by many to have given rise to this custom; and which was practised till very lately by many of the inhabitants of the Highlands of Scotland. When friends and foes met, one person pledged another, who seized his dirk or sword and protected the other whose throat was unguarded in the act of drinking. It has descended to us and become a customary mode of expressing our friendship for the person with whom we drink. With these customs we have been familiar from our earliest years, and consequently feel an aversion to their entire relinquishment. This inclination, however, should not deter us from duty, nor should the many difficulties with which we have to grapple furnish any excuse for delay. It is true, that they are general and deep rooted; but it is equally true, that scarcely a day passes over our heads during which we may not by our approval countenance and confirm these usages; or, by a determined opposition to them, as the great sources of intemperance, bring them into disuse, and prevent the many evils which they create and entail.

It is readily admitted that no man comes into the world with a desire for strong drink, for all have a natu-

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ral aversion to this unnatural substance; but that it is acquired by a continued though it may be moderate use of them arising from the customs to which we have referred. When a person visits a friend, strong drink is given as a mark of hospitality; and he is thus taught to consider the intoxicating cup as essential to its exercise. He imitates the example of his friend, and disdains to be thought mean or unsocial by not presenting his guests with those drinks which established etiquette seems to demand.

The characteristic depravity of man has led him in every age to improve every opportunity that presented itself of gratifying his animal propensities; with the mass of mankind those of eating and drinking are indulged to an unwarranted extent without the slightest compunction of conscience, or apparent sensibility of guilt. As there are but few unaided minds who possess sufficient inherent strength, enlightenment or inclination to teach them the government of themselves and their appetites, the great majority of men have converted even the most solemn occasions into means for the nourishment and growth of the animal nature, to the degradation and ultimate destruction of the moral and intellectual. Hence on every occasion, solemn or joyous, the aid of these drinks is called in, as if their presence were indispensable to the exercise of those sympathies which are the adornments of our nature. For some time after marriages and births it is customary to present visitors with intoxicating drinks; even at death the custom is not dispensed with. No matter how poor the parties; it is a confirmed usage, and they must conform. When a tenant pays his rent, it is customary for the

landlord to give him some intoxicating drink ; when a bargain is being made, it is usual for the seller to ask the buyer to taste ; and even after it has been "struck," it is not unusual for them to make the matter doubly sure, by the aid of another "half-pint." When a house has been finished, or a vessel launched, it is customary to consummate it by a drinking ball or frolick. There are frame-putting-up frolicks ; stumping, wood-cutting, ploughing, thickening, and even funeral* frolicks ! It is also customary to give drinks to servants, when they are called upon to make any extra exertion, as in the case of removals, general cleanings, washings,† &c. Meetings of clubs, and public and anniversary dinners are among a certain class most efficient instruments in the promotion of intemperance. In short, no opportunity is

* I received the following account of a funeral, which took place in this Island about 14 years ago, from a person who attended it ; After the body was brought into the burial ground, the people dug the grave into which the corpse was lowered ; and, without any religious service, covered with earth. A table and seats were then erected in the church-yard, at which the people seated themselves, and partook of a hearty meal of bread, pork, &c. After drinking upwards of six gallons of rum, and manifesting their grief for the departed by kindred doings, this party of mourners retired to their own homes.

† A religious lady in Edinburgh went to visit a woman who had formerly been employed by her, who was now dying from the effects of intemperance, and with whom she now remonstrated on the wickedness of her conduct, and on the sin of habitual intemperance. "You are the author of my drinking," said the dying woman. "I the author of your ruin!" exclaimed the lady, with unaffected and pious horror. "Yes, ma'am," said the unhappy woman ; "I never drank whisky till I came to work in

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permitted to pass unnoticed or unimproved. It is administered on one occasion to promote that for the prevention of which it is taken on another. Thus, if a person require to deprive himself of a portion of his ordinary rest, he must have a little of something to keep him awake; and if retiring earlier than usual to bed, a glass is strongly recommended as admirably adapted to put him quickly to sleep. In summer, they are administered as a cooling draught, and as a preservative from the intenseness of the heat; and in winter, they are represented as equally efficacious as a protection from the severity of the cold. Thus men are reared in the delusive idea that they are useful, if not necessary, to health and strength; and that they can be employed as an ordinary beverage without injury. As they grow up and mix in the social circle, they become habituated to their use; and in the confiding innocence of youth, being but partially acquainted with the ensnaring tendency and dangerous properties of these drinks, they allow themselves to be influenced by the example of the elder and more experienced, and the prevailing customs of society, until their moderate indulgence has formed a habit and fostered an appetite for these dangerous stimulants. This desire is strengthened as the opportunities for indulgence are increased, until the winning and infatuating excitement of the drug, and other exhilarating circumstances, carrying them beyond themselves, obtain

your family: you gave me some, and said it would do me good. I felt invigorated, and you gave it me again. When I was at other houses not so hospitable as yours, I purchased a little, and thought it was necessary to carry me through my hard work; and by little and little I have become what you now see me."

the mastery, and they fall by scarcely perceptible degrees before the power of overwhelming temptation. We do not assert that all who drink spirituous liquors become drunkards; but that all *may become such*; and that all drunkards were once moderate drinkers. Every person who employs intoxicating drinks as an occasional luxury, or in accordance with the general usage, intends to use them in moderation; yet the general result of such use, to every person, is more or less injurious, and to tens of thousands certain and irretrievable ruin.

But we proceed to remark, that some effort must be made to free the land from such a devastating evil. The necessity and propriety of such a step cannot be questioned by any person in the possession of his senses, who has but a slight knowledge of the subject. The alarming consideration that it is used daily at the dinner table as an article of diet; in the rite of hospitality and in the business transaction; that it destroys the happiness and blasts the character of our countrymen; that it spreads crime, disease, poverty, desolation and wretchedness throughout our land, cries with a voice sufficiently loud and in accents sufficiently piercing to awaken every feeling of benevolence in the Island, to join effort to effort, and, by a speedy and effectual interposition, avert from us such mighty calamities. This evil appears at our marriages and births to heighten our joy; at our deaths and burials to deepen our grief; at our business transactions to rejoice the purchaser at the bargain he has made, and the merchant at the high price he has obtained; *an evil* which, on every occasion and in every circumstance, presents itself, alike the friend of the oppressor and the oppressed; of the tyrant

and the slave; a wolf in the garb of a lamb; a monster in that of exquisite beauty; a demon in that of a god; an assassin, who, while assuring you of your safety, buries his dagger in your heart; a vile impostor and empiric, who, while professing to promote your health, strengthen your mind, and prolong your years, sucks the very life-blood from your constitution; degrades and shatters your intellect; blunts the quickness of your genius; bedims the lustre of the highest attainments; wraps a winding sheet of infamy around the brilliancy of the noblest talent and the most splendid acquirements; and gives to a premature grave, to be food for corruption, the disfigured and dismembered remains of the most healthy and vigorous constitution.

The prevention of such unexampled mischief is the great object of the association for the suppression of intemperance. The principles on which it is founded are physically and morally right, and in perfect accordance with the scriptures of truth; its basis is sufficiently large to admit of the most extensive co-operation; and its great tendency is to awaken and bring into exercise the most enlarged and enlightened benevolence. Hence the desire of its adherents to disseminate its principles, even amidst reproach and opposition. They know that in proportion as they are carried out, the interests of commerce and civilization will be advanced; the accursed trammels that now retard the operation and cramp the energies of the human mind will be weakened and broken; the desire for a thorough education will be implanted and increased; the principles of sound philosophy will be diffused and appreciated; and the empire established over human thought will be extended, exalt-

ed and refined—until, by the communication of real practical knowledge, such principles be established as shall conduce to the rapid advancement and permanent security of the physical, social, intellectual and moral interests of mankind.

The great leading principle of Temperance Associations is entire abstinence from strong drinks, except when employed as a medicine; and their supporters are convinced that no other plan can ever destroy the evil in question. The experience of the past affords manifest and lamentable evidence of the insufficiency of every inferior measure, or less determined effort to arrest the progress of the enemy, and banish from our shores the despoiler of our glory and the demoralizer of our people. The customs of society—the drinking usages—are the true sources of those calamities which we so deeply and so justly deplore; and no effort can be successful so far as prevention, and perhaps the mitigation of the evil are concerned, that leaves them in the unrestrained exercise of the lamentable influence which they have hitherto exerted, and which, from the nature of the case, they will continue to exert, while they exist, over the great mass of our population. It is not enough that we abstain from ardent spirits, for the continued use of beer and wine will nourish an appetite which they will not be able to gratify; and its increase will thus tend to the use of stronger stimulants; and in the case of those who are determined to abstain from ardent spirits, to the use of wines possessing a greater quantity of alcohol than those which are at present in use. It is necessary to abstain from all intoxicating drinks to secure the abolition of spirits, for without it the drinking customs cannot be

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destroyed, and while they exist, the appetite will be created and nourished which must necessarily lead to their habitual use. We recommend not only abstinence from ardent spirits, but from all intoxicating drinks, and the entire abandonment of the pernicious customs which have caused its existence and extension. Weak and short-sighted is that policy that affects to despise and laugh at a measure which some have been pleased to stigmatize as unmanly and extreme; while the rapid increase and undiminished malignity of the evil prove that their own efforts are as vain, so far as the suppression of intemperance is concerned, as their treatment of the exertions of those who adopt a safer, a more radical and a more certain measure, is unwise. The poison, though in a different dress, is still permitted to be the symbol of hospitality and the inseparable concomitant of what is termed true sociality. The habit still continues to be formed; the appetite to be created and increased; and the alarming progress of the evil demonstrates the monstrous folly of the adoption of means so utterly inadequate to effect the end for which they were designed. Total abstinence banishes the drug in every form, modification and hue, from the dinner table, the rite of hospitality, the social meeting, and the business transaction; it leads not in the way of temptation. It cherishes no love for strong drink; gives no countenance to the drunken appetite; but excludes them from the presence, and obliterates them from the nature of man. And why should men use such a dangerous liquid? Is it not madness thus to tamper with temptation—to employ an article in a manner and for a purpose which it is unfitted to effect; repulsive to good taste and common

sense; opposed to reason, to nature, and the word of God? Is it right to risk health, character, comfort and happiness, when the only gain is, the formation of a habit as destructive and degrading as it is weak and detestable? Total abstinence cannot be productive of evil, but, from the nature of the case, must secure much good; while moderation will produce certain injury, and may possibly overwhelm you in the most extensive and bitter misery. The one exposes you to no danger, leads to the violation of no law, and removes you from the immediate influence of temptation; while the other exposes you to the drunkard's character and curse; to poverty, disease, delirium and death—the progeny of an evil as prolific as it is virulent, which is created and cherished by the moderate use of a poison, for which some prudent* sticklers contend—a poison which has been invented by themselves, which owes its existence to their ingenuity and skill in destroying good and nutritious

* Those moderate drinkers that rank under the name of tipplers, drink more than many drunkards, though they never get intoxicated. No society can reach them but the Total Abstinence one. "You drink more spirits than I do," said a man to his minister, who reproved him for intemperance. "How do you make that out?" said the clergyman—"I never was drunk in my life." "Don't you," said the other, "drink one tumbler of toddy at least every day?" "Yes, I do," was the reply. "And put two glasses of spirits into each tumbler?" "Yes." "Then," said the man, "you drink much more than I do, for I never was drunk more than six times in my life, and four glasses will make me drunk at any time; you drink fourteen glasses each week, at least, whereas I only taste once a week, and if I were to get drunk every time I would only drink four."

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substances; and which they have dignified with the name of a necessary and wholesome beverage; or, perhaps, to satisfy the unthinking multitude, and put an end to all controversy, with that of "a good creature of God."

I regard that non-descript compound, the gradual reduction scheme, as equally inefficient; it cannot succeed in the case of confirmed intemperance; and he who has no confirmed habit of drinking, stands in no need of its aid. When the appetite is once acquired, it is too powerful to be conquered by any half measure; and our only safety is in giving the enemy no truce; to be satisfied with no advantage or victory, while the smallest spark of life lurks in the frame. He must be slain—exterminated—before we can entertain with safety the slightest feeling of security from his inroads. This scheme reminds us of an anecdote of the celebrated pedestrian, Webb. When attempting to prevail upon a friend addicted to intemperance to abandon a habit so destructive of his comfort and interests, he was told by his relation that he would conform to his counsel, but that he would do so by degrees. "By degrees!" exclaimed Webb, with much warmth; "if you should unhappily fall into the fire, would you caution your servant to pull you out by degrees?"

The objection urged by some medical men, that the sudden abandonment of intoxicating drinks, by those who have become habituated to their use, will be followed by fatal results, has been proved, on extensive experience, to be without foundation. In the asylums and prisons of England and the United States, the inmates, many of whom were notorious drunkards, have been deprived of all spirituous drinks; and though they

suffer a loss of appetite and langour, for the first few days, they soon obtain sound and vigorous health.

Sir Anthony Carlisle says—"I am persuaded, from extensive experience, both in my own person and on thousands of others, during a professional life of thirty years, that the most abandoned slave to drinking may *safely and wholly abstain*, and that with *certain benefit to his bodily health.*"

The argument that they furnish strength is equally fallacious. As all real strength is derived from nourishment, the only way in which we can discover the amount they can communicate is by an ascertainment of the quantity of nutriment they contain. It is well known by all who have paid any attention to physiology, that the alimentary substances received into the stomach are acted upon by the gastric juice, and thus converted into chyle, after which they pass into the upper bowels, where the nutritious particles are separated from those that are not nutritious, and afterwards taken up by the lacteals into the blood, which conveys them to every part of the body, to minister to the renovation and support of the system. Now, in order to ascertain whether they possess nourishment or not, we have simply to inquire, are these substances acted upon by the gastric juice, decomposed and converted into chyle, and thus rendered serviceable by contributing to the nourishment of the body? The truth is, that they are not converted into chyle, and therefore destitute of nourishment. The digestive process never takes place in their case; its agents refuse all coalition with this unnatural substance. Our physical system revolts at it, and makes every effort to get rid of a substance that retards and finally prevents

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its ordinary operations. Accordingly, it rests not in the stomach; it rises to the brain, and inflames and unfits it for the discharge of its ordinary functions. It affects every part of the system; the smallest blood vessel and the finest thread of nerve are equally under its influence—even the bones do not escape. It undergoes no change; in the stomach, the blood and the brain, it is the same alcoholic poison. A man in London drank a quart of gin; it rendered him insensible, and he died in the street. On examining his stomach and brain, a liquid was found in both that had a strong smell of gin, and which ignited on the application of fire. Dr. Akerly assures us, that when bleeding a man the fumes of the rum rose from the blood when it was agitated in the bason, as if it had been pure spirits; and Dr. David Hosack, of New York, and other eminent medical practitioners in Europe and America, declare, that on examining the body after death, the peculiar spirit, whether gin or whisky, has been recognised by the by-standers in the fluids of the brain. It is also worthy of remark, that a celebrated chemist, M. Magendie, injected some spirit of wine into a dog's stomach, and in half an hour, when its contents were examined, there was no alcohol to be discovered, but its odour was very sensible in the blood, which yielded it on distillation.

This accounts for the spontaneous combustion of drunkards. I have heard or read somewhere of the following instance of a lady. She was about eighty years of age, and was sitting in a chair near the fire, when her attendant left the room for a few minutes. On her return, seeing the lady on fire, she gave the alarm; and some of the people who came to her assistance attempt-

ed in vain to extinguish the flames, which adhered to their hands as if they had been dipped in whisky. Water was thrown upon her in abundance, but the flames were not extinguished till the flesh was consumed, and nothing left but the bones which remained in the chair, which was black and scorched.

The following case occurred under the observation of Dr. Schofield, by whom it is narrated, in the District of Johnstown, in Upper Canada:—

“It is well authenticated,” says he, “that many habitual drinkers of ardent spirits are brought to their end by what is called ‘spontaneous combustion.’ By spontaneous combustion I mean, when a person takes fire by an electric shock, and burns up without any external application. Trotter mentions several such instances. One happened under my own observation. It was the case of a young man, about 25 years old; he had been a habitual drinker for many years. I saw him about nine o’clock in the evening on which it happened. He was then, as usual, not drunk, but full of liquor. About eleven, the same evening, I was called to see him. I found him literally roasted, from the crown of his head to the soles of his feet. He was found in a blacksmith’s shop, just across the way from where he had been. The owner, all of a sudden, discovered an extensive light in his shop, as though the whole building had been in one general flame. He ran with the greatest precipitancy, and on flinging open the door, discovered a man standing erect in the midst of a widely extended silver-coloured blaze, bearing, as he described it, exactly the appearance of the wick of a burning candle, in the midst of its own flame. He seized him by

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the shoulder, and jerked him to the door, upon which the flame was instantly extinguished. There was no fire in the shop, and no flame was communicated to him; it was a case of spontaneous combustion. His flesh came off in the dressing, leaving the bones and the larger blood-vessels standing. The blood rallied round the heart, and maintained the vital spark for 12 days, when he died, not only the most loathsome, ill-featured and dreadful picture that was ever presented to human view; but his shrieks, cries and lamentations were enough to rend a heart of adamant. He said he was suffering the torments of Hell; that he was just upon its threshold, and should soon enter its dismal caverns—and in this frame of mind he died."

There are several cases mentioned in Lardner's Cyclopaedia, in which the body either took fire spontaneously, or by the proximity of flame. Mary Clues, aged 50, a notorious drunkard, was found one morning burnt to ashes; the bones of the cranium, the breast and the spine, being entirely calcined. The furniture, with the exception of that part of the bed nearest to the unfortunate woman, sustained no injury. The case of Grace Pitt is equally striking. She was found dead in the kitchen, by her own daughter, one morning, so burnt and disfigured, that she was more like a log of wood, partly consumed, than the remains of a human being. It is somewhat remarkable, that though she appeared to be covered with burnt ashes, some clothes and a paper screen which were near, were not even scorched. She was about 60 years of age, and on the previous evening had taken a large quantity of intoxicating drink.

But it is maintained by some, that intoxicating drinks

are nutritious and communicate strength, because some drunkards are remarkably stout. We admit that there are some corpulent, but we maintain that seven-eighths of those who use intoxicating liquors, especially spirits, are greatly emaciated; that those who are stout are decidedly unhealthy, and that it is caused by the mixture of a small portion of the liquor with the carbon of the blood, which is converted into a fat substance, by which a corpulence is produced anything but enviable.

But it is argued that they must be nutritious, because they are obtained from substances that possess much nourishment, such as grain, fruit, &c.; and that as these substances are wholesome, the drinks made from them cannot be injurious. Let such objectors bear in mind that the alcohol does not exist in the sugar or grain, but that it is obtained by a chemical process, which produces an essential change in these substances, and entirely divests them of their nutritious qualities; and that the most celebrated chemists have declared that they are ignorant of a method by which alcohol can be decomposed or reconverted into sugar, or any wholesome nutritious substance; and until such objectors have discovered that this can be done, we must lend a deaf ear to all their declarations respecting the nutritious qualities of a substance that produces such baneful effects. We might, with as much propriety, maintain, against the testimony of our senses and universal experience, that the poisonous gases obtained by the decomposition of naturally wholesome substances, might be inhaled without injury or with benefit, as argue upon the same principle that spirits are nutritious and unproductive of evil.*

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We have endeavoured to shew the absurdity of this opinion from the nature of the case; we now adduce the experiment of Dr. Hunter, which demonstrates the pernicious effects of wine on a healthy constitution, even when taken in a moderate degree. He gave to one of his children a glass of sherry after dinner every day for a week, and to another, of the same age, and in the same state of health, he gave a large China orange every day for the same time. At the end of the week he found a great difference in the temperature, pulse and evacuations of the children. In the child who drank the sherry the pulse was quick, the heat increased, and other indications of impaired health; while the child who received the orange had every indication of high health. He then reversed the treatment; he gave to the first mentioned child the orange, and to the other the wine. At the end of the second week, the results were precisely the same as on the previous one, thus affording a striking example of the pernicious effects of vinous liquors, when taken even in moderation, on the animal functions; and when in the enjoyment of the highest health.

The popular notion, that they impart strength, and that they are necessary for the labouring classes, must, from the preceding remarks, appear to be as false as it is destructive. There is no nutrition in them, and

its worshippers so earnestly contend, is composed of 51.98 of carbon, 34.32 of oxygen, and of hydrogen 13.70=100. If men can be nourished by such a gaseous compound, then farewell to all our wonderment at the anecdote of the ass, who grew "strong, fat and lusty," by snuffing up the East wind.

consequently no strength can be derived from them. It is true, that the persons who take them *suppose* themselves stronger after than before their refreshment, as it is called, but though they have no communicated or additional strength, they have an undue excitement which carries them through for the moment, deprives them in some measure of real feeling, and in a little time leaves them, after having reduced their amount of real energy. When people habituate themselves to stimulants, they gradually, though insensibly, acquire a desire for them which strengthens with every gratification; and which, when not gratified, creates a vacant sensation in the stomach, which they call faintness, and attribute to exhaustion and want of support: it is supplied with some intoxicating drink, which, while it gratifies, deceives and confirms them in their delusion, till habit renders it necessary, and, by a gradual increase, ends in intemperance. On the subject of its necessity for exertion, we have the experience of ages to enlighten us. The Roman soldiers drank only water, or, at most, vinegar and water, and each of them fought with a weight of armour that a modern warrior could not carry. The chief support of the ancient Scottish soldiers, who were proverbial for their strength, courage and endurance of fatigue, was oatmeal mixed with the water of the brook. The Hindoos, who carry the palanquins, run at the rate of five or six miles an hour, and drink only water. Mr. Buckingham, when in Asia, travelled about three thousand miles in one year without a servant: he endured great fatigue, and dressed and shod his own horse; he bought his food at the bazar, and cooked it himself; and, after travelling eighty miles a

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day, he slept in the open air, amid the night breezes; and though his drink was only water from the fountain, his health was as good, during the whole of his harassing journey, as when at home in England. When in India, this gentleman saw a trial of strength between some Indians and the strongest of our seamen and troops, in which the natives proved themselves to be as strong as one and three quarters of our men, though from their infancy they had drunk nothing stronger than water. The late Dr. Beddoes, of Bristol, having ascertained that the hardest working men were those engaged in forging anchors in her Majesty's yards, went to Portsmouth and asked some of the workmen to do without the usual allowance of beer for one week. The men looked at the Doctor with surprise, and said, "Why, you want to kill us! do you for a moment suppose it possible that we can endure such fatigue—that we can forge a ship's anchor, and drink only water?" Dr. Beddoes told them that he had no intention to injure them; that he was a physician; and that he would watch the process carefully, so that no injury should befall them. He said, "I will lay down fifty pounds, and if you try water for one week and succeed, the money will be yours; if not, I shall put it back into my own pocket." Two sets of men, six in each, agreed to try the experiment; one of them to drink water, and the other the usual allowance of beer. After the labours of the first day, the men were about equal; on the evening of the second, the water-drinkers complained of less fatigue than the others; on the third, the difference was more in favour of the abstainers; after the fourth, the beer-drinkers were still more fatigued

than the others; on the fifth, it had increased still more; and on the evening of the sixth, the water-drinkers declared that they had never done a week's work with so little fatigue; that they were never so fresh on a Saturday evening in their lives. Mr. Forsyth, of Preston, in Lancashire, says, "For fifteen years I have been a confirmed drunkard, and for fourteen months a teetotaler; and during these fourteen months, I have enjoyed more real pleasure than during the fifteen years. I am a temperer of clay, and since I joined the Teetotal Society, last summer, I have tempered fifteen thousand more bricks than I ever could before with all my drinking." Don Pedro abstained from wine and even coffee, drinking only water. He was remarkably strong, and took great delight in carrying very heavy weights, to prove his bodily powers. In many parts of Scotland the men who mow drink only oatmeal and water or whey; and in various parts of England and America there are thousands of hard-working mechanics, and agricultural and other labourers, who drink only water, and are healthier and stronger than their companions who use beer and other intoxicating drinks. So much for the strength they communicate, and the necessity of their aid to the working classes.

But some are opposed to total abstinence from strong drinks, because they are "good creatures of God," and provided by the Almighty for their use. The grain and the sugar have been given by a bountiful Creator to mankind; but our perverse ingenuity has found many ways to turn those things, which are good in themselves, and fitted to promote our well-being, into instruments of evil, to effect our own destruction. God made Satan an

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Angel—a glorious being—but sin has converted him into what he is—a devil. Are we to admire him because he was made a good creature of God, and to exercise towards him the sympathies of a fellow intelligence? Is there no possibility of our converting a good creature into an instrument different from what it originally was, or of making it effect a purpose the reverse of that which it was originally intended to serve? Pebbles and flowers are good and beautiful creatures of God—yet who thinks of dining upon them?

As the discoveries of Modern Science have little or no influence with those who acknowledge the supremacy of Revelation, when these discoveries are apparently opposed to that which is unfolded in the Book of God, the frequent use of wine among the Jews and other nations, recorded in the Scriptures, is frequently urged as fatal to the Total Abstinence principle. When we find certain philosophical facts, which are in accordance with reason, and whose existence and claims we cannot deny without doing manifest violence to truth, by the rejection of the clearest evidence, though they appear to us to be opposed to some passages of the Word of God, we are not warranted in immediately discarding them as erroneous and unworthy of notice. Philosophy, or the knowledge of natural phenomena, is equally true with the Scriptures; and our obligations to be guided by it equally binding. They are both equally divine, though they refer to distinct departments of the operations of the Creator. The grand aim of the Bible is, not to give us a knowledge of natural science, but to unfold the true character of God—the principles of his moral government—the history and character of man as

a moral being—and, above all, the glorious scheme of human redemption, by the sufferings and death of Christ, and the influence of the Gospel on the heart and life of its subjects, which may be called the Christian Philosophy. We ought to re-examine our views of revelation, as they must, unquestionably, be erroneous, when they seem to be in opposition to what are established philosophical facts; for that which is philosophically wrong cannot be scripturally right. If they appear to be opposed to each other, one or both must be wrong, or our knowledge of them defective; and our first duty is to acquire, by all possible means, the information by which we shall be enabled to arrive at legitimately correct conclusions.

There are many who regard the nature of wines, as unfolded by the light of science, as opposed to that of the inspired volume; and I candidly confess, that I not only entertained this view for some time, but thought that the Scriptures presented different, if not opposite, views of the same thing. All philosophy declares, that intoxicating drinks are unnecessary and injurious to persons in health; yet we read of wine in one part of the Bible as a blessing, and in another as a curse. How are these differences to be reconciled? We may possibly be mistaken in our philosophical opinions, and deceived in our sensations; but the Bible cannot approve of an article in one place, and without any change of circumstances, pour forth its anathemas against it in another. A careful investigation into the nature of the wines mentioned in Scripture will banish all mystery, and demonstrate the consistency of the Bible, not only with itself, but with the testimony of all enlightened philosophy.

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That wine was abundant in Palestine, and that it was employed by the inhabitants generally as an article of diet, no one acquainted with history or with the word of God will be disposed to deny. Its uncommon fertility—its abundance of grapes—the well-known purposes to which they were applied—and the repeated allusions to wine in the Bible—afford sufficient evidence of the universality of this drink among the people of the East. That this wine was very different from the wine now in use can be easily proved; and if so, the use of an article in one age never can authorize the use of a different one in another, because it happens to be invested with a similar name. I said, that wine was spoken of approvingly in one part of the Scriptures, and with unequivocal disapprobation in another. A little attention to the passages will satisfy every one that there are two classes of wines mentioned in the Word of God—the pure juice of the grape, an unintoxicating wine; and an intoxicating drink, made by mixing wine with stimulating aromatics. The former was that commonly used by the Jews as an article of food—a delicious and highly nutritive substance—one of the choicest gifts of the Most High, and uniformly represented as a blessing; the latter, a stupifying drink, injurious to mankind—against which we are continually warned, and whose use the Bible unequivocally condemns. The immoderate use of the former is denounced both by reason and Scripture; whilst the use of the latter is strictly forbidden. Thus, Prov. xxiii. 29, 30—“Who hath woe? who hath sorrow? who hath contention? They that tarry long at the wine; they that go to seek mixed,” or, as Michaelis renders it “spiced wine.” Again, Is. v. 22,

“Wo to them that are mighty to drink wine, and men of strength to mingle strong drink.” In the former passage, woe, sorrow and contention, are the results of not only tarrying long at the wine, but of *going to seek mixed wine*; in the latter, a woe is denounced against the maker or mingler of strong drink, equally with those that are mighty to drink wine. In Is. li. 17—“O Jerusalem, which hath drunk at the hand of the Lord the cup of his fury, thou hast drunken the dregs of the cup of trembling, (or, as it might be rendered, of stupefaction or giddiness,) and wrung them out.” The bold imagery of the sacred writers is no where more imposing and effective than in this passage, and the one in the 75th Psalm. Bishop Lowth says, “It is called the *cup of trembling*, as causing intoxication and stupefaction; and Jerusalem is represented in person as staggering under its effects.” The same awfully sublime and impressive idea is used by the Psalmist, when, speaking of the wrath of God, he says, Ps. lxxv. 8, “In the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall drink them.” Here the stupifying drugs mixed with the wine, to render it more intoxicating, are represented as at the bottom of the cup—the dregs—the appropriate portion of the wicked.* But the wine in the latter passage is

* There can be no doubt that allusion is here made to the practice of administering stupifying drinks to criminals, in order to alleviate the agony of their sufferings; and that some sudden and terrible calamities which were about to overwhelm the Jewish people, were evidently intimated by the cup of stupefaction which the Lord had prepared to give them. This practice was

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said to be *red*, which is evidently emphatic, and worthy of particular attention. In Prov. xxiii. 31, 32, we find the command—"Look not upon the wine, when it is red, when it giveth its colour in the cup, when it moveth itself aright; for at last it biteth like a serpent, and stingeth like an adder." M'Culloch, in his art of wine-making, says, "that even the juice of red grapes, or of elder-berries, produce a colourless wine, if it be separated from the husks before fermentation; it is only when the colouring matter in the skin has been exposed to the action of fermentation with the juice, that the wine is tinged." This passage must refer to fermented wine, upon which we are commanded not to look; and this idea is further confirmed by the learned Gesenius, the ablest Hebraist of the day, who renders the passage thus, "Look not upon the wine when it casts its pearls or bright bubbles in the cup." Unfermented wine has no bright bubbles; they are caused by fermentation alone. The word which our translators have rendered "red," means to make a tumult, to disturb, or to ferment. The same word is used by the prophet, when describing the banquet of Belshazzar, in the 5th chapter of the Book of Daniel. It is erroneously rendered *oinos* by the LXX., and wine by our translators.

After a careful examination of several hundreds of passages of Scripture, which refer to the use of wine and strong drinks, I cannot discover one that gives the slightest countenance to the use of fermented liquor.

observed by the Jews and Romans in the time of Christ, to whom they offered a stupifying mixture---wine mingled with myrrh---of which he would not drink. Mat. xvii. 34; Mark xvi. 23.

As there are two passages which appear to favour it, and which have been urged against Temperance Societies by their opponents in this Island, a little attention to them may not be altogether unproductive of good.

The first is in Num. xxviii. 7, in which strong drink is spoken of as a drink offering to God. Though the word used here is *Shekhar*, which is generally translated strong drink, yet critics seem to agree in rendering it strong wine. In Ex. xxix. 40, where the drink-offering is spoken of, the generic term *yayin* is used, which is properly rendered wine; and as the same offering is the subject of both passages, they conclude, that it refers to good and generous wine. Bishop Patrick remarks on the former passage, that the Hebrew word commonly signifies any strong drink; but here the noblest and most generous wine; for it was not lawful to use any other in their sacrifices; and that such was the reverence of the Heathens for their Gods, that they always offered to them the most excellent wines.

The other passage, in Deut. xiv. 22—26, appears still more difficult. The people are directed to tithe all that they have, and "if the place be too far from them, to sell it, and bestow the money for whatsoever their souls lusteth after, for oxen or wine, or strong drink, or whatsoever their souls desireth." This is an evident permission to drink strong drink once a year, though it is equally clear that the solemnity of the occasion must condemn every thing like drinking to excess. I am of opinion that *Shekhar* was not originally an intoxicating drink, though Jerome says, "that any inebriating liquor is called *sicera*, whether made of corn, the juice of apples, honey, dates, or any other fruit." It comes from

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Shakhar, to quench the thirst; and Parkhurst says, that it means, "to satisfy thirst—to drink, though not to drunkenness." As all intoxicating drinks increase our thirst, by imparting greater heat to the body—as the names originally given to things were expressive of their properties, or of some striking resemblance—and as no such resemblance exists between *Shekhar*, as generally defined, and the original meaning of the word, it cannot be regarded as being originally an alcoholic liquor; so that the arguments in favour of the use of such drinks, which have been attempted to be built on the original word, and palmed upon the ignorant, though well-meaning, multitude, as the truth of God, are proved to be entirely without foundation. *Shekhar*, or strong drink, was made originally of all kinds of fruits, from dates, seeds, roots, &c. (See Jahn's *Bibl. Arch.* Sect. 144.) It was thicker, had a finer flavour, and was a stronger substance than the juice of the grape. Theodoret and St. Chrysostom, who were natives of Syria, inform us, that by the term *Shekhar* is understood, wine made from the Palm or date, which was in general use in that country. It was sweet to the taste, and unfermented—or what is the meaning of Is. xxiv. 9? It was, I doubt not, originally un-intoxicating; but, in process of time, by the increase of human degeneracy, it was unquestionably perverted, and by fermentation, and the aid of aromatic stimulants, converted into an intoxicating beverage.

The same remarks apply with equal force to wine itself. The words generally used are *yayin* and *tirosh*; the former, a generic term, is derived from *yanah*, to squeeze, and means, the "expressed juice of the grape;" the latter comes from *yarash*, to inherit—to succeed in

possession, and is applied to the juice when newly pressed out of the grape: it is called new wine. Parkhurst says, that it is called *tirosh*, "from its strongly intoxicating quality, by which it does, as it were, take possession of a man and drive him out of himself;" and he quotes Hosea iv. 11, in proof of this opinion, in which *tirosh* is rendered *methusma* by the LXX., and *ebrietas* in the vulgate. Every one who has paid much attention to the Septuagint, will acknowledge that the language employed in translating the names of the liquors in use among the Hebrews, is, to say the least, very defective. In Prov. xxiii, 30, "*Labbayim lankor mimshak*," as in our translation—"they that go to seek mixed wine"—is rendered, "*ton ichneuonton pou potci genontai*, of those that go where the drunkards are." The word used by the LXX. Hos., iv. 11, is frequently employed in a good sense in the Septuagint, as in Gen. xliii. 34; Cant. v. 1.; and it occurs in the New Testament in a similar manner, as in John ii. 10. That *tirosh* meant an unintoxicating drink is evident, from Is. Lxv. 8, where it is applied to the juice while in the grape—"the new wine is found in the cluster." Lowth says, that this refers to a "few good grapes found among a cluster of bad ones." See also Joel i. 10; ii. 24, and Prov. iii. 10. On Zech. ix. 17, "corn shall make the young men cheerful, and new wine the maids." Dr. Blayney and Archbishop Newcome remark, that it intimates the resting of the Divine blessing on the young men who reap the corn, and on the maids who gather in the vintage; while Dr. Stokes regards the expression as altogether figurative, and as intimating that the soldiers in the christian warfare shall have such joy as the young men

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have when they see a plentiful harvest, and the maidens after they have gathered in the vintage. It is surely more in accordance with the spirit of the passage (see v. 15.), and more illustrative of the goodness of God, to regard it as meaning that the young men shall eat the corn and the young maids drink the nutritive and delicious juice of the grape, which consists of sugar and mucilage; and the interpretation of Dr. Stokes is rendered more impressive and strikingly beautiful when viewed as referring to the joy of the young men when they have eaten of the corn—of wholesome and substantial food—and of the maidens when they have drunk of this delightful and cheering beverage. To stop short of this interpretation, appears to me to mutilate the passage, and to destroy at once its meaning and its power.

The truth of the general principles embodied in the preceding observations is confirmed by the customs of the Romans and Grecians, many of which, from their similarity, are generally believed to have been borrowed from the chosen people. We are informed in Adam's Roman Antiquities (p. 441.), that in order to make the wine keep, they used to boil the must down to one-half, when it was called *Dēfrātum* (from *dēfrūto*, to boil new wine.) When it was boiled down to a third, it was called *Sapa*. Henderson, in his "History of Wines," says—"Many of the most celebrated Greek wines were thick or inspissated like syrup, and some of them were hard like pitch or paste;" and we are assured, on the highest Chemical Authority, that "the juice of the grape becomes of a pitchy hardness when dried." When about to be used, it is steeped and dissolved in

water, after which more water is added, according to the taste of the persons for whose use it is intended. In the Roman Antiquities, already quoted, we are told (p. 442), that "the wine was mixed with water, in a large vase or bowl called *crater*, when it was poured out into cups." The same thing is confirmed by Potter, in his account of the antiquities of Greece, where he says—"The wine was generally mixed with water; and there was no certain proportion observed in the mixture. Some, to one vessel of wine poured in two of water; some, to two of wine mixed five of water; and others, more or less, as they pleased." Homer speaks of a famous wine of Maronea, in Thrace, "which was mixed with twenty times its own bulk of water." This must have been the dried juice of the grape, for the strongest intoxicating wine which the Ancients could make, as alcohol was not discovered till 900 years after Christ, would have been entirely destroyed and lost in less than the half of this quantity of water.

The practice of the present inhabitants of Eastern countries, equally with that of the Ancients, confirms us in the opinion, that the great importance and value of the grape consists, not in furnishing an intoxicating drink, almost destitute of nourishment, but in providing a nutritious and wholesome beverage as an article of food—and is in accordance with the opinion of an enlightened traveller—Dr. Adam Clarke, a critic of acknowledged learning and research, who says—"Wine anciently was the mere expressed juice of the grape, without fermentation." The inhabitants of Syria, at the present day, though enveloped in gross ignorance and superstition, and in the possession of a superabun-

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dance of grapes, have a great aversion to fermented or intoxicating wine. A recent traveller in the Holy Land says:—"The Syrian wine is now prepared by boiling the juice immediately after it is expressed from the grape; and to preserve it for use, it is put into jars and glass bottles." Morewood, in his History of Intoxicating Drinks, which was published before the formation of the first American Society, says:—"The mode of boiling wine is not peculiar to the inhabitants of the Holy Land, but was in great use among the Ancients." In Elliot's Travels in the East, we find the following testimony to the existence of this usage in the present day—"A favourite food," says he, "with the natives is, a sort of molasses, prepared by boiling the juice of the grape, which is left to cool, when it assumes the consistency of treacle. It is called "*Dibash*," a name originally Hebrew, which is translated honey in those passages of the Pentateuch that describe the promised land as flowing with milk and honey; and inasmuch as the production of grapes is a surer sign of fertility than the abundance of the wild herbs and flowers that yield honey, it is far from improbable that this very article may be that more immediately referred to in Scripture. Moreover, *Dibash* is to be found in great plenty throughout the whole of Syria, whereas the plain of Jericho is the only part of Canaan where much honey is produced." I need only add, that though there is no Hebrew verb corresponding to *dibash*, yet in the Syriac there is *dibas*, which signifies to conglutinate—to form itself gradually into a bunch, as if drawing from a centre, which appears to me fully to accord with the above interpretation.

The experience of the present day is confirmatory of

our position, from the evidence it affords of the mischievous character and injurious tendency of all vinous liquors. The wine countries abound with beggars, especially those districts in which it is manufactured; and the constitutions of the people are so ruined by its use, that they become old before they reach the middle of their days. That blindness, total and partial, is produced by the use of wine, is attested by the highest medical authority; and that it is terrifically prevalent in all wine districts, is equally acknowledged by all travellers. A great deal of ignorance prevails as to the extent of intemperance in wine countries. Those who have visited them, and think that the people are temperate, unless their notions of temperance are very extraordinary, have a very imperfect acquaintance with the habits of the general population. LORD ACTON, the Chief Judge of Rome, acknowledges that nearly all the crime of the country is to be traced to the use of wine; yet the cheap wines which are generally drunk are but slightly intoxicating; they may be considered harmless, when compared with our strong brandied wines. Many of the most eminent men in Florence have declared, that *wine is a poison*; and they are inveterately opposed to its use. Ophthalmia, which is very prevalent, especially among the labouring classes, many of whom spend a great part of their earnings on wine, is caused, according to the best medical testimony, by the reflection of the light from the buildings and pavement upon the over-heated persons of the wine-drinking population; and almost all the inflammatory diseases so prevalent in that beautiful city are to be traced to the same cause. In Paris, which is lauded for its temperance by the advo-

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cates of our wine-drinking usages, there are *ninety-one millions of English quarts of wine* annually consumed within the barrier, by a population of 700,000; and upwards of *four millions of quarts of ardent spirits*, besides an enormous quantity on the outside of the barrier, where it is sold without duty, and to which the people resort in thousands on Sundays and Holidays. Dr. Hewit says, that the French people are "burnt up with wine;" and a correspondent of the *New York Observer*, writing from Paris, says—"Scarcely a day passes in which I do not see Frenchmen reeling through the streets, or lying about in the corners, because they are unable to stand upon their legs. I have never seen drunkards anywhere in the United States so numerous. I see them at all hours of the day; and very frequently till 11 and 12 o'clock at night they go hallooing through the streets, disturbing the whole population, until they are picked up by the Police. Intemperance is not confined to the male sex; I have seen women in the streets so drunk that they could not possibly stand." The King of the French and the Duke of Orleans were so convinced of the evils and extent of intemperance in France, that they declared, three years ago, that the *drunkenness of the French was caused by wine*; and though *fourteen of the thirty-four millions* which compose the population of that country are in some way connected with the manufacture and sale of wines, they offered money to promote the diffusion of the total abstinence principles. The King of the French has lately given a more unequivocal proof of his attachment to the principle, by becoming a total abstainer from all intoxicating drink.

It must not be forgotten that three-fourths of the wines in general use in Britain, and nine-tenths of those consumed in the North American Colonies and the United States, are artificial or fabricated, composed, in many cases, of the most poisonous ingredients. There are establishments in the neighbourhood of Lyons, Avignon, Marseilles, and other parts of the South of France, in which large quantities of Imitation Wines are manufactured; they are then carried to Madeira, where, by some skilful manœuvre on the part of the Supercargo, they are unshipped and branded as the genuine article, after which they are again shipped for the market, where they are sold as real Madeira—direct from the place of manufacture. This system is so extensive that one house has been known to sell one hundred thousand bottles of fabricated wine in one year, after they had paid one short visit to this place of spells. It is worthy of being remembered by all lovers of port, that there is frequently more wine sold in one year in London under that name, than is shipped from Oporto; and the recent investigations into the subject of Wines in the United States have brought to light a system so iniquitous as almost to exceed belief. It has been proved that log-wood, sulphur, sumac, sugar of lead, and other substances equally poisonous, have been employed in the manufacture of wines, made and sold in that country as a foreign production.

It is a fact equally and readily acknowledged by all who have paid any attention to the nature and history of wines, that as men have continued to employ them, their strength has been required to be increased. So late as the sixteenth century the wines were so slightly intox-

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icating that the ladies were in the habit of drinking a pint at breakfast. Newman and Brande, by their experiments in ascertaining the strength of the wines at present in use, have discovered that they are three times stronger than those which were drunk only eighty years ago.

The general tenor and genius of Revelation is in striking accordance with all our remarks. It warns us against intoxicating drinks, by pointing out the misery and ruin in which many have been overwhelmed by their use. By them Noah sinned grievously and brought a curse upon his offspring; Lot was so far deprived of his reason as to be tempted to the commission of a crime which he must have regarded with abhorrence when possessed of its entire control; David attempted to conceal his own guilt, by bringing Uriah under its influence; Belshazzar was instigated to profane the name of the God of Israel, and thus involved himself in the ruin which his impiety deserved; and the Corinthians converted the Ordinance of the Lord into a feast for revelling and drunkenness. But the Bible exhibits and uniformly commends abstinence from these liquors. The drink of the hosts of Israel, during their forty years' sojourn in the wilderness, was the pure water from the rock; and the wife of Manoah was commanded not to "eat of any thing that cometh of the vine," and "neither to drink wine nor strong drink." Samson was "a Nazarite to God from his mother's womb," and as such he "separated himself from wine and strong drink." Daniel, when at the Court of Babylon, though he despised the king's wine, and lived on pulse, and drank only water, was fatter and fairer in flesh than all the children who did eat of the portion of

the king's meat and drank of the wine which he drank." The Rechabites, by the command of their father, abstained from drinking wine, and they are commended for their obedience, and rewarded by the promise "That Jondabab should never want a man to stand before the Lord for ever." And John the Baptist, one of the greatest prophets that ever lived, amidst all his arduous labours, drank only of the water of the brook.

The prohibitions of wine in the Scriptures are worthy of a little attention. In Prov. xxxi. 4, "It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: lest they drink and forget the law, and pervert the judgment of any of the afflicted." The Nazarite, who devoted himself peculiarly to God, was commanded, in Num. vi. 3, to "separate himself from wine and strong drink," and to "drink no vinegar of wine or vinegar of strong drink." The Priests of the Lord, when they were to minister in the Sanctuary, were commanded not to drink wine nor strong drink, lest they should die: and this was "to be a statute for ever throughout their generations." Lev. x. 9. In Eze. xliv. 21, it is written—"Neither shall any priest drink wine, when they enter into the inner Court."

That the minister of Christ under the New Testament dispensation, should be equally abstinent, may perhaps be inferred from the Apostle's description of the character of a Bishop in his Epistles to Titus and Timothy. In 1st. Tim. iii. 3, it is said that a Bishop "must not be given to wine;" while in the 8th verse of the same chapter there is an evident distinction made between a Bishop and a Deacon; the latter must not be given to "much wine." The same phraseology occurs

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in treating the subject in Titus i. 7, where, speaking of the qualifications of a Bishop, the Apostle says, that he must not be "given to wine;" while in the second chapter and third verse, speaking of the aged women, he uses the same expression as in the case of Deacons—"not given to much wine."

I cannot divest myself of the idea that the Apostle intended to make a distinction between the two cases founded upon their different stations in the Church. The Deacon, who should manifest a deadness to the world and holiness of character above that of an ordinary member, was not to be given to much wine (*oinos polus*;) while the Bishop, who occupies the most prominent position, and who should be correspondingly exemplary in his conduct, was required not to be beside wine, as *paroinon* literally signifies. This appears to be confirmed by the practice of Timothy, whose case (1st. Tim. v. 23.) is so frequently urged by the advocates of the wine drinking system. This passage proves that Timothy not only abstained from strong drink, but from the simple wine, which was the ordinary drink of his countrymen; that his adherence to the principles of total abstinence from wine was so strict that he did not use it even as a medicine; so that the Apostle had to advise him, in the memorable passage already referred to, to "drink no longer water, but to use a little wine for his stomach's sake and his frequent infirmities"—and the Total Abstinence Associations are based upon this Scripture principle and example.

The words of the Saviour, in Luke v. 37—"No man putteth new wine into old bottles, else the new wine will burst the bottles and be spilled, and the bottles shall

perish"—have been urged as furnishing triumphant evidence that the wines generally used by the Jews were fermented and intoxicating. No one acquainted with the nature of fermentation can fail to perceive the absurdity of founding an argument on this passage, for it is a "swift witness" against the cause which it is so frequently quoted to support. The passage proves that the wine was not fermented before it was put into the bottles, or it would not have burst them. That the bottles were closed, is proved, by their being burst asunder; and no person places any thing to ferment in a close vessel, as this will arrest the fermentation. When fermentation commences, it generates carbonic acid gas, which makes an effort to escape; if the bottles be well corked and sufficiently strong to resist this effort, the fermentation ceases; if not, the corks are expelled, or the bottles broken, in order to make way for the liberation of the gas. Old bottles were unfit for the preservation of wine, because the yesty matter which adhered to the side of the bottles, from the wine with which they were formerly filled, would, "as the little leaven leavens the whole lump," produce immediate fermentation, which the old bottles were unable to resist. Any bottles will preserve fermented wine; while even glass bottles which have been used, unless very carefully cleaned and dried, will burst if filled with new or unfermented wine.

That the Jews employed unfermented wine at the passover, is evident from Scripture, and the practice of the devout Jews. They were commanded "to put away leaven out of their houses"—and whoever "eat leaven from the first to the seventh day, that soul was to be cut

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off from Israel." The Hebrew word *Homitz*, which is rendered leaven, as in Lev. xxiii. 17, means literally to ferment, and is translated vinegar, which is the product of strong fermentation, in Numb. vi. 3, and Prov. x. 26. Calmet says that "the Jews examine all the house with very scrupulous care, to reject whatever may have any ferment in it." As the sons of Abraham have ever been characterized by an adherence especially to the minor points of their law, and as the devout Jews on the continent of Europe interpret the command in Ex. xii. 15, in the above sense, many of them having sold at a reduced price, while others have thrown away casks of intoxicating liquors that they might not be on their premises at the observance of the passover—and as the wine which they use at this solemn feast is not fermented, but made from bloom raisins, which are cut open and steeped in water—I cannot but believe that the wine which is employed to represent the blessings of the Gospel, is the pure, nutritive and delicious juice of the grape—the fruit of the vine—and not a bewildering, ensnaring, health-impairing, religion-blasting and soul-destroying poison.

But it is maintained by some that they cannot see any command in the Bible to become members of a temperance society. I should like to be informed, where the command to become members of missionary, bible, tract and other societies is to be found, except in the benevolent spirit of the Gospel, and in its general injunction to "do good unto all men as we have opportunity." The warrant for temperance societies is involved in the same grand principle; and they owe their existence to the same universal charity and love. But,

say some, the Scriptures are against those institution, for they say—"Let no man judge you in meat and drink;" Colos. ii. 16. A little attention to this passage will show that there is no weight in the argument founded on it against them.

Some Judaising teachers had got into the Church at Colosse, and taught that the Mosaic ritual, which was abrogated at the death of Christ by the introduction of that clearer and more glorious dispensation of which it was a type, should be observed by those who embraced christianity; and that in some degree at least, an observance of it was essential to salvation. The Apostle, in this passage, cautions them against the least attention to these dogmas, for they sapped the foundation of the Gospel; robbed the atonement of the Redemer of its efficacy, by declaring that it alone was *insufficient* for the salvation of man; and that an observance of the economy of Moses was essential to the perfection of the work of Christ, or to render those blessings available, which the mediatorial work of the Son of God was designed to bestow and secure—deliverance from the punishment and the power of sin, and the gift of everlasting life. If the adherents of temperance and total abstinence societies taught that the reception of their principles was essential to salvation, then there would be some weight in the objection; but their supporters teach no such doctrine.

True it is, that the Gospel has abolished all ceremonial distinctions of meats; but it is a truth equally clear that the same gospel teaches us that those things which are clean and good, may, in certain circumstances, be converted into instruments of offence and evil to our

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brethren, (See Rom. xiv. 15, 21.) and thereby of sin against Christ. (See 1 Cor. viii. 12.) Accordingly, we find the great Apostle of the Gentiles recognising the obligation of the christian to be guided by the doctrine of scriptural expediency, when he exclaims "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1 Cor. viii. 13. If the Apostle abstained from that wholesome and natural food which nourishes and strengthens the body, lest he should injure his weak brother and sin against Christ, is it right for christians to use an article which all of them confess to be unnecessary, and which cannot be productive of good; which undermines the constitution and exposes to danger and temptation; which is injurious to the interests of morality and of society at large; which has brought disgrace upon christianity in every age, by causing the fall and impairing the usefulness of many who might have ranked among its most distinguished ornaments; which obstructs the progress of divine truth at home and abroad; and by which offence is daily being given to many of our brethren, regarding the offenders of whom, it is said by him who knew all things and cannot lie or be mistaken, "better were it for them that a mill-stone were hanged about their necks, and that they were cast into the depths of the sea, than that they should do this?" It is far from the writer's intention to dictate to those who are wiser and better than he; he simply presents it for the consideration of his fellow christians, in the hope of its receiving the support of many whom he honours and loves as fellow heirs of the same heavenly kingdom, and partakers of the same spiritual grace.

Medical Science is equally opposed to the use of wines. On this subject I cannot do better than adduce the testimony of Dr. Charles A. Lee, of New York. "I know that it will be doubted by many," says Dr. L. "that pure wine is as injurious as the same amount of alcohol diluted with water, but my own experience and observation, and the opinion of many reformed wine-drinkers, support me in this belief. I could relate numerous cases in which wine of any kind could not be taken in any quantity, but where pure whisky or brandy and water of nearly the same strength, could be drunk without causing the same unpleasant effects; and why should it be so? In the one case we have simple alcohol and water; in the other, alcohol and water, volatile oils, extractive and colouring matters, acids, &c. If the latter do not prove more difficult of digestion than the former, then it requires less strength to carry one hundred than it does fifty pounds. Most people know how speedily, comparatively, the effects of gin or whisky pass away, and they also know how permanent are those occasioned by a debauch on fermented liquors; and if the wine-drinker suffers less than the whisky-drinker, it is because the amount of alcohol he drinks is less. Some flatter themselves that by particular care in selecting their wines, they can avoid the evils which by this very act they allow, do attach themselves to the use of some wines—but let not the the convivial possessor of ample cellars, stored with the choicest products of the vine, flatter himself with this belief; let him not indeed consider himself more fortunate than the poor man who is confined to whisky, gin, brandy, or New England rum; for as long as the laws

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of the system and the properties of alcohol remain as they are, so long will he not be exempt from paying the full penalty of indulgence; a twinge of gout will revenge itself on a glass of champaign with greater certainty than on a glass of whisky. Dr. J. James, of the United States, says, "that we should never taste vinous or fermented liquors without remembering that danger lurks in the cup; for the moderate use of intoxicating liquors undermines the constitution without exciting the suspicion of the victim." Dr. E. Johnson says, "wines in every case as articles of diet are pernicious, and even as medicines wholly unnecessary, since we possess drugs which will answer the same intention in at least an equal degree." Dr. T. Beaumont, of Bradford, says, "that wines impair digestion and debilitate the stomach." Dr. M'Corrie, one of the first physicians of Liverpool, says, "that having treated more than 300,000 patients, he gives it as his decided opinion, not only that all intoxicating liquors are uniformly mischievous to the constitution, but that the constant moderate use of any stimulating drink is more injurious than the now and then excessive indulgence in them." Dr. A. Carrick, of Bristol, says, "though spirit is the most pernicious liquor, being the strongest and most concentrated poison, all other strong liquors, wine, beer, cider, &c. are injurious in proportion to their strength, or the quantity of alcohol they contain. Madeira, sherry and port contain nearly half the bulk of brandy. The man who drinks his bottle of wine drinks a pint of brandy in it; and the lady who takes two or three glasses of wine to dinner, swallows half a glass of brandy in each of them." Dr. Buchan says, "malt liquors render the

blood sily and unfit for circulation : hence proceed obstructions and inflammation of the lungs. Those who drink ardent spirits or wine, run still greater hazard : these liquors inflame the blood, and tear the tender vessels of the lungs to pieces." I only add the testimony of the late Dr. M'Nish, to which I would especially direct the attention of mothers:—"Women," says he, "especially in a low station, when nursing, are strongly addicted to the practice of drinking porter, ale and wine, for the purpose of augmenting their milk. This very common practice cannot be sufficiently deprecated. It is often pernicious to both parties, and may lay the foundation of a multitude of diseases in the infant. The milk which ought to be bland and unirritating, acquires certain heating qualities, and becomes deteriorated to a degree of which those unaccustomed to investigate such matters have little conception."

The opinion so generally prevalent that Beer is good and necessary for the labouring classes, is false and delusive. We observed, in a former part of this Essay, that the strength imparted by any liquor is proportioned to the nutrition it contains; and we have simply to ascertain the amount of it in beer, in order to arrive at a proper conclusion as to its power of communicating strength. Upon an analysis of a gallon of the best beer you will find that it consists of nearly fifteen ounces of proof spirit, nine ounces of extract, about the quality of second flour, and scarcely worth a penny—and the remainder of water, in many cases mingled with the juice of berries and roots. Those who drink beer for the nourishment it possesses, are therefore terribly mistaken; and they would act more like rational beings and mani-

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fest more wisdom, if they were to buy one penny worth of bread, and throw the other seventeen pence into the sea, than to expend it on an article which causes them to drink about one pound of poison diluted in eight times its own bulk of water, in order to derive strength from the nourishing matter it contains. This is sacrificing money, labour and health with a vengeance !

But some say, that cold water is bad in warm weather, and often injurious, and that they must have something to drink. Now, however dangerous it may be to drink cold water when we are overheated, all bad effects may be prevented by bathing the hands and face previous to drinking it. It is a very mistaken idea that beer is good for quenching thirst, for I have found by my own experience that water is better than any artificial drink. Dr. J. Baker, of the United States, says, that "malt liquors and wine excite thirst; hence glass after glass is taken till the taste is completely vitiated." Dr. Cullen says that "simple water is, without any addition, the proper drink of mankind." Dr. Cheyne, whose high reputation as a dietist is universally acknowledged, remarks, "water was the primitive and original beverage, as it is the only liquid fitted for diluting, moistening and cooling,—the ends of drink appointed by nature; and happy had it been for mankind if other artificial liquors had never been invented." The testimony of Dr. Hufeland is equally satisfactory. "The best drink" says he, "is water, a liquor commonly despised, and even by some persons considered as prejudicial: I will not hesitate, however, to declare it to be one of the greatest means of prolonging life. The element of water is the greatest promoter of digestion. By its cold-

ness and fixed air it is an excellent strengthener and reviver of the stomach and nerves." I only add the opinion of Dr. Lee, of New York, who says, "as a general rule, I hesitate not to aver, as my settled conviction, that malt liquors are more deleterious in their effect on the system than ardent spirits. The latter are simply alcohol and water, perhaps slightly flavoured; the former are deleterious compounds of alcohol, narcotic poisons and mineral substances. Besides, as the fermentation which malt liquor undergoes is imperfect, being stopped to prevent its change into vinegar, will it not be renewed in the stomach, and thus impair the power of digestion?"

An objection that appears to have some weight with many people in this community is, that the establishment of Temperance Societies will ruin the country, as the roads and bridges which have been made during the last twenty years owe their existence to the revenue derived from the duty imposed on intoxicating liquors. Never perhaps was there an objection built upon a foundation so false, however plausible it may appear to be to some of the unthinking part of our population. The mental and moral improvement of the people which would be caused by the banishment of these drinks, would not only secure the stability of the Government, by the increase of sound principle and sterling loyalty, but would enable the population, by their increasing ability, to contribute, according to their enlarged desires, for augmenting the strength of the government, and advancing the prosperity of the country. That government is unworthy of the support of the people that preys upon the vitals of the country, by encouraging the im-

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portation of a destructive poison, that spreads a withering desolation over the loveliest portions of this beautiful Island, because it contributes, by the duty exacted, to the increase of its revenue. God forbid that we should ever be so abandoned as to recognise a principle so foul and diabolical!

It must be abundantly evident to all who will take the trouble to consider the facts of the case, that if the use of these drinks be abolished, the immense sums which are now expended upon them will remain in the possession of the people, who will thereby be enabled to contribute with greater ease, and to a much greater extent than they now do, to the maintenance of the government. Besides, the revenue derived from the increased importation of teas, coffee, sugar, and other useful articles, which the population would thus be enabled to procure, would, in a short time, more than supply any deficiency that might arise from the entire abandonment of all intoxicating drinks.

On this subject I need only add the testimony of Sir John Harvey, the Lieutenant Governor of New Brunswick, and formerly of this Island—an authority which few will be inclined to question. The grand principle of the government of our late “truly patriotic Monarch,” King William IV. was, as stated by his Excellency, “not to suffer any consideration of increase or decrease of revenue ever to interfere with the true interests of his people.” In accordance with this enlightened and just principle of legislation, Sir John felt it at once a pleasure and a duty to become patron of the Temperance Society in this place, and particularly as, “since the formation of this Society, the consumption

of ardent spirits in Charlottetown had progressively decreased, while the general revenue of the place had greatly increased. In other words, it would appear that the general revenue had improved in the ratio in which habits of intemperance had given place to those of sobriety and industry."

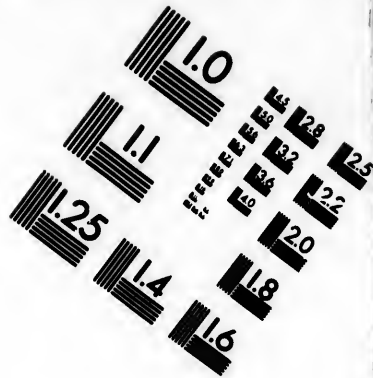
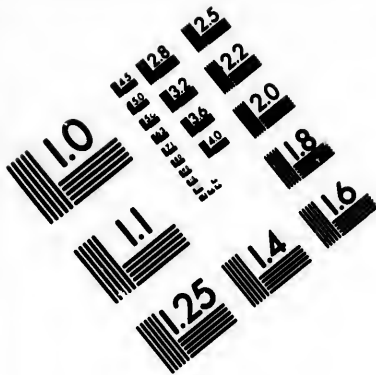
The objection that the farming interest will be ruined by the Temperance Societies, is equally worthless; for the families that are now but scantily supplied with the necessaries of life on account of the drunkenness of the parents, will be abundantly blessed with the means of subsistence; and the money which is now expended on intoxicating liquors will be available for the purchase of flour, butter, cheese and other productions, which would thus benefit the farmer. We uniformly find that as soon as drinking habits are abandoned, an elevation in existence is felt which inspires the man with nobler aims and motives than those which had formerly influenced his conduct—he supplies his family with an abundance of suitable food—makes provision, according to his ability, for their intellectual and moral culture—and exerts himself to advance their comfort and happiness in every possible light. All merchants, with the exception of those who deal in the maddening poison, are thus permanently benefited by every sober and industrious member of the community; and the increased demand for other articles will cause an increase of workmen, and of necessity an increased consumption of bread and other necessaries, which will thus contribute to the prosperity of the farming interest. In addition to this we may observe, that the farmer who obtains *nominally* a high price for his grain from the brewer or

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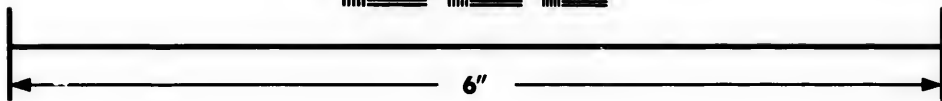
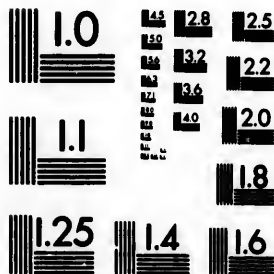
distiller, as some part of the payment is taken in intoxicating drinks, would be better if he sold his produce at a much lower rate to a person who would pay him in money or in useful articles, and throw no temptation in his way. I hesitate not to affirm, that the landed interest will be immeasurably benefited by the entire abolition of the use of these drinks, and that the prosperity of our country will, by this measure, be so established and secured as to defy the influence of almost every other circumstance. The improved condition of the population of Ireland proves the truth of these observations. *Two hundred and fifty spirit stores and taverns* have been closed in the city of Dublin, and shops for the sale of useful articles opened in their stead. One of the largest Distilleries in Dublin has been converted into an Oatmeal Mill, and preparations are being made to open many others which have been closed in various parts of the country, as manufactories of cloth and other articles.

The reason why the principles of Temperance Societies have not been more fully adopted is, because they are opposed to the inclinations of many, and because many more have never thought anything about them. The crime of the present generation is the same as that of Israel of old—"they will not consider." The minds of men are opposed to real thinking, especially on those subjects which are likely to lead to the exercise of self-denial, so that we need to bring the subject again and again before them, to present the principles in the unadorned nakedness of truth, and in the centre of light, to awaken men to the fact of their existence, so that they may clearly perceive and rightly understand





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the merit or demerit of the case. This is the only way in which we expect them to see the extent of the evil, and to make exertions to prevent and abolish it. We do not expect that distillers and merchants, who have much capital engaged in the manufacture and sale of those articles, will cease to make or traffic in them while a steady and increasing demand for them exists. Men in general are too much devoted to the worship of Mammon, to abandon that which affords them so many advantageous opportunities of manifesting their zeal in his service. The consumers of the article have increased its sale, and induced the merchant to invest his capital in the traffic; and the abolition of its use—its banishment from our shores—is to be effected only by those who were the original authors of its increase, and who are bound by the possession of the power to make every possible exertion to accomplish it. We have no right to expect that the manufacturer will make such sacrifices as their abandonment would necessarily involve, so long as people continue to buy and to use them. If one good man were to cease to traffic in them, another person less scrupulous would speedily be found to fill the vacancy, and deal out the poisons to the people, while they continue to give a premium for their sale, by keeping up the demand. I do not palliate the evil of the making and vending of these articles. God forbid! I speak only of what generally happens—of what is—not of what ought to be.

But, it may be asked, what are we to do if we cannot prevail upon the distiller to give up the manufacture of these drinks? I answer, to influence the people till they cease to use them; for when the demand no longer

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exists, their manufacture and sale will be abandoned. But it may again be asked, how are the people to be influenced so as to induce them to give them up? I reply, that we must use every means within our reach for the diffusion of true knowledge on this subject; to meditate upon it till we be duly affected with its magnitude and importance; till we be deeply impressed with the multiplied miseries and tremendous desolation which are caused by an evil whose monstrous enormity and inexorable despotism have enslaved the most independent, and degraded the most distinguished of our fellows; till our weeping lamentations over the graves of the mighty who have fallen before it have begotten in our bosoms a tender compassion and an ardent desire for the safety of the living; till the solemn and abiding impression of our overwhelming responsibilities constrains us to impregnate, to electrify our fellows with our views and our principles, till the general indignation be aroused by the alarming degeneracy; and by an earnestness of remonstrance and a vividness of description hitherto unexampled, the people be awakened and made alive to the accomplished imposture; and, shrinking from the calamitous contamination, with a unanimous resolution to relinquish the vice—by the influence of imperious necessity—with one mighty, unbending concentrated effort—the application of high-toned moral influence—the delusion be broken in sunder, and those customs abolished which, like so many fetters, have enslaved the brightest and the noblest of mankind—till we, nominally freemen—British freemen—feel ourselves in a position to appreciate that liberty, the hereditary and inalienable right of British subjects, which the vile and unprincipled

usurper has attempted to extinguish and destroy—the legacy bequeathed us by our fathers; purchased with their lives, and sealed by their warmest blood; the possession of which constitutes our distinguishing characteristic as a nation; in which it is our high privilege to rejoice; and which, if we possess one spark of their generousness and valour, shall constrain us, by the most ennobling of all human considerations, to transmit it unentrammeled and unimpaired to posterity.

Wherever any defect has existed in a country whose government has been sufficiently free to admit of the influence of public opinion, to its exercise may be traced the remedy of existing abuse. The communication of knowledge is essential to form enlightened opinions in the minds of the people and to stir them up to make these universally known. It is equally necessary to free the public mind from those erroneous notions and impressions which have been made in favour of intoxicating drinks, by the popular literature of the present and the past ages. Some of the Poets, ancient and modern, novel and other writers, have represented them as the remedy for sorrow—the sweetener of toil—the poor man's recreation, &c. &c. &c. They associate the drinking of these liquors with many beautiful sketches of the incidents of life, which gives them an importance, and exalts them to an eminence of which they are utterly undeserving, and which, to say the least, is unwise and injurious. Some wounded hero, found bleeding and miserable, is restored to life and enjoyment by the miraculous influence of this water of life; * the lover in

* Usquebagh, Whisky---literally, water of life---from *uisque* (Irish), water, and *bagh* (Irish), life.

humble life 'breaks his mind' to the father of the mistress of his heart over the evening glass; and the sparkling brilliancy that dances in the eye, and the enchanting smile that plays upon the features of the lady of the more fashionable circle—which brings another slave to her feet, and adds to the number and brilliancy of her conquests—is not unfrequently heightened by the cheering influence of the "juice of the grape;" and the mind of her admirer being warmed by the same genial influence, invests her with a grace, to say the least, superhuman. The impressions thus made in favour of these articles can only be removed by an enlightened exposition of their pernicious nature and dangerous tendency—by speeches and lectures; by tracts, essays, and other publications.

We should strive especially to enlist all the influence of the higher circles which we can obtain on our side. No one looks to those below him for a pattern to copy; he looks to those above him; to the master, the magistrate and the minister of religion. As the drinking etiquettes of society constitute the root of the evil, and as fashion descends from the higher to the lower ranks, it seems consistent with the order of things that the example of the higher circles, independent of other influences, will be more effective than that of others. Besides, there is a certain jealousy in the minds of the lower classes, which leads them to regard every piece of advice given them by their superiors, when it is not enforced by example, as an infringement of their rights, and as a sort of memento of their distinctive inferiority.

We should enlist the minister of religion, the physician, and the man of talent; for they would be instru-

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mental in effectually promoting the cause by the influence of their example; and the employment of their talents in lecturing on the subject. Every Society should have a lecturer, if possible, to visit its district; to hold meetings; to stir up the members by way of remembrance, and to make new converts by the diffusion of the principles. The success of many of the societies in England and America is to be attributed to the employment of competent lecturers—of clergymen who resigned their charges for a time, and others interested in the promotion of the cause. If we would be equally successful, we must be equally wise. We never get a thing done so effectively as when we have a person exclusively devoted to it; besides, when it is dependent for success solely on voluntary effort, it seldom succeeds, for the slightest difficulty is frequently urged as an excuse for not engaging in it. An occasional statement of the principles is not enough; and without a stated and properly organised system and machinery we can never make such an impression on the public mind as is necessary to arouse it into immediate, resolute and permanent action. We must agitate the question in every circle and neighbourhood in the Island; employ every possible means to diffuse the principles, regardless of difficulty and reproaches; indifference and opposition to them will pass away, for we have reason, and truth, and religion on our side: they must triumph when they are sufficiently known, for they are replete with the greatest blessings to man. An agency must be in operation to spread this knowledge, not only by means of tracts, written with special reference to the particular locality in which they are to be circulated, but by

means of the living voice—an instrument that never fails to exert a wonderful influence, even when employed in an unworthy cause. In a district which cannot support a lecturer, a committee of supply may be formed to provide occasional speakers, and to collect funds to defray the necessary expenses. I think, however, that the services of able lecturers, and some of the best treatises and tracts on the subject, might be obtained by occasional donations, and penny-a-week subscriptions among the members of the society; and, where the number of one society is limited, by a union of several branch or district associations.

Another means to be employed is the institution of proper places for amusement and instruction. While we take away what has so long been regarded as the only recreation of the working classes, we must not forget to furnish them with those of a more rational and useful character. In England, there are Temperance Halls raised by the contributions of temperance men; temperance meetings at which the people drink tea, eat fruit, listen to speeches made by temperance members, and to music performed by a temperance band. I see nothing to prevent us from having similar meetings; and as the young and active must have something to occupy their minds, the establishment of schools for the instruction, and meetings for improvement in vocal and instrumental music, would be attended with certain advantage. Popular lectures on science, or mechanical philosophy, and on general literature, would raise the character and excite a desire for nobler and higher pleasures than those which are at present sought after by the great mass of our population. They would afford means

of improvement for the adult population, many of whom would remain in ignorance as they have no means of enlightenment which they can properly employ: by implanting a taste for those higher enjoyments in the adult, one of the great barriers to the establishment of an improved, an extended, and a general education would be removed; the thorough training, intellectual and moral, of the young, would secure the entire abandonment of any fragments of those absurd customs that might remain; and the recreations of the next generation would be as pure and exalted as those of many of the present are degraded and vile.

The establishment of benefit Societies in places where no intoxicating drinks are sold would be attended with certain and extended advantage, as the present plan of their being holden in taverns and other houses where these liquors are retailed is productive of the most serious mischief, by the formation of habits that lead to intemperance among the members, and not unfrequently ruining the interests of the society. The use of these is encouraged, not only when the members pay money into the funds, but on an enlarged scale at committee, quarterly and annual meetings, which not only inflicts positive injury on the members as individuals, and destroys and impairs the strength of the society by diminishing its funds, but prevents the increase of its resources and the extension of its usefulness, by leading those who are opposed to such habits and practices to remain unconnected with any society, who would be glad to avail themselves of the benefit of those institutions if they demanded or recognised no such tax. There are societies in England held at private houses,

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some of which have succeeded beyond the most sanguine hopes of their supporters, and have a good capital, besides landed property which yields a high per centage. Institutions in connection with the Temperance, or rather, the Total Abstinence Associations, have been formed in the mother country which afford all the advantages of the best benefit societies, and give no countenance to those convivial practices which have caused the downfall of many promising associations.

PETITION THE LEGISLATURE. The use of strong drinks is destructive of the fundamental principles of rational society, for it leads to the violation of law, and thereby defeats the grand object of union. It is a deadly foe to all improvement, and no age, rank or sex is free from its inroads. It is an enemy to the peace, comfort and advancement of society. It paralyzes the exertions of the minister of religion and of the teacher of youth; retards the progression of society—their social, mental and moral progression; and spreads disease, beggary, crime, ruin and death among our population. To whom can we apply for relief but to the representatives of the people—the avowed guardians of their morals and their rights, and to whom have been committed the enacting and enforcing of laws for the furtherance of the well being of the community? * I regret to mention, that there

* The importance of Legislative interference on behalf of Temperance operations has, by petitions from the societies, been repeatedly urged upon the attention of the Assembly of this Island. During the last session (1841), a Committee previously appointed to examine and report upon the subject, were unanimous in recommending a grant of money to enable the societies to disseminate their principles throughout the length and breadth

are no fewer than eighty licensed taverns in this Island, fifty-nine of these in the country and twenty-one in Charlottetown; that there are twenty-eight stores, thirteen of them in the country and fifteen in the town; in all, one hundred and eight establishments having the sanction of government, in eighty of which the people meet and drink these pernicious liquors, and the other twenty-eight sell them, but not "to be drunk on the premises." We have, in addition to these, a host of unauthorized dealers, who are pests to society and a disgrace to any community. It is, indeed, time to petition the Legislature!

The authorities can do much to remedy the evil—they can put all the sellers of strong drink under wholesome restraint, and compel them to shut their shops at an early hour on the evening of every weekday, and on the whole of the sabbath. It is a lamentable fact, that the houses for the sale of wholesome food are closed on the day of rest, while the taverns for the sale of these pernicious drinks are allowed to remain open. If it be urged that these houses should be kept open for the refreshment of travellers, I have only to say, in reply,

of the land; and though the report was referred to the Committee of Supply, the object of it was allowed to be defeated at a subsequent stage of the proceeding by the manœuvring of two or three hostile members and the cowardice of those who, though favourable to the cause, did not dare to give it that support which they were constrained to acknowledge that it deserved. The high estimation in which it was held by some of the hostile members may be seen from the fact, that they regarded it as too good to be benefited by any support which it was in the power of the Assembly of this Island to bestow.

that fewer than twenty-one would surely accommodate the travellers who visit Charlottetown on the sabbath day; besides, all the purposes of hospitality and entertainment may certainly be answered without the cup that weakens the body and confounds and seduces the soul. The establishment of houses for entertainment, or of one good Hotel, which is much wanted in this place, in which no intoxicating drinks can be had, would be a great blessing to the town, as it is well known that many travellers use these liquors because it is customary, and to avoid even the appearance of meanness, for "mine host" is generally understood to derive more profit from the sale of these drinks than from that of any other article.

The pernicious nature of intoxicating drinks is not, by any means, a modern discovery, for the able and learned Bishop Berkeley wrote against them about one hundred years ago. "But why," says that distinguished and amiable prelate, "should such a canker be tolerated in the vitals of any state, under any pretence or in any shape whatever? Better by far that the whole present set of distillers were pensioners of the public, and their trade abolished by law, since all the benefits thereof put together would not balance the hundredth part of the mischief." In 1741, we find Dr. Stephen Hales writing on the same subject:—"Ask," says the Doctor, "those in stations of power and trust—ask them if they can look with indifference upon their poor distracted countrymen who are poisoning and destroying themselves? In trials for life what diligence is not used to find the truth on the occasion of the loss of one subject? What care will not a physician bestow for the preservation of one

life? How did the wise Romans honour him who saved the life of one citizen? But in the present case it is not one thousand, but many thousands of lives, that perish yearly by this worst of pests. Ought not then a stop be put to this dreadful calamity before it is too late, by any means, and upon any terms whatsoever, in those nations where they mean to keep up any face of government? Nor can there be any inconvenience likely to arise from the redress of the grievance that deserves to be named, from those evils which must be the undoubted consequence of its continuance."

The cause of the neglect of these appeals and warnings may be given in the language of the latter writer. "Notwithstanding," says he, "the destructiveness of these distilled spirituous liquors is so notorious, that not only every open willing eye, but even the wilfully blind, cannot but see the misery they bring on mankind; yet, how does the enchanting syren bewitch and infatuate the nations of the earth with its sorceries, insomuch that multitudes of inexperienced fresh dram drinkers are daily crowding on to taste of the envenomed cup!"

The government of Prussia has espoused the cause of Temperance; and the Minister of the home department has directed the Lords Lieutenant of the provinces to encourage, by every possible means, the establishment of Temperance Societies. Under their auspices, associations have been formed among the spirit dealers, who have resolved not to sell any drink to any person habituated to their intemperate use, under a penalty, the amount of which is regulated by the Committee according to the circumstances of the case. No person can

obtain a license from Government without a certificate of membership from one of these associations.*

The government of this Island may and should do much for the advancement of this cause in connection with, and in order to promote the happiness of the people and the prosperity of the Colony. The number of licenses should be reduced, and a heavy duty† laid on all

* It is enacted by the Edinburgh Police Bill, that any person purchasing or calling for spirituous liquors between 10 o'clock on Saturday evening and Monday morning shall not be legally bound to pay for them.

† In 1812, 1813 and 1814, the gallon of proof gin, without duty, was seven shillings and sixpence; in 1822 it was lowered to five shillings; and in 1828, to two shillings and eightpence halfpenny. In 1822, the tax on the gallon of gin was eleven shillings and eightpence halfpenny, which, when added to the price of the gin, made it sixteen shillings and eightpence halfpenny per gallon to the buyer. In 1828, the duty was reduced to five shillings and tenpence, making the price of the gallon of gin, duty included, only eight shillings and sixpence halfpenny—only one half of its former cost. The malt tax, in 1822, was reduced one third, which lowered the price of gin so much as to double its consumption. In 1822, the quantity consumed was 8,500,000 gallons; in 1824, after the reduction of the duty, it was 15,000,000 gallons; in 1825, it was 18,600,000 gallons; in 1826, it increased to 18,200,000 gallons; and in 1828, it was 23,413,770 gallons.

The influence of this on the country was seen in the alarming increase of crime and pauperism. In 1822, the number of persons committed for trial was 12,241; in 1826, it increased to 16,064; and in 1829, it was 18,675; showing an increase unparalleled, of 6434 criminals in 7 years, which has been attributed, by the best authorities, to the increased consumption of gin. Nor is it to be ascribed to the increase of the population; for, in 1822, when the inhabitants of England and Wales were 12,000,000, there were 12,000 cri-

intoxicating drinks; and active measures should be taken for the discovery and suppression of those who sell without a license; the establishment of Temperance Societies might be encouraged and their principles diffused by a grant from the public funds, to enable them to extend their operations throughout the Island. Prevention is better than cure; and as retrenchment is the order of the day, it would certainly be a more economical, rational, enlightened and effective mode of government, to spend ten pounds in the diffusion of principles for the prevention, than one hundred in the support of jails, and in criminal prosecutions for the punishment of crime.*

minals; whereas, in 1830, when the population was 14 millions, there were 19,000 instead of 14,000 criminals showing an increase of 5000 criminals above the ratio of the increased population—caused by the drinking of 896,000,000 additional glasses of gin.

* The town of Preston, in Lancashire, which six years ago was one of the most drunken and profligate, is now one of the most sober and orderly in the kingdom: the best proof of this is the fact, that, for the last six assizes held at Lancaster, instead of there being more criminals from Preston than from any other town, which was formerly the case, there have been no criminals at all! The judges on the bench have publicly advanced to this remarkable change, and attribute it to the influence of the Temperance Society, in first making the people sober, and afterwards reclaiming them from their former vicious propensities.—*Mor. Chronicle.*

In Ireland, the results of the reception of the Temperance principle are truly gratifying. In Richmond Bridewell, there were 1,300 fewer commitments in 1840 than in 1839; and in 1841, there were only 23 prisoners confined at one time, whereas the usual number was about 140; and the Smithfield Penitentiary has been closed entirely. At the opening of the last quarter's Sessions in Dublin, Sir Frederick Shaw, the recorder, said,

“ at the last sittings the number of prisoners for trial was not above one half what it had usually been, and this was attributable to the happy change to which he had already alluded—the improvement in the habits of temperance, and consequent morality, among the poorer classes in this city—and he felt convinced, that if this system of temperance was persevered in, steadily and permanently, which was most devoutly to be desired, he trusted it would produce—and he doubted not that it would—a great national benefit, and contribute, in an almost incalculable degree, to the improvement of the habit, condition and character of the population of this country.”

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PART III.

Motives to exertion—social improvement effected by Temperance Societies—the interest of the Proprietors of the Island to promote Temperance Societies—illustrations—promotes mental elevation—universal diffusion of Christianity—illustrations thereof.

I SHALL now offer a few remarks on the motives by which we should be induced to advance the cause advocated by the Temperance and Total Abstinence Associations.

The motives which should stimulate us to exertion are so numerous and powerful, that I need only point out a few of them to cause the others to be associated in the minds, and secure the co-operation of the benevolent and devout.

The salvation of our fellow beings from the misery, wretchedness, and multiplied sorrows of intemperance, is surely sufficient to awaken the compassion and engage the energies of every one who puts forth the slightest pretension to the possession of the sympathies of our common humanity. The fact that the drunkard is ready to perish, and that it is the aim and tendency of these societies to prevent such accumulation of aggravated distress—and that this can be effected by entire abstinence alone, is surely motive sufficient to call forth our warmest desires, and bring into action our noblest powers. Every mind that has felt the "luxury of doing good" will at once perceive a host of motives, and be

stirred up by them to engage in this "good work and labour of love." The first motive I shall mention is—

THE SOCIAL IMPROVEMENT THEY EFFECT. That intemperance destroys social order is sufficiently manifest from the contention of families, and the more extensive and extended violations of law in communities addicted to this vice. The few pieces of ill-assorted furniture; the miserable and scanty meals; the thin and tattered clothing; the heart-broken wife and the neglected children; and the general wretchedness and discomfort of the drunkard's hovel, furnish abundant proof that the practice of drinking is destructive of social comfort. But bring the total abstinence principle before his mind, and by inducing him to embrace it you create in him the desire, and he soon obtains the means to effect a renovation on his little dwelling and on all around him.* His wife and little ones are clothed; the furniture is improved and increased; the food is better and more plentiful; the heart of the wife is cheered and gladdened that her husband is himself again; the husband recognises, in his long neglected but patiently enduring wife, the elegance of form, loveliness of feature, and the melting tenderness of that spell binding eye which gave birth to the affection of his earlier and happier days; and, alive to the enjoyments of home, he resolves

* So rapid and thorough is the improvement in the apparel and comfort of temperance men and their families that many people know not how to account for it. One good woman imagining that the society clothed the members and their children, said, to one of the committee of a country society in Scotland, who was endeavouring to induce the people to act upon the principles—"cleed my bairns and I'll be a member ta."

to spend his leisure for the future in the company of his now much loved partner and the prattling playfulness and innocency of his children. All this is effected by the total abstinence principles; yet it is but the beginning of blessings—they extend to his fellows, and even to his employer; for his example is salutary to the former, and his steadiness is a source of pleasure and a ground of dependence to the latter.

In a Colony like the present it is the interest of the proprietors to promote total abstinence associations. The inclination for indolence produced by the use of strong drinks leads settlers to rest with a bare subsistence for themselves and families; and the want consequent on idleness produces both unwillingness and inability to pay the land-owner his rent; whereas the temperate man has a sense of honor, a consciousness of duty, the vigour of health, and the activity of a willing mind to urge him to exert himself in the improvement of his land; and as "the hand of the diligent maketh rich," he is able by his enlarged returns and from the improvement of his land, not only to pay his rent when due, but to lay out more in additional improvements, and perhaps to retain a little against a time of difficulty or misfortune if such should befall him. I mention the following case as a practical illustration of the truth of these remarks, and as an example worthy the imitation of proprietors and tenants.

Mr. Barry, of Glandore, near Roscarberry, in the County of Cork, took a lease of an estate of about 800 acres, with a population of about 700 inhabitants. He had no sooner settled among them than he was beset with numbers of ragged and starving creatures begging

for food and work for themselves and their families. After examining his land, he divided it into small farms of from three to twenty acres in each, which he gave to the people, on trial, for three years, at the end of which he promised to give them a long lease if they approved of him as landlord, and he of them as tenants. He also gave some of them loans which they paid back by yearly instalments, and introduced many improvements which they most willingly adopted. He shut up all the public houses in the village, except two, which were allowed to remain open for the accommodation of travellers, and to which he made only one entrance, and it was from the front, so that every person who entered them was seen by the villagers; he also opened two schools for the education and improvement of youth. In four years the farms were all much improved, the people had collected some stock and given employment to every person in the village, so that there was not a beggar in it, or such a thing as want known on the estate. Ignorance, crime and drunkenness were banished from the place; not one case of delinquency in a year was brought before Mr. Barry, who was the magistrate; fifty-seven out of sixty had paid their rents, and the other three were prevented from paying their arrears by family misfortune. To the land-owners and tenants of the Island we say "go and do likewise."

The salvation of life and property ought to stimulate us to increased exertion in advancing the great cause of temperance reform.

The extensive loss of life by shipwrecks, foundering, fires and other accidents, has been attributed by the best authorities on such matters, to the use of intoxica-

ting liquors. The Halsewell, a British Indiaman, was wrecked in 1785, on the rocks between Peverel Point and St. Alban's Head, in consequence of the drunkenness of the crew. The Kent, East Indiaman, having above 700 souls on board, was burnt, in the Bay of Biscay, in 1825, by a cask of spirits taking fire in the after hold. The General Arnold, a brig of 20 guns, commanded by Captain M'Gee, of Boston, was driven on the White Flat, near Plymouth, the seamen being unruly through intoxication. The loss of the Rothesay Castle, Steamboat, near Beaumoris, in 1831, was owing to the drunkenness of the commander; and many other cases which we could adduce, are attributable to the same cause. Many lives were lost by the first of these, among whom were Capt. Pearce and two lovely daughters; eighty-one persons met with a watery grave by the loss of the second; about ninety persons were frozen to death in the third; and in the last mentioned vessel upwards of one hundred human beings were enveloped in the mighty deep.

The Rev. Wm. Scoresby, Chaplain of the Mariner's Church, Liverpool, mentions the case of a collier brig which was lost through the intemperance of the crew, (of which he was an eye witness), many of whom were hurled into eternity in a state of profound insensibility. "Was it stress of weather," says he, "or bewildering fog, or unavoidable accident? No! It arose entirely from the want of sobriety—every sailor, to a man, being in a state of intoxication. The vessel, but a few hours before, had sailed from Sunderland; the men being drunk, a boy unacquainted with the coast, was entrusted with the helm. He ran the brig upon Whitby Rock, and one half of the miserable dissipated crew awoke to consciousness in eternity."

The Report of the select Committee on Shipwrecks states, "that drunkenness either in the masters, officers, or men, is a frequent cause of ships being wrecked, leading often to improper or contradictory orders and directions on the part of the officers; sleeping on the look-out or at the helm among the men; occasioning ships to run foul of each other at night, and one or both foundering; to vessels being taken aback or overpowered by sudden squalls, and sinking, upsetting, or getting dismasted, for want of timely vigilance in preparing for the danger; and to the steering wrong courses, so as to run upon dangers, which might otherwise have been avoided."

The Report goes on to state, that "what is considered the moderate quantity of spirits served to each man at sea, in the merchant service and the navy, even when diluted with water, is a frequent cause of the loss of ships and crew—ships taking fire from the drawing off of spirits, which are always kept under hold; and the crews often getting access to the spirit casks and becoming intoxicated."

The diffusion of the temperance principles will be productive of the happiest results, as it respects the character and comfort of our seamen, and the life and property which are continually being entrusted to their care. So deeply impressed is this truth upon the public mind, that many Insurance Companies allow a deduction on the premium, if the vessels sail without spirits. The Insurance Companies in Boston, Baltimore, New York, and various parts of England and Ireland, have adopted a resolution to the following effect: "That they will allow a deduction of five per cent. on the net pre-

mium, on vessels terminating their voyage without loss, provided the master and mate make affidavit, after the termination of the risk, that no ardent spirits had been drunk on board the vessel by the officers and crew during the voyage, or the term for which the vessel was insured."

There are now thousands of vessels sailing every sea in the world, whose crews abstain entirely from all intoxicating drinks; and I have seen many captains who have declared that they can manage their crews better without, than with strong drinks, and that abstinence is at once conducive to the comfort and improvement of the seamen, and to the greater satisfaction of mind to the ship-owner, as well as to the advancement of his commercial interests.

The heart-rending accounts that appear in our Newspapers, of the loss of life occasioned by the wreck of vessels, in every part of the world, and particularly on the coasts of these Colonies, should surely quicken our efforts—if we have any pretensions to human sympathies—for the advancement of a cause which will tend to the mitigation of human suffering, by diminishing the number of such lamentable occurrences. When some of these unfortunate cast-aways are thrown upon our coasts, we feel a melancholy pleasure in ministering to their necessities—how much more noble and satisfactory the consciousness of having exerted ourselves, and that successfully, for the prevention of such calamities.

Once more: the hundreds and thousands of drunkards in every part of the world, and even in these colonies, who are hurried into eternity, unprepared—whose lives are cut short before they reach the middle of their days,

should surely excite us to action. I heard of the sudden death of a fellow mortal this morning, through intemperance; and a gentleman has just informed me, while writing this sheet, that another drunkard has been called to render his account unto God. Oh! that God, in the infinitude of his mercy, would arouse his people to feel their responsibility—that they might consecrate themselves anew to him—and engage with redoubled energy in this department of christian duty.

The salvation of property is not to be overlooked. It is calculated that upwards of *one hundred millions* of pounds, sterling, are annually lost and destroyed to the mother country, by the use of intoxicating drinks. The amount of money lost to this Island I have not been able, correctly, to ascertain, but from my investigation respecting it, I am persuaded that it is a very considerable sum—extending to many thousands of pounds, every year. It is surely our duty—and to those who utterly disregard *it*—a motive of interest, sufficiently strong to arouse to action, to save such a vast squandering of treasure. I, therefore, remark:—

THAT THE DIFFUSION OF TEMPERANCE PRINCIPLES WILL INCREASE THE WEALTH OF THE ISLAND. In Ireland, they have advanced the pecuniary interests of the people. In the Report of the Mining Company of that country, it is stated, that during the last half year the mines have produced more than on any previous one; and that this is to be attributed to their economical management, which “has been greatly facilitated by the more sober and industrious habits of the men employed, who have thereby participated in the company’s profits.” It is a remarkable fact that in the

Meath-street Saving's Bank, the most extensive in Dublin, the lodgments exceeding the withdrawals in January, 1841, were more than double those of January, 1840; in January, 1840, the lodgments exceed the withdrawals £2,400; in January, 1841, £5,700. This is to be attributed solely to the influence of temperance, in preserving the money which would have been expended on that which would have deepened the misery and hastened the destruction of the people.

It is equally worthy of notice, and illustrative of the truth of our remarks, that when the distilleries were stopped in London, in 1795-6, though all provisions were extremely high, the quartern loaf being fifteen pence, the poor were more comfortable, and paid their bills and rents better than when enjoying the prosperity of former years—which can only be attributed to their abstinence from gin and other intoxicating drinks. The pawnbrokers were but slightly patronised; and those quarrels and disorders which result from the use of strong drink were scarcely known. In Plymouth Rock, near Boston, which has a population of 5,400, the people had sadly degenerated till the Temperance Society commenced its operations among them. It rapidly gained the confidence of the people—destroyed three fourths of the pauperism, and effected a thorough renovation upon the population: and though there were many persons who would have gladly retailed liquor to the people, for the profit of it, yet the *infamy* which public opinion had stamped upon such an occupation was such, that no person could be found so abandoned—so bereft of self respect—or endowed with sufficient hardihood as to permit him to apply for a licence.

The MENTAL ELEVATION it secures should stimulate our exertions. The possession of reason is the grand distinction between the man and the brute; its exercise is productive of the most refined pleasure to the individual, and of the most sensible benefit to society. The exercise of reason, which is necessary to the acquisition of knowledge, is weakened and diminished by the use of all intoxicating drinks, so that the community is cursed with that "ignorance which gives a sort of eternity to prejudice, and perpetuity to error." The improvement effected by an entire abstinence from these liquors is truly astonishing! It is greater than that effected by the boon of freedom on the slave, for the mind of the latter has received little or no cultivation; whereas that of the former has been trained under the cheering influence of a free and enlightened constitution—and the moment it is disenthralled from the enervating yoke with which intemperance fetters its victims, it aspires after the measure of the stature of the intellectual man, and delights in the exercise of those powers, with the unrestrained possession of which it has just been invested. The members of the Dublin Mechanics' Institute have increased so rapidly since the grand temperance movement, that the rooms are no longer able to accommodate them. They have resolved to erect a new building, the estimated cost of which is £6000, and £1,200 have already been subscribed, £100 of which have been given by the Lord Lieutenant, and £50 by Lord Morpeth.

It is a remarkable fact, that many of the ablest men in the sciences, the arts, and in literature, have been injured by this degrading infatuation; so that the choicest

specimens they have left us of their attainment and talent, may be regarded only as broken fragments when compared with what they might have effected had their genius been free and erect. The prevention of the prostitution of youthful talent, as well as the resurrection of fallen genius, unite into one grand propelling motive, which urges us speedily to adopt, energetically to enforce, and extensively to diffuse the principles of Temperance and Total Abstinence Associations.

THE UNIVERSAL DIFFUSION OF CHRISTIANITY is the last motive which I shall mention which should induce us to embrace and aid in the propagation of these principles.

It is a fact commanding immediate and solemn attention, that the progress of religion is retarded more by the use of these drinks than by all other barriers put together. It prevents many from attending the worship of God, by consuming the money which should be expended on decent apparel, and unfits the mind for the solemn engagements of the sanctuary, and for profitable meditation on the gospel and eternity. It rouses up the depravity of human nature against the gospel—leads men to despise the word of God—drowns reflection, and deadens impression—cherishes undefinable, and not unfrequently impious and infidel opinions regarding God and retribution; and, if possible, ultimately induces men even to banish God from their knowledge. Even when men hear the truth, it falls almost powerless upon the mind, for it has undergone a sort of hardening process, that renders it more than indifferent to its requirements, more especially in reference to the use of an article to which habit has so familiarised the mind that it never regards it as wrong till he falls under its

power. Attention to the state of religion in our churches at home, proves that its influence, directly and indirectly, produces a contrary effect to that exerted by the Gospel on our population; and our efforts to spread Divine truth abroad are rendered equally unsuccessful in many cases, by the same opposing principle. The injury inflicted on christianity abroad, and the consequent barriers thrown in the way of our Missionaries in their labours for the conversion of the Heathen, by the use of intoxicating drinks, cannot be sufficiently estimated. The late Rev. John Williams, of Raratonga, when last in England, declared, that intemperance had done more to retard and destroy the work of the Lord than all other evils combined. The London Missionary Society published an appeal in 1834, in which there is the following observation, and to which I would call the special attention of the reader.

“ Our brethren state, that the besetting sin in Tahiti at present, is drunkenness; that it has produced the greatest mischief in the churches; and this state of things, which fills the directors with the greatest distress, is attributed greatly to American and British sailors, who have established a number of grog shops on shore, for the purpose of retailing spirits, and who have induced the chiefs to become traffickers in rum.”

The drunkenness, and other crimes which arise from it, of the men belonging to the south sea whalers, have had the most demoralizing influence on the inhabitants of the various Islands, and have an enervating effect on the labours of our Missionaries. Even in some parts of North America the intemperance of our seamen has done such irreparable injury to their country and religion, that

“were the Indians called upon to describe, by a single word, the character of a man in all respects false, dishonest and base, they would designate him by the name of a *Christian*.” In India our Missionaries have the same difficulties to contend with—all of them owing to the drunkenness of our seamen and troops. In fact, all the Missionaries of our Societies tell us that the greatest barrier to the introduction of the Gospel is the use of intoxicating drinks; and when the Heathen who have embraced christianity, associate with Europeans, they acquire habits of drinking which impede the progress of the convert to the faith of Messiah. One of the Chiefs of Eimeo, in the South Sea, sent the following message by Mr. Wheeler, to Great Britain and America: “I hope you will go to Britannia, and beg the people to have mercy upon us, and then go to America, and beg the people there also to have mercy upon us, *because it was those countries that sent the poison amongst us.*”

When we bring our minds to reflect on this equally important and solemn subject, we feel that there belongeth to us only “shame and confusion of face.” Is it in accordance with the fitness of things that such abominations should be permitted to exist in our land, countenanced and upheld by what their warmest advocates admit to be useless habits and customs, which undermine the morals, destroy the constitution, and ruin the souls of the people? Let us think on our overwhelming responsibility—on the influence which even our silence may possibly exert in its favour, and, determining to occupy no neutral ground, let us embrace the principles ourselves, and use all the influence we possess to induce others to receive and diffuse them, until the unholy combination be banished from the land.

Benevolence is the grand principle of the Gospel. It owes its conception to the exalted benevolence of the infinite mind ; its execution, to the divine affection of the Redeemer, whose love was stronger than death ; and its diffusion, humanly speaking, amidst danger, reproach and suffering, to that bond of perfectness which bound its adherents to one another and to its cause—and to that tender compassion which glowed in their hearts, and prompted their unwearied exertions for the salvation of a prostituted and perishing world. The grand prominent feature of the christian character is benevolence—wide, disinterested, and enlarged benevolence ; the principle that pervades the “ new creation ;” that directs the feelings and sways the actions of its subjects ; that beats in the anxiousness of the heart ; beams in the tenderness of the eye ; glows in every lineament of the countenance ; and manifests itself in every department of the character of the Sons of God. It is the actuating principle of the new born soul ; the atmosphere in which it breathes ; under the sweetly constraining influence of which it lives ; and at the increase, exercise, and exhibition of whose excellence it chiefly aims. And where shall we find an object more worthy of our attention ; an employment more suited to the dignity of a created intelligence ; and an end to be accomplished more worthy of the highest efforts and genius of man, than the exercise of the finest sensibilities of his nature, in the mental and moral renovation of his fellows ? What claims are equal to those of degraded, ignorant, brutalized, bleeding, perishing humanity ?—I do not say that Temperance Societies will make men christians—Nothing but the power of divine truth, with the energy of

the spirit, can convert the soul to God—but by the diffusion of their principles—by freeing man from the trammels of drunkenness—by removing him from the scene of temptation, and leading him to save his money and purchase decent apparel, and frequent the House of God, we are more warranted to cherish the hope that he will become a servant of righteousness than we were when reason was dethroned, and the body in rags; when the mind was beclouded, disinclined and unfitted for the service of the sanctuary, and the whole man degraded in wretchedness and wrapt up in vice.

It is worthy of remark, that the adoption of the temperance principle was, in America, generally followed by a revival of religion; thousands of drunkards were reformed, and hundreds of them gave evidence of conversion to God. In Great Britain and Ireland the effects have been precisely the same; for the establishment of these institutions has restored hundreds to the bosom of the Christian Church, and caused thousands, who had for years deserved the sanctuary, to become regular, if not devout, attendants on the Courts of their God. At the Annual Meeting of the British and Foreign Temperance Society, the Bishop of Chester stated, “that from his own official situation he had opportunities of knowing that the success which attended the operations of the Society was of the most cheering description; in large manufacturing towns, instead of places of worship deserted, and the haunts of dissipation and vice crowded, those haunts were neglected, and the places of worship had become too small.” In the year 1837—38, no fewer than 19,878 signatures were obtained to the total abstinence principle; 2637 were reclaimed

drunkards, 479 of whom had become members of the Christian Church, and were adorning the doctrine of God our Saviour. All experience proves that these Societies are pioneers and auxiliaries of the Gospel; by bringing them under the sound of the truth and removing from them that indifference to religion, those excitements which arouse the passions, and that external want, which are caused by intoxicating drinks. They may be viewed as a sort of preparatory agency, whose operations have been signally blessed by the Almighty, by being rendered eminently successful as harbingers or handmaids of christianity. In Great Britain and America many ministers, of all denominations, and thousands of devoutly pious men have become promoters of these principles, that they may remove a mighty obstacle to the progress of the Gospel, and thereby promote the glory of God in the salvation of man. We invite the co-operation of all who desire the advancement of the interests of those who are ready to perish; and we think that if any motive will awake them to exertion, it will be the one now mentioned.

What an object it contemplates! To banish absurd and pernicious customs, and prevent the commission of enormous crimes; to pour the light of heaven upon the darkness of this world, and wash and diminish, if it cannot obliterate, those stains which constitute a part of the evidence of our fearful degradation, and one of the most affecting mementos of our crimes. The object of the Christian in connecting himself with, and advancing the principles of these Societies, is not merely the promotion of social order, and the bettering of man's temporal condition; it looks far beyond these, and reaches

forth into eternity—it is to give them the true knowledge that they may engage in the worship of the true God ; to tell them of a Saviour's love in which they may rejoice ; of a Saviour's death and mediation, as the only outlet of mercy to men, and the only opening through which they can breathe a prayer into the ear of the Almighty—that they may ultimately be brought from their spiritual degradation, invested with the dignity, and arrayed in the grandeur of redeemed immortals, and admitted into the eternal presence and fellowship of the most High.

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which is a pecuniary evil, and should be devoted to worthy objects, it is a matter of course that it should be abolished.

CONCLUSION.

First, The use of Intoxicating Drinks, an evil—Second, Let us deplore the evil—Third, Our position and responsibility—Fourth, Course of duty—Signs of the times—influence of the Temperance principle—Millennium—its ultimate triumph.

I. FROM the preceding observations we see that the use of intoxicating drinks is an evil. This I have attempted to establish, not by blinded assertion, uncertain theory, or idle speculation ; but by the irresistible and not-to-be-mistaken evidence of facts. It is an evil resulting from the violation of law. Our bodily powers, like every part of nature, are governed by fixed laws, the violation of which disturbs the order and harmony of the system, and destroys health, vigour and beauty. The stomach—which is the grand emporium, the exchequer from which the wants of every department are supplied—has officers to test every article that happens to find its way into it, who approve or condemn, as the substance may be beneficial or injurious to the system. The test is digestion ; that which is indigestible they condemn as disturbers of the peace and enemies to the true interests of the empire. We have attempted to test these drinks, and find that they are indigestible ; and as their use is a violation of the laws of the constitution, which is seen in the unnatural stimulation, and countless disorders which they produce—which constitute a part of the punishment consequent on every violation of this law of nature—it is abundantly manifest that they should be outlawed and expelled from the kingdom of animals.

It is a pecuniary evil, robs us of the money which should be devoted to worthier objects; it is a mental evil, corrupting and debasing the intellect, and blunting and impairing every power, and impeding the operation of the faculties as a whole; it is a national evil in every possible light; it is an evil of character, individually and as a people; it is an effectual retarder of all improvement; converts courage into rashness and cowardice, and puts an extinguisher on every hope of prosperity.

II. LET US DEPLORE THE EVIL. Who can look upon the multitude of the slain, can cast his eyes round upon the wounded and the dying, without deploring the calamity by which even the mighty have fallen. Where is the heart that is unmoved by human misery, shut up to human sympathy, — unable or unwilling to feel for his perishing fellow man? While we cannot but grieve for the multitudes that have fallen, and are still falling, before this enemy of our race, we are reminded by his continued existence of the importance and necessity of affording aid to the living, by

III. OUR POSITION AND RESPONSIBILITY. Our attention has been called to a mighty evil, that is spreading devastation throughout our infatuated country; we have been reminded, by our connection with our fellow beings, of their claim upon our regard as fellow countrymen and as candidates for immortality; and if we would discharge even the shadow of our obligations, we must arouse ourselves and make active efforts to mitigate the evils of the present generation, and prevent their perpetuation and entailment on posterity.

IV. THE COURSE OF DUTY. It is the duty of the Christian to have no fellowship with the works of dark-

ness, but to reprove them—to flee even the appearance of evil—to seek to be imbued with that spirit of benevolence—that tender compassion for a perishing world, and those ardent desires for the glory of our divine master, which animated the primitive christians—carried them amidst peril and difficulty to promulgate the Gospel, to the uttermost limits of the Roman Empire; which inflicted a wound which has never been healed—made a breach which no power could repair, and no artifice could conceal in that system of darkness and superstition which enveloped the world—which has fired the mind and prompted the efforts of the people of God in every season of activity—and which must again re-animate the sleeping Church, arouse their dormant affections and paralyzed energies to their original vigour; enlarge the boundaries of christian benevolence, and induce them to make sacrifices, to deny themselves, and imitate the holy example of their exalted pattern and representative, by pouring down torrents of divine light on existing superstitions, till every modification and compound of them be swept from the world, and not a fragment be permitted to remain as a memento to ourselves—or be transmitted as a memorial of their existence to future generations.

It is the duty of all to abandon the system of destruction and delusion, so pregnant with evil to mankind—immediately to adopt and perseveringly to diffuse those principles that tend to the physical, mental, and moral improvement of mankind.

In short, I regard the establishment of Total Abstinence Associations as the first, though a subordinate, measure of a series for the entire renovation of mankind;

as the only effectual means to put us in the undisturbed possession of that grand attribute of our nature, by which we are distinguished from the inferior creation, by the removal of those customs whose effects becloud, impair, and entammel it in every department of its operation:— a measure which will render the mind superior to those mysterious bewilderingments which are co-existent with ignorance and superstition; which will tend to the development of the moral and intellectual powers, and by their exercise, to the illumination of knowledge, the comprehension of science, and to higher and nobler attainments in philosophic and moral truth, till, under these enlightening and expanding influences, the present imperfect system of instruction be exploded, and a purer, a more rational, and a more elevated method of education be demanded—a method which will delight, while it cultivates, and strengthen while it informs the mind—and a system being established in accordance with the intellectual and moral progression of the people, from which shall emanate streams of enlightened and varied knowledge, the public mind shall be delivered from every contaminating influence, and fitted to appreciate all that is noble in mind, and high and elevating in morals; to perceive more clearly their existing relations to God and to each other, and to practise more perfectly those duties which result from this connection, as manifest in the deductions of reason and demonstrated and enforced, with a power and a vividness unexampled in the pages of divine revelation.

The spirit by the prophets of old speaks of a time when all conflicting influences shall cease, and a bright and glorious era shall burst upon the world; when ignorance

shall no longer blind the understandings of men and compel them to venerate customs and opinions which they do not sufficiently comprehend and do not attempt to investigate, because they have been transmitted to them with the recommendation of past ages, and are countenanced by the general usages of the present; when the highest and noblest of all possible knowledge shall be universally diffused and equally appreciated; when the higher faculties shall be brought into pure and healthful exercise upon the most exalted of objects, and the features of the christian character be developed upon an enlargement of scale, and with a beauty of proportion that will exceed the most exalted conceptions we are able to entertain of the influence of truth in securing the refinement and elevation of human character.

These blessed results are to be effected by the same instrumentality that the Almighty has hitherto been pleased to employ in the furtherance of his benevolent designs—the instrumentality of man; whose wrath he restrains, controuls, and renders subservient to the accomplishment of his gracious purposes, the advancement of his glory, and the promotion of the best interests of those created intelligences who are destined to rest in the perpetual enjoyment of those blessed fruits which result from his mysterious and sanctifying influence.

There never was a time, perhaps, in this world's eventful history, more extraordinary than the present—more marked by a strange combination of mighty circumstances, and demonstrative of the vast capabilities of the world, as if indicative of the approach of some mighty catastrophe—as if we were standing upon the threshold of an opening and enlarged constitution of

things, more pregnant with hope for our race by the influence they are evidently intended to exert over the present happiness and future destinies of mankind. There is abundant encouragement to lead us to entertain the hope that the great things spoken of Zion shall speedily be accomplished by the power of that Spirit which operates in connection with TRUTH, and for the proper ascertainment of which, knowledge is essential. Accordingly, this period is to be characterised by knowledge--saving knowledge--not to the exclusion of science or of the works of God, but embracing every thing that can enlarge our conceptions of his character as displayed in the operations of nature, of providence and of grace--an era of enlightenment, of mental and moral glory--of rectitude of principle and uprightnes of action, which evidently implies the abandonment of every thing that would disturb the balance of the mind. As the use of all intoxicating drinks as an ordinary or occasional beverage, exerts an enervating influence over the human mind, raises an insurmountable barrier to all improvement, and rives asunder the ties of nature and the bonds of society--as the attention of the pious and benevolent throughout Europe and America is at present directed to the subject, and as their explosion from communities--the abolition of their use--has universally been followed by an increased attention to religion and the advancement of the interests of Christ and of his kingdom--for these reasons, I say, I cannot but regard them as eminently fitted by the divine blessing for the destruction of that complicated machinery by which the "god of this world" has ensnared and ruined many millions of souls--as an effectual though preparatory

instrumentality to wrench the sceptre of the world from his grasp--to hurl him from his throne, and to contribute to the production of those mighty triumphs of truth and righteousness which are to be the harbingers of the reign of peace.

Now, banish from the land these detestable customs which are the pillars of intemperance; abolish the common use of every intoxicating liquor; take away the temptation from the young and rising generation; brand the poisons and their use, in any and every degree, with imperishable infamy, and the young and intelligent will improve their time and their talents in the pursuit of knowledge, in enlarging their capacities of intelligence and increasing the grasp of their intellectual energies by investigating the principles of philosophic and moral truth; till, spurning the ignorance in which they have been reared, and gathering strength, they will break the chain of prejudice and degradation, raise their minds to those high and noble enjoyments of which their natures are susceptible, their perceptions shall be quickened and refined, their judgments improved and invigorated, their knowledge extended, their feelings exalted, their ideas rise higher and higher and brighter in the refulgent glory of intellectual and moral refinement.

Then shall the light of knowledge be universally diffused; the interests of truth advanced and perpetuated; the finer sensibilities of the heart exercised and appreciated; and society shall have begun to make advances, by a steady and rapid progression, to the millennium of intellectual, social and moral happiness and glory.

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