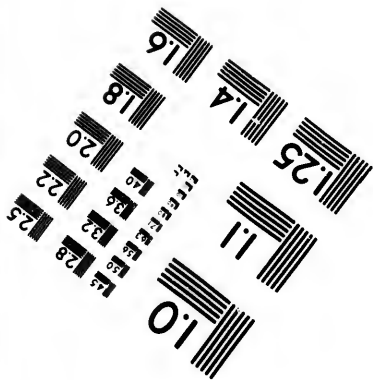
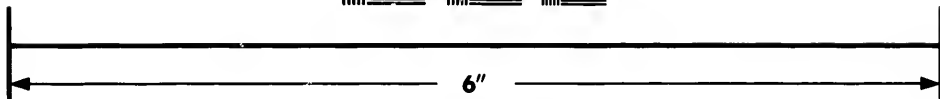
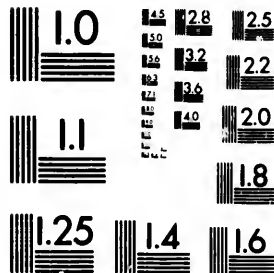


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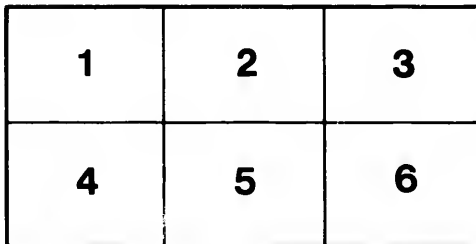
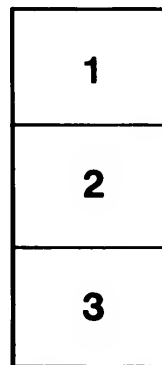
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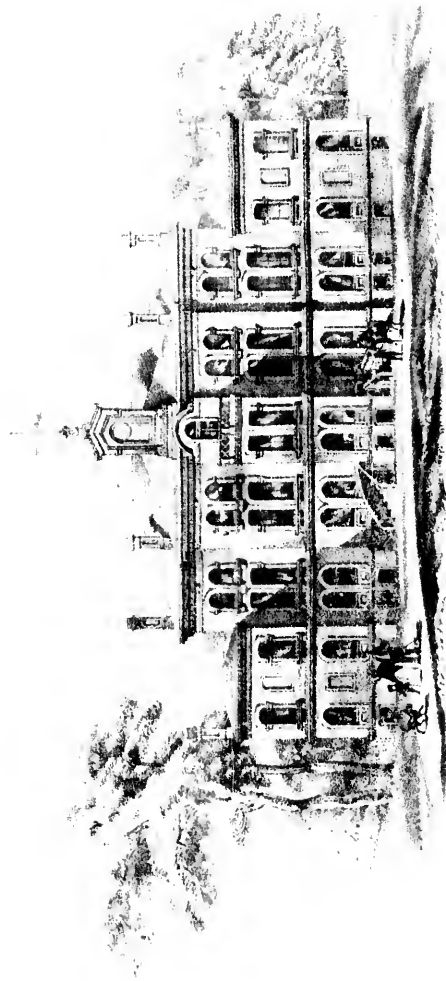
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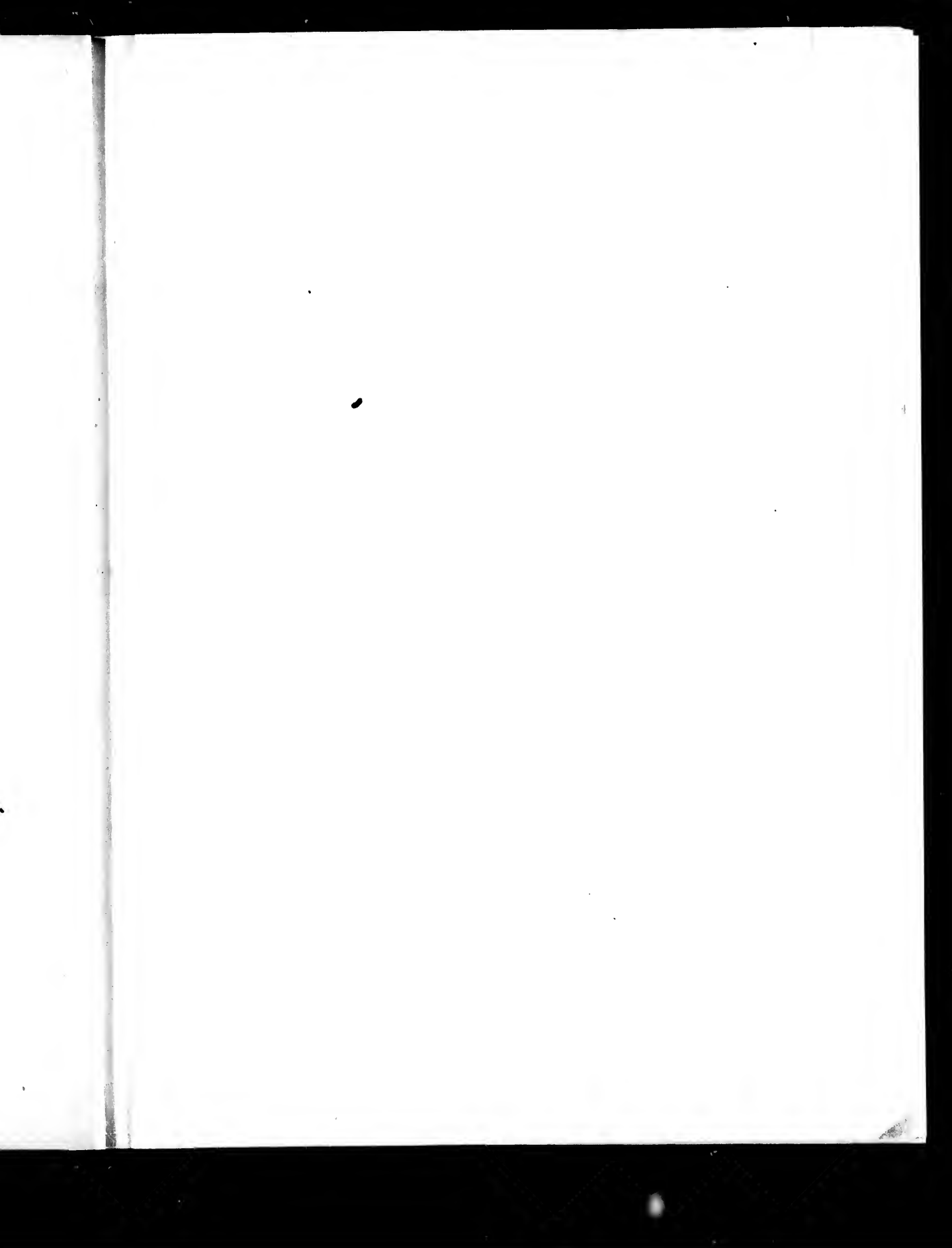
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INEBRIATE ASYLUM
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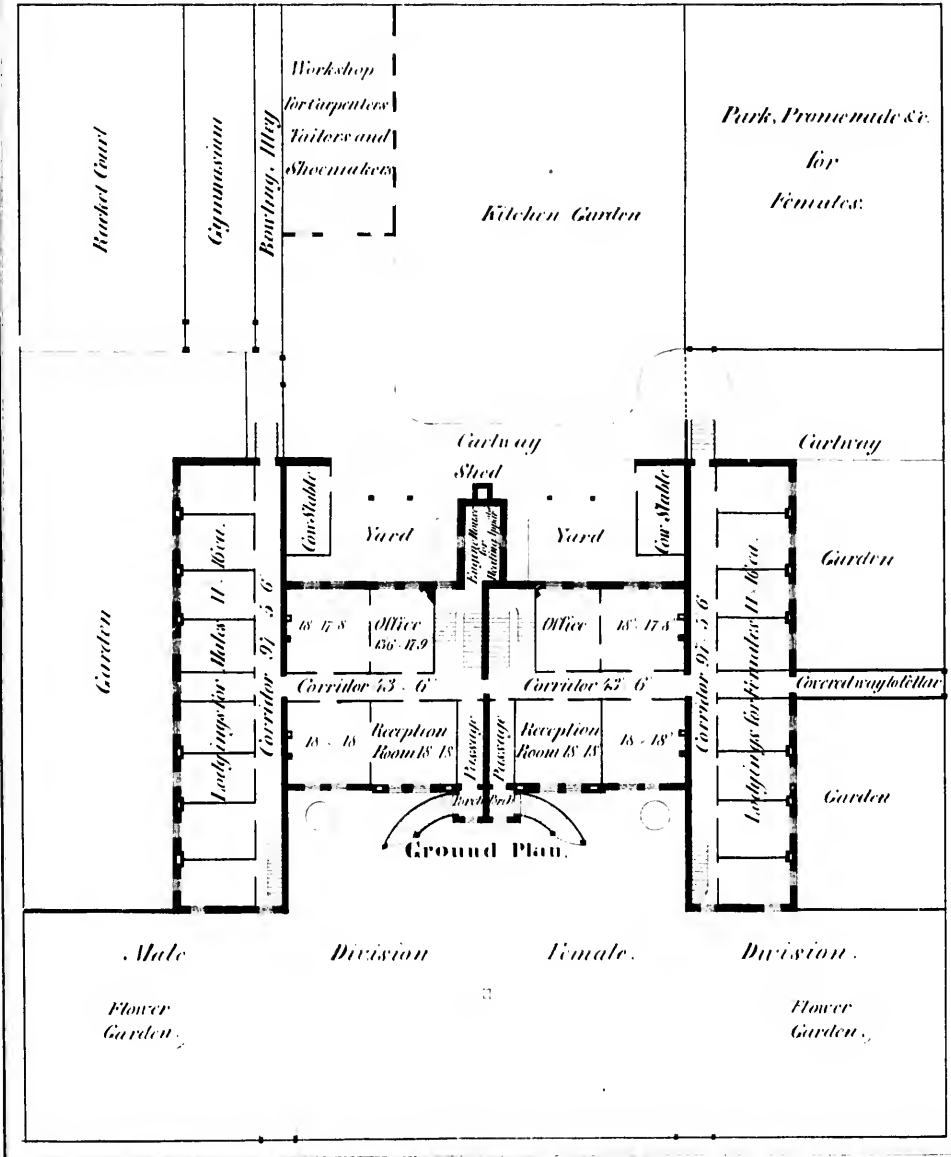


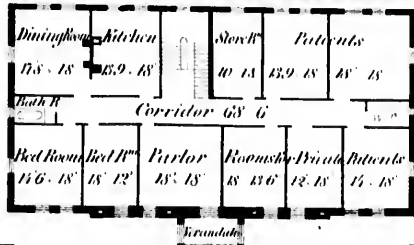
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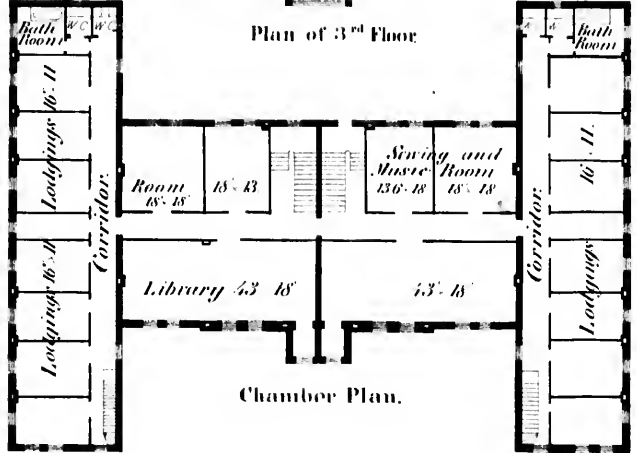
Asylum for Insane.

Scale 32 Feet to one Inch.

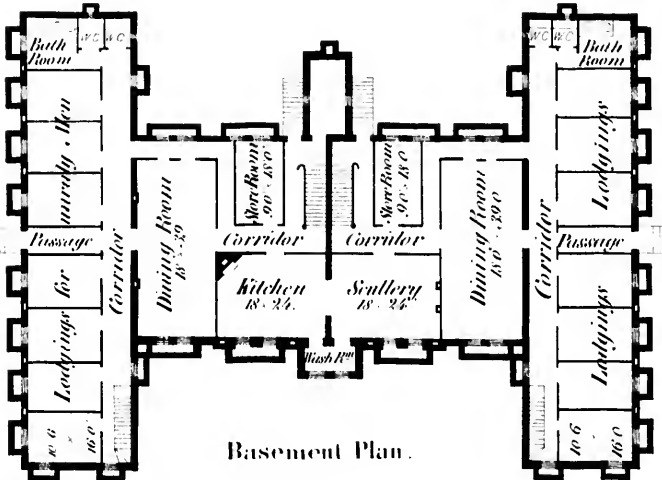




Plan of 3rd Floor



Chamber Plan.



Basement Plan.

Promenade &c.
for
Females.

Carriage

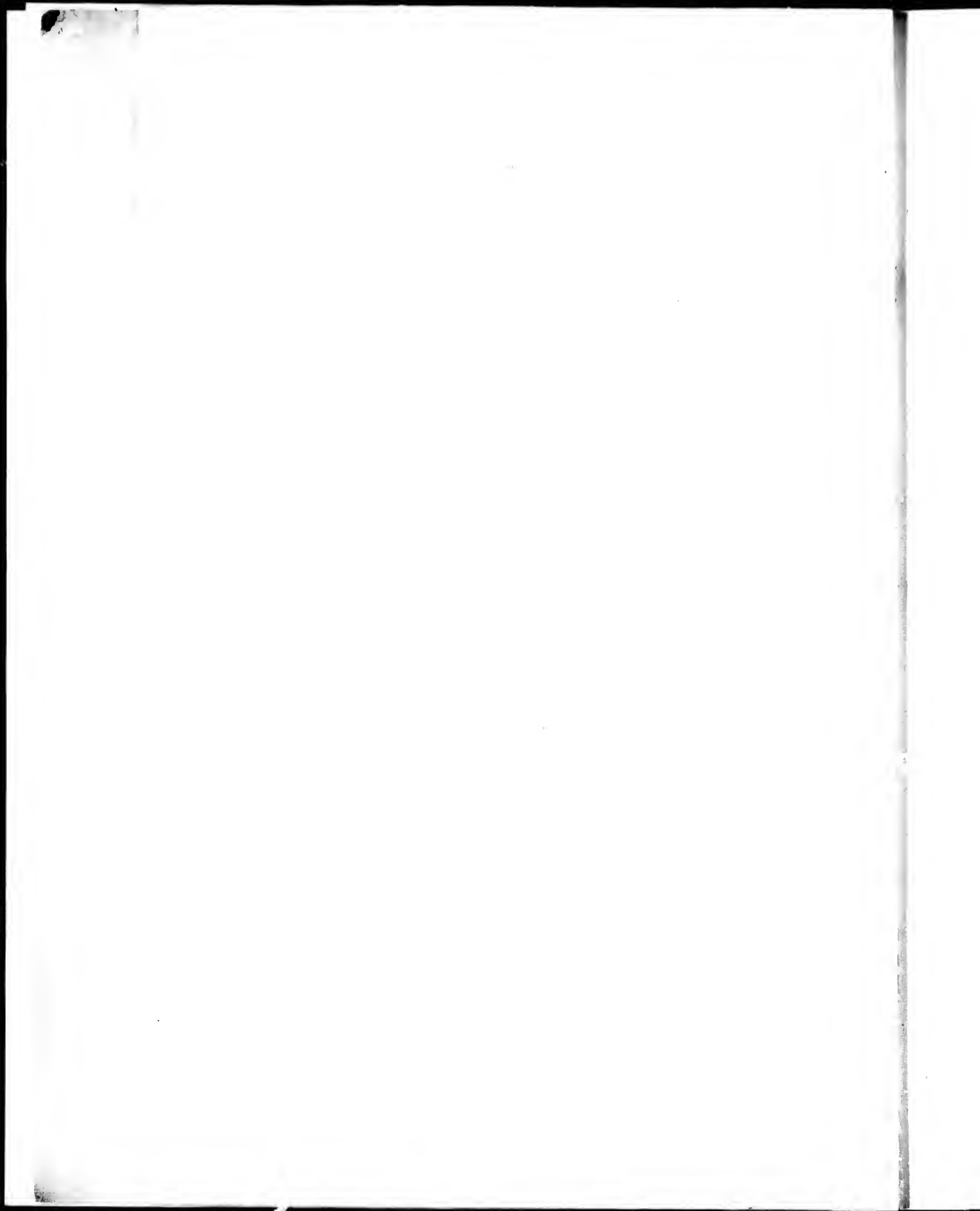
Garden

Covered way to cellar

Garden

Stable

Flower Garden



A PLEA

FOR

INEBRIATE ASYLUMS;

COMMENDED TO THE

CONSIDERATION OF THE LEGISLATORS

OF THE

PROVINCE OF CANADA.

BY

JAMES BOVELL, M. D., TRIN. COLL., TORONTO;

ONE OF THE PRACISCIANS TO THE TORONTO GENERAL HOSPITAL, AND TO THE LYING-IN HOSPITAL, LECTURER
ON THE INSTITUTE OF MEDICINE AT THE TORONTO SCHOOL OF MEDICINE, PROFESSOR OF
NATURAL THEOLOGY IN TRINITY COLLEGE, AUTHOR OF OUTLINES OF NATURAL
THEOLOGY, AND SEC. TO THE SYNOD OF THE PROVINCE OF CANADA.

TORONTO :
PRINTED BY LOVELL & GIBSON, 67 YONGE STREET.
1862.



To the Hon. Messrs. SICOTTE and MACDONALD,
PRESENT PREMIERS OF CANADA,

AND

To the Hon. Messrs. JOHN A. MACDONALD and GEO. E. CARTIER,
LATE PREMIERS OF CANADA.

GENTLEMEN,

I trust that it is no transgression of the laws of propriety, if I venture to ask your consideration and support, as the leaders of the two great political parties of the day, to a matter that has reference to neither of the parties, as such, but in which both are most deeply interested. The correspondence appended to this plea, alone justifies me in asking your attention to a scheme for the amelioration of an evil, which presses heavily upon our people; and unless such strong support had been given, as deprives it of the character of being a mere isolated suggestion, the accompanying pages would not have been submitted to your thoughtful attention.

When, however, judges of the land, magistrates, mayors of cities, and others, hesitate not to express their opinions in favour of an effort being made to reclaim the inebriate, the matter comes before the legislature supported by a weight of authority which no individual could give to it. If I have ventured to do more than duty required, I crave your indulgence, and with respect subscribe myself your obedient servant,

J. BOVELL.



A PLEA FOR INEBRIATE ASYLUMS.

UNFORTUNATELY for the human race, the vice of intemperance in the use of intoxicating drinks is not confined to any particular nation or section of people. Under some form or other it exists among the civilized and polished, as among the most degraded and barbarous people; no class of society is free from its baneful influence: it corrupts and prostrates the character of the man of station and of learning, and sinks in hopeless ruin the unfortunate artisan, and the unlettered labourer. The consuming tide rolls on, engulfing thousands of souls in its sweeping and destructive course, seemingly defying all barriers interposed to stay its progress, and threatening to entail on the human family the most direful results.

Yet how much of the evil is to be charged to the lukewarmness of those who do not recognize the sinfulness of intemperance? There cannot be a doubt, that the continued existence of drunkenness is to a very considerable extent to be attributed to the lax system of toleration which so widely prevails amongst all classes, and the apparent indifference with which the curse is viewed, too frequently leading the unfortunate victim to look on his state rather as a weak fault or excusable failing than a great sin, and so perpetuating a degrading vice to his utter destruction and eternal ruin. By what strange infatuation men are so certainly lured on to ruin it is not easy to understand, for if there is one kind of knowledge more than another, which is manifest and open to all, it is the knowledge of the fact that the career of the drunkard ends in ruin to himself, and wretchedness to all with whom he is connected. The records of our criminal courts annually furnish a long list of cases, from the crime of petty larceny to that of murder, which are traceable to hours misspent in debauchery—to days and nights wasted in drunken revels—to the companionship of fools, who gloried in the degradation which they worked one with the other.* Painful as it may be to look on the stupid sot, decaying in body and mind, how much more sad, to realize the train of wretchedness and misery which follow in the track of his depravity—a cheerless home awaits his return from the haunts of his folly—a broken-spirited and care-worn wife, neglected and ragged children—these are sharp irons which enter into his very soul, and add bitterness to a heart not dead to the obligations of duty. But experience proves that by this as by every other vice, the conscience becomes more and more seared, until at length, regardless of all consequences, feelings of shame cease to arise, domestic misery is not recognized, and a career of crime, or the sudden perpetration of some desperate criminal act, plunges the wretched victim into the felon's cell. The career of the persistent drunkard is seldom swift, but it is a sure road to ruin:

* "A STARTLING RECORD."—Under this caption the *New York Observer* comments upon a statement quoted by the *Boston Transcript* from the *Harvard Magazine*, to the effect that of the only ninety composing the last graduating class in Harvard College, "fifty-one smoke, sixty-five drink, fifty-seven do both, and twenty neither." The *Observer* says:—"In the most venerable educational institution of the venerable commonwealth of Massachusetts, we are told out of the ninety composing the class just graduated, sixty-five 'drink.' They will go forth unquestionably to show their influence in years to come against the cause of temperance. In the high places of the land, in positions of power and authority in the courts, on the rostrum, on the bench, in their varied professional pursuits, they may be found on the side of those who are at best indifferent to the evils manifold occasioned by the use of intoxicating drinks. Such facts are of ill omen for our country's future. Drunken politicians have been the curse of the land. Repeatedly have they brought upon us national disgrace. No true patriot can be indifferent to the character of the candidates for political eminence, and yet we may discern beforehand what that character must be, if two-thirds of our college graduates give promise by present habits of the profligacy that is usually allied with a free use of the intoxicating cup."

it may be—and it generally is so—that years of intemperance are before him, until more and more under the dominion of the insatiable passion, the fatal hour comes in which is realized the gains of his life.

Surely one would think that the unhappy consequences which, it is generally admitted, flow from indulgence in the use of intoxicating drinks, productive of such ever increasing misery, and leading to the absolute destruction of thousands of human beings, would have led earnest statesmen and others high in authority, to consider the effect which inebriety has on national prosperity, and the deadening influence which it ever exercises on the morals of a nation. Why is it, that stringent legislative measures are passed against other crimes, that adequate punishment and reward is meted out with a view to their correction and removal, and yet, not only has no sufficiently well-regulated system of discipline been established to meet the circumstances of the drunkard, but it may with truth be said, that but little discouragement has been given to him, either by society at large or by government. So deep-seated is this social evil, so extensive its hold on the masses, that we know not with what to compare it, unless we liken it to a vast and wide-spread marsh, from whose bosom rises a noxious exhalation which, entering into the houses of the rich, vitiates their tastes, and blights their fairest hopes; the statesman succumbs to its baneful influence, the professional man and the merchant stagger under its prostrating influence; the mechanic and labourer are brought by it to poverty, and their families to the work-house; the public gaols are filled with criminals—the lunatic asylums supplied largely with inmates, and Idiocy is begotten by it. Everywhere the results of the vice are apparent; and truly, so long as men of education and refinement continue to stand aloof and refrain from taking the necessary measures to purify the moral atmosphere (in the midst of which they live) of the grossness which contaminates it, so long must general society suffer, and the weaker amongst them fall. While many are ready to admit that drunkenness is the fruitful source of much of the misery that prevails, but few are conscious of the extent to which it ministers to human misery; they fail to see, in the criminal standing on the gallows, or shut up in the forger's cell, or the felon's dock, the victim of intemperance; still less do parents recognise the connexion which certainly exists, between drunkenness and various forms of mental obliquity and moral infirmity, as developed in the children of the intemperate. Are they aware, that in the indulgence of a habit which brings to themselves a series of incalculable woes, that they are almost as certainly bringing down on their children a similar heritage? do they know that the child of sottish, drunken parents is born to a life of special temptation, and that the hapless offspring but too frequently ends its existence as the parent before it did? It may be, that fully recognising the fact, some at least will be induced to pause in their career, and for the sake of their children, place themselves in a position, where by wholesome restraint, and by moral discipline, they may learn to avoid the temptation, and to cure a habit, which is to them, and to their young ones, a source of such mischief.

**PROOF THAT INTEMPERANCE AFFECTS THE CHILDREN OF THOSE
GUILTY OF IT, AND BRINGS FATAL DISEASE ON THEMSELVES.**

In a report furnished to the National Medical Association, Washington, U. S., Dr. S. M. Bemis, of Kentucky, made a report, of which the following is an extract:—"Physiologists have examined the physical condition of the progenitors of idiots, and sought for some satisfactory causes of the very vice or defect in the organization which causes idiocy. Several striking truths seem to be the result of these enquiries. One of the most striking is, that eight-tenths of the idiots are born of wretched stock; of families which seem to have degenerated to the lowest degree of bodily and mental condition,

this condition, the result of *intemperance*, of excesses of various kinds, committed for the most part in ignorance of their fatal consequences.

Of four hundred and twenty cases of congenital idiocy which were examined in Massachusetts, some information was obtained respecting the progenitors of three hundred and fifty-nine cases, save only four, it was found that one or the other, or both of the immediate progenitors of the unfortunate sufferer, had in some way or other widely departed from the normal condition of health, and violated the natural laws. That is to say, one or the other, or both of them, had been very unhealthy, or had inter-married with blood-relations, or had been *intemperate*, or had been guilty of sensual excesses which impair the constitution. The idiotic child is just as much the result of some vice or weakness in the constitution of the parent as the sour and the crabbe-apple are the necessary product of a wild and bad stock.

A Report made to the State of Massachusetts, by a Board of Commissioners appointed in 1846 to investigate the condition of Idiots in that State, has the following:—“In some families which are degraded by drunkenness and vice, there is a degree of combined ignorance and depravity which degrades humanity. It is not wonderful that feeble-minded children are born in such families, or, being born, that many of them become idiotic. Out of this class, domestics are sometimes taken by those in better circumstances; and they make their employers feel the consequences of suffering ignorance and vice in the community. Probably the habitual use of alcoholic drinks does a great deal to bring families into that low and feeble condition of body alluded to as a prolific cause of idiocy. Out of three hundred and fifty-nine idiots, the condition of whose parents was ascertained, ninety-nine idiots were the children of drunkards. The use of alcoholic drinks or other stimulants by parents, *begets an appetite* for them in their offspring.” In one of Dr. Conolly’s early reports of Hanwell, of the causes assigned for insanity we find that in two hundred and eighty-one cases, thirty-seven were from intemperance. Calmeil states that, out of one hundred and seventy-six patients received into the Lunatic Hospital at Charenton in 1857, alcoholic excess was assigned as the principal cause of insanity in sixty cases. In A.D. 1858 there were forty-two such cases out of one hundred and seventy-four. Dr. Chapen at the King’s County Lunatic Asylum, lays much stress on the adulteration of alcoholic drinks as a cause of insanity, even among those who are habitually temperate. In the asylums and hospitals for the insane in Russia, there were treated in the year 1856, on the whole 3,616 patients, of whom 2,087—57·4 per cent.—were sent out cured or improved; 388—10·7 per cent.—died; and 1,150 remained under care. The form of insanity in one-sixth was drunkard’s delirium. Alcoholic intoxication was by far the most common cause, so that in Pultowa, out of one hundred and eight patients, ninety-five males—fifty-two out of fifty-five—owed their disease to this cause. Among these patients there prevailed a *special tendency to imbecility*. The Inspectors of States’ Prisons, in their Eighth Annual Report, observe:—“From the great number of intemperate persons who have been annually committed to our prisons, it is evident that the traffic in intoxicating liquors has not only been the cause of intemperance and pauperism, but also of a large amount of crime.” We particularly ask attention to the tables annexed, illustrative of the evils which spring from the vice of drunkenness, proving how like other great sinful habits, it becomes stereotyped in human nature, requiring the most rigid and hard-to-be-endured discipline to eradicate it. The results of prison experience in Britain shows, that even after separation from old haunts, and from evil associates, it never answers to send the liberated back again to mix in early scenes; and we know this to be equally true of the inebriate; it is absolutely essential that he avoid evil company, and throughout his whole life, the vow of the Rechabite must be on his head, and on the heads of his family.

DEATHS DURING THE YEAR 1855 IN AUBURN PRISON.

Color.	Age.	Habits.	Occupation in Prison.	Crime.	Time in Prison.	Received in Hospital.	Date of Death.	Disease.
							1855.	
White.	52	Intemperate.	Shoe	Ass'tl & batt. with int.	3 3	28	Jan. 6, '55	6 Fracture of the skull.
do.	23	do.	Cabinet . .	Burglary and larceny.	2 11	16	July 16, '54	do. 21 Consumption.
do.	65	do.	Tool	Petit larceny, 2d	3 7	23	June 4, '54	13 Hydrothorax.
do.	27	do.	Machine . .	Rape	3 3	9	Jan. 22, '55	do. 19 Fistula.
do.	40	do.	Tool	Grand larceny	4 5	0	Mar. 5, '55	Mar. 17 Consumption.
do.	60	Temperate.	State	Arson	4 7	3	April 6, '55	April 10 Hepatirrhœa.
Black.	40	do.	Wash house	Petit larceny, 2d	2 3	22	May 2, '55	May 16 Consumption.
do.	20	do.	State	Burglary	1 4	24	June 8, '55	June 11 Consumption and serofula.
do.	33	Moderate . .	Weave	Burglary and larceny.	1 2	20	do. 13, '55	do. 23 Serofula.
White.	39	Intemperate.	Shoe	Highway robbery	6 0	14	do. 25, '55	do. 27 Hydrothorax.
do.	49	Temperate .	State	Grand larceny	1 8	15	do. 26, '55	July 5 Diarrhœa and debility.
do.	45	Intemperate.	Wash house	Attempt to rape	2 2	28	April 14, '55	do. 19 Febris and debility.
do.	28	Temperate .	State	Counterfeiting	4 3	10	Sept. 2, '55	Oct. 6 Serofula and pneumonia.
do.	39	do.	Cabinet . .	Perjury	5 0	25	Oct. 4, '55	Nov. 5 Consumption.

TOTAL—Eight intemperate out of fourteen cases.

Number of Prisoners—Shewing their Habits.—(Auburn Prison.)

Temperate	106
Intemperate	94
Moderate drinkers	68
Total	268

SHEWING THE WHOLE NUMBER OF INVALIDS IN CLINTON PRISON, NOV. 30, 1855.

Date of admission to Prison	Age.	Habits.	Health.
June 22, 1855	26	Intemperate	Consumption.
February . . 22, 1855	71	do	Broken constitution.
April 21, 1853	17	do	Ruined from masturbation.
February . . 3, 1855	16	do	Amput'n of limb and ulcer in side.
June 15, 1855	24	do	Subject to epilepsy.
November . . 27, 1851	37	do	Broken constitution.
June 16, 1855	42	Temperate	Health very poor.
February . . 15, 1855	21	do	Lame from fracture of illum.
September . 6, 1855	51	Intemperate	Ruined constitution.
May 22, 1853	25	do	Feeble constitution.
May 22, 1855	20	Temperate	do do
April 19, 1855	47	Intemperate	Ruined constitution.
November . . 10, 1851	23	do	Bad.
February . . 3, 1853	24	do	Imbecile.
February . . 3, 1853	26	do	Feeble constitution.
April 10, 1853	16	Temperate	Ulcer of the leg.
February . . 7, 1854	22	Intemperate	Broken constitution.
September . 27, 1853	30	do	do do
February . . 13, 1853	49	do	do do
October . . 18, 1854	66	do	Afflicted chorea.
October . . 6, 1854	38	do	Secondary syphilis.
December . . 27, 1855	24	do	Ophthalmia.
October . . 26, 1854	51	do	Ruined from intemperance.
January . . 13, 1854	19	do	Disease of the heart.
May 28, 1852	55	do	Broken constitution.
April 14, 1854	55	do	do do
September . 5, 1854	25	do	Deafness.
February . . 27, 1854	27	do	Subject to epilepsy.
October . . 3, 1854	64	do	Old and feeble constitution.

SHEWING THE WHOLE NUMBER OF INVALIDS IN CLINTON PRISON—Continued.

Date of admission to Prison.	Age.	Habits.	Health.
July 10, 1854	56	Intemperate	Broken constitution.
March . . . 17, 1854	34	do	Insane.
October . . 12, 1853	24	do	Poor health.
October . . 13, 1853	26	Temperate	Feeble constitution.
September 10, 1855	32	do	Afflicted with diabetes.
September 13, 1855	23	Intemperate	Feeble constitution.
September 17, 1855	26	do	do do
July 23, 1852	33	do	Ruined constitution.
June 10, 1850	55	do	Broken constitution.
February. 26, 1855	52	do	do do
February. 10, 1850	19	do	Subject to hæmoptysis.
October . . 25, 1855	21	do	Imbecile.
September 5, 1854	24	do	Ulcer of the leg.
April 9, 1854	27	do	Broken constitution.
December 1, 1854	21	do	Poor health.
March . . . 21, 1854	30	do	Feeble from masturbation.
September 13, 1854	42	do	Necrosis of the leg.
July 10, 1854	20	Temperate	Lameness of the knee.
July 19, 1854	43	Intemperate	Poor health.
April 4, 1855	24	do	Imbecile.
December 13, 1849	36	do	Secondary syphilis.
January. . 14, 1854	28	do	Imbecile.
January. . 17, 1852	20	do	Subject to epilepsy.
June 16, 1855	24	do	Feeble health.
January. . 16, 1851	40	do	Broken constitution.
Total			54
			47 Intemperate.

REPORT OF DEATHS IN CLINTON PRISON FOR THE YEAR ENDING NOV. 30, 1855.

Color.	Age.	Habits.	Occupation in Prison.	Crime.	Time in Prison.	Received in Prison.	Date of Death.	Disease.
					Y. M. D.			
White.	44	Intemperate .	Laborer . .	Grand larceny. . .	1 5 10	Jan. 30, 1855	Aug 15, 1855	Colliquative diarrhœa.
Black.	29	do	do	Attempt to rape. .	3 6 3	Aug. 15, "	" 21, "	Mct. of rheum. to heart.
White.	29	do	Blacksmith	Burg. and larceny	1 4 19	Mar. 29, "	Sept. 1, "	Phthisis pulmonalis.
do	33	do	do	do do	1 8 15	Sept. 6, "	" 18, "	do do
Total 4 intemperate.								

DEATHS IN SING-SING PRISON.—FEMALES.

Color.	Age.	Nativity.	Habits.	Received in Prison.	Admitted to Hospital.	Disease.	Date of Death.
Negress . .	26	New York	Intemperate. . .	Feb. 22, 1854.	May 1, 1854.	Consumption. .	Oct. 22, 1854.
White	20	do	do	Mar. 19, 1853.	Nov. 1, 1854.	do	Feb. 11, 1855.
do	33	Germany	Temperate . . .	April 4, 1855.	April 4, 1855.	Chro. diarrhœa	July 30, 1855.
MALES.							
White	29	New York	Temperate	April 18, 1854.	Nov. 29, 1854.	Lacerated lung	Nov. 29, 1854.
do	21	do	Moderate	May 21, 1854.	" 2, 1854.	Consumption. .	Dec. 24, 1854.
Negro	30	New Jersey. . .	do	April 15, 1853.	" 16, 1854.	do	Jan. 22, 1855.
White	53	Connecticut . .	Intemperate. . .	Oct. 18, 1851.	Jan. 15, 1853.	Dropsy	Feb. 8, 1855.
do	27	do	do	Sept. 25, 1854.	Sept. 5, 1855.	Typhoid fever .	Sept. 10, 1855.
do	25	Germany	Temperate	July 9, 1853.	" 29, 1855.	do	" 26, 1855.

4 out of 6 not temperate.

Habits of Life.—(Sing-Sing Prison.)

	Males.	Females.
Temperate	271	55
Intemperate	295	35
Moderate drinkers.....	265	16
	831	106

In his *Criminal Prisons of London*, Mr. Mahew says: "The chaplain has given the following curious statistics as to the education and causes of degradation of the several women who have been imprisoned at Brixton:—

"Of the 664 prisoners admitted from Nov. 24th, 1853, to Dec. 31st, 1854, there were the following proportions of educated and uneducated persons:—

"Imperfectly educated	349
"Number that could read tolerably	315

"Of these 664 prisoners," adds the chaplain, "453 trace their ruin to drunkenness or bad company, or both united."

From the Report of the Montreal Police Magistrate we gather that there were fined:—

Tavern-keepers and keepers of dram shops, keeping their taverns or dram shops open on Lord's-day, or after hours.....	102
Drinking in taverns on the Lord's-day	28
Selling or purchasing liquor on Lord's-day	29
Causing a disturbance in taverns	7
Gambling in taverns	2

Although the evidence, that intemperance is the fruitful source of much of the evil that afflicts our race, is drawn from sources not directly native, nevertheless there is quite enough to establish the fact and to found a claim which may legitimately be presented to our Legislature, for making provision to check the cause of so much waste of human life and happiness, knowing that drunkenness is a fruitful source of crime with us.

CONSIDERATION OF SOME OF THE EFFECTS OF ALCOHOL ON MAN.

Much of the evil which flows from the inordinate use of alcoholic drinks and fermented liquors, arises from the wide-spread but erroneous belief that they guard against the effects of undue exposure, avert the mischievous consequences which sometimes result from it, and that they enable those who are engaged in laborious or fatiguing employment, to sustain with prolonged ability the effort which is necessary for the completion of their task. It seems bootless to argue with those who are hard to be convinced, that the very fact of the alleged necessity for the continuous use of stimulating draughts, proves the transitory nature of the supposed supply of real power, and that experimental tests prove that individuals who were once in the habit of taking stimulants freely, were enabled to accomplish a larger amount of work, and endured less fatigue, when they ceased to use such agents, and in place of them partook of a nutritious diet. It is lamentable to think that an agent capable of doing much good, and, when employed judiciously, most valuable in saving human life, should be so abused as to render it a far greater instrument of evil than of good; and it may be that numbers, ignorant of the true use of alcohol, and knowing but little of the injurious effects of its action on the organism, consume the drink, believing that they are acting wisely. Dr. Barelay, in his *Essay on the Use of Stimulants*, quotes Liebig for the assertion that "Temperance families, depriving their servants of beer, gave them compensation in money; but they

soon found that the monthly consumption of bread increased so strikingly, that the beer was twice paid for,—once in money, and a second time in bread.” There can be no doubt as to the nutritive qualities of porter, of ale, and of beer; but that they are to be taken except as stimulating food, usefully, we have very grave doubts. We do not question the fact that, in moderate quantities and under certain conditions, porter, or spirits proper, are most valuable agents. It is against their common and indiscriminate abuse that we contend; and in the case above referred to, which was the most wholesome food?

Much, however, has been written by learned men, on the effects of alcohol, by way of warning; and medical men know, and teach the young student the proper use of a weapon which, like a two-edged sword, cuts both ways. Notwithstanding it is to be feared, that the medical practitioner not unfrequently, by his own incautious indulgence, blunts the force of his arguments, and leads the uneducated to doubt the validity of his oracular declamation against intemperance. The first masters of the science, nevertheless, unanimously declare against the free use of alcoholic and fermented beverages, and clearly point to the evils which must follow so pernicious a practice.

Lallemand and Perrin observe: “Alcohol is a body, whose study is of great interest as regards physiology, medicine, and hygiene. We sought for a means by which we might be able to recognise the presence of very small quantities of alcohol in the tissues and fluids of the body. Having obtained such a test, we proceeded to follow the course of the alcohol into the body, its absorption by the digestive organs, its circulation in the blood, its localisation in certain tissues and in certain organs, and then its elimination by different parts of the body.” The results of these inquiries we condense, and ask that they may be carefully considered, especially by those who imagine that, they may take freely of such poison without provoking organic changes in their organism. They examined, with special care, the question whether alcohol in its passage through the body retains its chemical composition, or whether it is converted into products of combustion; whether, in fact, it behaves as food or as a non-assimilable substance, foreign to the body. By their experiments they establish, in the first place: that alcohol, mixed with water, is rapidly absorbed by the stomach, passes into the blood, and reaches the lungs, which are the chief organs of its elimination.

Four men, each of whom had taken 100 grammes of brandy, passed their breath during four hours (relieving each other) through an apparatus. The liquid products of the condensation of the vapour thus introduced was twice distilled over quick lime, and yielded four grammes of a limpid liquid, having a distinct alcoholic odour. It was, in fact, diluted alcohol, and was capable of burning when heated. The alcohol also passes off with the urine. Three *litres* of the urine of four men who had taken three bottles of wine containing 10 to 12 per cent. of alcohol, and about 120 grammes of *eau de vie*, were collected. The urine was carefully distilled, and yielded 2 grammes of highly concentrated nearly pure alcohol. Alcohol was also extracted from the blood.

In ascertaining this fact, the authors were led to a remarkable discovery, viz., that the blood was not the part of the body which contained the largest amount of alcohol. 240 grammes of alcohol of 21° were injected into the stomach of two dogs,—120 into each,—and in one hour and a half 700 grammes of artificial blood were taken from the carotid arteries of the animals. It was then distilled, and gave 5 grammes of concentrated and nearly pure alcohol. When different parts of the bodies of these animals were subjected to distillation, it was found that the tissues of the liver contained a larger proportion of alcohol than the blood; and that in the muscles only a trace of it could be found:—the blood, for instance, containing 1, the liver containing 1.48, and the brain 1.75 proportional parts. Alcohol, therefore, accumulates by a sort of affinity in certain parts of the body. The fact well corresponds with the known pathological effects produced in the liver and the brain by alcohol. They then endeavoured to ascertain whether alcohol

was decomposed in the body—whether it was respiratory food. The experiments were negative; and they therefore conclude that alcohol is a non-assimilable substance, and, as alcohol in the body, acts as a local excitant of the tissues. Introduced into the circulation, it pervades all the tissues; it accumulates in the liver and the nervous centres; it remains a long time in the body; it is eliminated as alcohol by the lungs, the skin, and chiefly by the kidneys. The localisation of alcohol in certain organs explains its pathogenic influence over certain constitutional and organic diseases of the liver, the nervous system, and the kidneys.*

Dr. Goodfellow, in an able lecture reported in the *Medical Times*, Nov. 17, 1860, corroborates the above views, and further illustrates the evil consequences of alcoholism of the system.

“MM. Lallemand, Perrin and Duroy have made this inquiry in the true spirit of philosophy, and in the most searching manner. It is impossible to read the account of their experiments and analyses without being convinced that they had one object alone in view, and that was truth, apart from any preconceived views or theories. It is altogether out of the scope of these lectures to quote at length the beautiful, ingenious and very satisfactory experiments by which they have been led irresistibly to their conclusions. Suffice it to say that the results of their experiments admitted of no other conclusions than those which the authors came to, and which are of great value in explaining the pathogenic action of alcoholic and allied substances. These gentlemen then have found upon evidence, which I do not see how any one can gainsay, that whether alcohol, or its compounds, brandy, rum, gin, or whiskey, be taken into the stomach, or inhaled by the lungs, it is only found as alcohol in the blood and in the tissues, especially in the nervous substance, for which it would seem to have a special attraction; and that it has no claim to be regarded as an aliment. When taken into the stomach some small portion may become converted into acetic acid, by the gastric juice and the mucus acting as ferments. But even this small quantity does not enter the blood. In this list, fermented drinks which contain more or less nutrient matter mixed with the alcohol must be excluded, such as wine, beer, cider, perry, &c. Wines contain even nitrogenous matters, also colouring and fatty matters, and salts; cider contains glucose, mucilage vegetable acids, &c.; beer also contains glucose, dextrine, and allied substances in considerable proportions, nitrogenous matters, bitter and aromatic principles, and salts. According, then, to MM. Lallemand, Perrin and Duroy, alcohol is neither transformed nor destroyed in the organism, and is ultimately eliminated without undergoing any modification. They have detected it in considerable quantities in the blood, brain-substance, when freed from membranes and blood, and in the urine by means of distillation; they have shown afterwards, by the aid of exact doses analogous to the process of analysis by the method of volumes, that alcohol diffuses itself in the tissues, and that it accumulates in the brain, and in the liver, where it is found in larger quantities than in the blood and other organs. They have proved by multiplied experiments, verified by counter-proofs, that alcohol does not undergo any modification in the economy, and that it does not give rise, consequently, to any body resulting from its oxydation, such as aldehyde, acetic acid, &c. It is only in the stomach that it is susceptible of experiencing any modification, for a small fraction of alcohol ingested is there converted into acetic acid by the action of the gastric juice and the mucus, which act then as a ferment; but this action, altogether local and special to the stomach, ceases the moment the alcohol penetrates the venous radicles. These authors have shown, moreover, that it is eliminated by the lungs, the skin, and the kidneys, as alcohol. It is not only after the ingestion of a great quantity of alcohol that they met with it in the organs, for they found in the blood of a dog, nine hours after he had taken only 30 grammes (3 drachms, 37½ grains) at 21°; they met with it in a man who had drunk about 30 grammes (about 3½ drachms) of brandy; they observed finally, that the pulmonary exhalation of a man who had taken a litre (7-8ths of an Imperial quart) of wine, of a middling alcoholic richness, contained alcohol for eight hours after taking it, and that the urinary secretion gives evidence of its presence during fourteen hours. The authors may well ask, ‘Is this the mode of action of an aliment?’ All the tests for the detection of aldehyde, and acetic acid, were had recourse to after alcohol had been administered in various ways, and in every dose, but without avail; whereas when very small quantities of these substances were administered, evident indications of their presence in the blood, and in the organs, and in the exhalations from the lungs, were at once observed. I have already described how the diminished quantity of carbonic acid exhaled after the ingestion of alcohol was explained under the old theory. It remains to show how the diminution can be accounted for under these observed, indisputable facts. Now, it appears, from the researches of MM. Lallemand, Perrin and Duroy, that alcoholic substan-

* Notwithstanding Leibig's statement, M. Simon, on the authority of Percy and Dr. Wright, has proved that alcohol does escape by the kidneys.—See Simon's “*Chemistry of Man*,” p. 552. *Am. ed.*

ces exert a very remarkable action upon the blood, which presents in animals alcoholised, numerous globules of fat, like cholestérine, visible to the naked eye, and swimming on the surface of that fluid. This is of such interest in connexion with our subject, that I shall again refer to it when I come to speak of the pathological effects of alcohol. At present it is in its physiological form that they are of importance. Since alcohol produces a modification so singular, may it not offer also, when present, an obstacle to the disengagement of carbonic acid, or delay even the combination of oxygen with the carbon of the blood? If this be the case, alcohol contributes to nutrition, not actively as an alimentary substance, but in an indirect manner in exercising a moderating influence upon organic decomposition. With respect to its influence independently of this separation of the fatty principles, and perhaps their conversion into a nonsaponifiable state, but little is positively known. It is conceivable, however, from the properties which alcohol is known to possess,—its great diffusiveness through, and attraction for, water,—its power of dissolving some very important animal principles, and of coagulating others,—that it does exert a considerable influence upon the physical, and also probably upon the chemical qualities of the blood, and blood-corpuscles. Nothing definite, however, has been observed. Dr. Addison, of Brighton, whose able researches have thrown light upon some physiological and pathological processes, has observed some very curious effects upon adding sherry wine to blood out of the body; and it is possible that alcohol, when taken into the system in large quantities, may in time work such changes, and even destroy the red corpuscles already formed, and hinder the full development of others. MM. Lallemand, Perrin and Duroy, however, saw no alteration in the corpuscles, even when alcohol was added to the blood out of the body, and also in blood taken after large quantities had been imbibed.

“Poisenille's experiments proved that its mixture with the animal fluids, both when directly injected into the blood-vessels, and after being taken into the stomach, retards the circulation through the capillaries, although its first effect is to excite the heart to increased action. It diminishes the want of food, and impairs or destroys the appetite for it. Bouchardat remarks that with drinkers of brandy and other alcoholic liquors, the alcohol acts by diminishing and suppressing probably the functions of absorption by the stomach in respect of every other substance; it augments, on the contrary, the secretion of that organ; and from these conditions arise the increased secretion of mucus, disgust for food, and the emaciation. Of course such liquids as beer, some wines, and cider, and other nutritious and true alimentary and fattening drinks, are not included.

“That it affects the nervous system, and indirectly, if not directly, the muscular system also, I need scarcely mention; it is too often rendered obvious to us. A moderate quantity produces an excitation of the nervous system, which extends over the whole economy; a still larger dose produces great disturbance of the cerebral functions, which another and still larger dose completely annihilates. The same effects are observed upon the muscular system. A moderate dose seems to impart strength to the muscular contractions, while a very large dose destroys all voluntary contractility, and a poisonous one that also of the involuntary muscles. Flourens' experiments, upon the effects of alcohol upon birds, are very instructive. Its effect upon them resembled that produced by the removal of the cerebellum, except that the intelligence remained. With alcohol, I need not say it was destroyed. In poisoning by alcohol, the respiratory movements and those of the heart were the least affected,—those of the heart the last. Even for some considerable time after respiration had ceased, the heart continued to beat. In the experiments which I made upon the frog, which some of you witnessed, the heart continued to beat, the circulation went on, for some time after respiration had ceased.

“*Their Pathological Effects.*—That alcohol is a local irritant is unquestionable, and that it produces its effects upon the system partly in this way is very probable. It may act remotely by sympathy to some small extent, as Orfila believed. But we have seen from the very able researches of MM. Lallemand, Perrin and Duroy, from whose book I have already quoted so largely, that it is rapidly absorbed by the venous radicles, and that its principal action is directly upon the different organs which it irritates, and eventually inflames. Especially has it been proved to be present in greater proportion in the nervous tissue than elsewhere, which it more particularly excites. It disturbs its functions; it perverts and ultimately destroys the intellectual faculties, and even the emotional faculties; it disturbs the function of the sensory nerves, both common and special, as shewn by subjective tactile phenomena, strange perversions of taste, double vision, and other disorders of the optic nerves, tinnitus aurium, and other disorders of the auditory nerves. It equally disorders and destroys the functions of the motor nerves, as shown in irregularity, and absence of consentaneous action of the movements. From these effects upon the cerebro-spinal system, it is more than probable that it disturbs and impairs the functions of the organic nervous system, as evidenced by defective nutrition and secretion. When taken in the form of brandy, whisky, gin, and such fluids, it impairs nutrition, probably from its great attraction for water, inspissating the blood and juices of the body. I need not mention in what large proportion water enters into the composition of the tissues and fluids of the body. It is probably in this way that it acts as a diuretic so far as the increase of the watery part of the urine is concerned, not only from the increased quantity of water ingested

with and after the brandy, but from its abstracting it from the tissues. There is no doubt that it tends to harden the brain substance, and produce atrophy of many of the structures, not only by increasing the quantity of connective tissues and other white fibrous tissues, and so leading to undue pressure upon the more important parts, but by condensing the tissues directly by the abstraction of water. There is no doubt of its exerting this destroying influence upon the liver. I shall endeavour to show you that it does so upon the kidney also. As a general rule, it irritates and inflames the tissues of the stomach and duodenum, and even the pancreatic and hepatic ducts, and it probably affects and deteriorates the secretion of these glands. It produces hypertrophy of the connective tissue forming Glisson's capsule, which in its turn, presses upon the small vessels, and upon the hepatic cells, and produces atrophy of these anatomical elements in two ways—first, by cutting off the supply of nutrient materials, and secondly, by absorption from pressure. The digestive processes are probably still more impaired by the bad quality of the bile and pancreatic secretion.

"Now, very much the same changes take place in the kidney as in the liver and other organs. We have seen that alcohol passes through the vessels and tissues of this organ as alcohol; it irritates these tissues, as it does similar tissues in other parts; it leads to blood delay; it impairs the influence and function of the nervous system; it produces hypertrophy of the connective tissue, forming the stroma or framework of the organ, and of the capsule; and it produces a granular appearance precisely as it does in the liver. In fact, this alteration is very commonly seen in both these organs in old drunkards, especially and almost exclusively those who take the raw spirit in large quantities, or spirit mixed with only small quantities of water. Those who drink largely of beer, and perhaps of wine, are found to have a somewhat different form of kidney, especially when drink is taken as gin, brandy, &c. But we have seen that alcohol separates and modifies the fatty matters of the blood. MM. Lillemand, Perrin and Duroy, have seen this. Most pathologists believed that so far as the relation between cause and effect could be traced, it was almost certain that alcoholic beverages, when largely and continuously consumed for any length of time, led to fatty degradation. This separation has now been actually seen and proved. Now, this separation and alteration of the fatty principles of the blood probably plays a very important part in the pathological effect of alcohol, when taken in large quantities, in the form of brandy, gin, whisky, &c. Now, saponifiable fatty matters, that are visible to the naked eye, are calculated to impede the circulation through the capillaries—if not to cut off the blood-supply altogether—and so produce atrophy of the secreting tissues, while the connective tissue, supporting the vessels, would receive an undue supply of blood plasma, and therefore become hypertrophied. It is not improbable that some of these fatty matters become transuded with the exudates, and thus lead to the presence of fat in the tubules, and also in the intertubular substance; some may also remain in the walls of the capillary vessels, and replace in time the normal elements."

Professor Carpenter, the well-known physiologist, records his opinion as follows:—
 "The use of alcohol in combination with water and with organic and saline compounds, in the various forms of 'fermented liquors,' deserves particular notice, on account of the numerous fallacies which are in vogue respecting it. In the first place it may be safely affirmed, that alcohol cannot answer *one* of those important purposes for which the use of water is required in the system; and that on the other hand, it tends to antagonize many of those purposes, by its power of precipitating most of the organic compounds, whose solution in water is essential to their appropriation by the living body. *Secondly*,—The ingestion of alcoholic liquors cannot supply anything which is essential to the due nutrition of the system; since we find not only individuals, but whole nations, maintaining the highest vigour and activity, both of body and mind, without ever employing them as an article of diet. *Thirdly*,—There is no reason to believe that alcohol, in any of its forms, can become directly subservient to the nutrition of the tissues; for it may be certainly affirmed that, in common with non-azotized substances in general, it is incapable of transformation into albuminous compounds; and there is no sufficient evidence that even fatty matters can be generated in the body at its expense. *Fourthly*,—The alimentary value of alcohol consists merely in its power of contributing to the production of heat, by affording a pabulum to the respiratory process; but for this purpose it would be pronounced on chemical grounds alone to be inferior to fat; and the result of the experience of Arctic voyagers and travellers is *most decided* in regard to the low value of alcohol as a heat-producing material. *Fifthly*,—The operation of alcohol upon the living body is essentially that of a stimulus; *increasing for a time, like other stimuli*, the vital activity of the

body, and especially that of the nervo-muscular apparatus, so that a greater effect may often be produced in a given time under its use than can be obtained without it; but being followed by a corresponding depression of power, which is the more prolonged and severe in proportion as the previous excitement has been greater. Nothing, therefore, is gained in the end by their use; *which is only justifiable* where some emergency can only be met by a temporary augmentation of power, even at the expense of an increased amount of subsequent depression; or where—as in the case of some individual whose digestive power is deficient—it affords aid in the introduction of aliment into the system which nothing else can so well supply. *These cases will be less numerous, in proportion as due attention is paid* to other means of promoting health, which are more in accordance with nature.

The physiological objections to the habitual use of even small quantities of alcoholic liquors rest upon the following grounds:—*First*,—they are universally admitted to possess a *poisonous character*, when administered in large doses: death being the speedy result, through the suspension of nervous power which their introduction into the circulation, in sufficient quantity, is certain to induce. *Secondly*,—When habitually used in excessive quantities, universal experience shews that alcoholic liquors tend to produce a morbid condition of the body at large, and especially of the nervous system. *Thirdly*,—The frequent occurrence of more chronic diseases of the same character among persons advanced in life, who have habitually made use of alcoholic liquors in “*moderate*” amount, affords a strong probability that they result from a gradual perversion of the nutritive processes, of which that habit is the cause. *Fourthly*,—The special liability of the intemperate to zymotic diseases, indicates that the habitual ingestion of alcoholic liquors tends to prevent the due elimination of the products of the disintegration of the system, and thus to induce a “fermentable” condition of the blood. What is here spoken of as “fermentable matter,” is not a mere hypothetical entity, but has a real material existence, as appears from this consideration: that in all the conditions of the system in which we know that decomposition is going on to an unusual extent, and in which there is a marked tendency to putrescence in the excreted matters, we witness such a peculiar liability to zygomatic diseases, as clearly indicates that the state of the blood is peculiarly favourable to the action of the zymotic poison. *Fifthly*,—Extended experience has shown that, notwithstanding the temporary augmentation of power which may result from the occasional use of fermented liquors, the capacity for prolonged endurance of mental or bodily labour, and for resisting the extremes of heat and cold, as well as other depressing agencies, is diminished rather than increased by their habitual employment.” On these grounds, Dr. Carpenter has felt himself fully justified in the conclusion, that for physiological reasons alone, habitual abstinence from alcoholic liquors is the best rule that can be laid down for the great majority of healthy individuals.

The distinguished Lehmann remarks:—“Although in our considerations of the influence exerted by ordinary food upon the respiration, we have deduced the results of the observations in question from purely chemical relations, we should greatly err were we to adopt the same method in reference to certain substances which are occasionally introduced with the food into the organism—such, for instance, as the etheral oils, alcohol, theine, &c., &c. We do not mean that these substances constitute any exception to this fixed law of nature, but the immediate effect which they produce reminds us that there are nerves in the animal body which exert the most important influence on all its functions—on nutrition as well as on respiration—and that, consequently, they in some degree disturb that uniform course of phenomena which we might suppose would result from chemical laws. We cannot therefore believe that alcohol, theine, &c., which produce such powerful actions on the nervous system, belong to the class of substances which are capable of contributing towards the maintenance of the vital functions. We

see this in the case of alcohol, which, when taken with the food, diminishes the pulmonary exhalation instead of augmenting it. Veirordt, like Prout, found that the excretion of carbonic acid, is both absolutely and relatively diminished after a moderate use of spirituous drinks. He has also confirmed Prout's observation, "that the increased excretion of carbonic acid which accompanies digestion was *considerably checked* by the use of spirits." But not only does the body thus suffer deterioration from interruption to the process of perfect respiration, but in the stomach itself is laid the focus of ever-increasing mischief; and step by step we may trace in the process of destruction which goes on, the manner how a morally depraved habit may be strengthened by the accession of physical ailments. Dr. Budd, a distinguished physician at London, remarks:—"Another variety of indigestion that may be classed with those we have been considering, is the indigestion of drunkards. The chief characters of this are, want of appetite, and vomiting, or dry retching in the morning, with a white furred tongue, and a slow pulse. The power of digestion is much enfeebled; and if the person eat for any time what for others would be a very moderate meal, he is apt to vomit soon afterwards, and to be troubled by pain in the stomach and flatulence. This disorder, like the vice from which it springs, is most frequent in men of middle age, and is generally associated with more or less of that strange and peculiar disturbance of the *nervous system* which hard drinking brings on, and of which the most striking effects are, inability to sleep, or sleep broken by frightful dreams, despondency in the morning, and tremulousness of the hands and tongue. Spirit drinking but too often induces an inflammatory or catarrhal condition of the mucous membrane of the stomach, which may give rise to flatulence and other disorders of digestion; and in all the public-houses for drinking, bitter tinctures are kept, and the drunkard takes a glass of these "morning bitters" as a dram to enable him to re-commence another debauch. He finds that it strengthens and settles his stomach, and gives some little appetite for his morning meal."

Thus gradually the victim of intemperance is led on, held within the grasp of a moral and physical disorder; and with one more reference to the accumulated ills which gather round the unfortunate mebricate, we conclude this branch of our inquiry. He should know that even if he for a time escapes organic change in his nervous system, or his other organs, that he still is extremely liable to complications in the course of suddenly acquired diseases or accidents. Dr. Watson says:—"The delirium induced by intemperance comes in the course of certain diseases, as, for example, in inflammation of the lungs, diarrheas, dysentery, &c., &c., and is a very common result of accidents and of surgical operations—or, we should rather say, that it often follows such diseases and casualties: for it is even then the consequence of the rigid treatment and rigemen to which the patient is submitted rather than of the surgical or medical ailment. So frequently does the delerium manifest itself on the cessation of the accustomed spur, that the continually recurring stimulus has been regarded as the predisposing and the privation of that stimulus as the existing cause of the affection. Sometimes it comes on in men who are perpetually fuddled, even though they have not intermitted their usual indulgence in drink. We had a porter at the Middlesex Hospital, who was of great use to us as a subject for exhibition. I never saw him so drunk as to be unable to perform his duties,—but I cannot conscientiously say I ever saw him sober. Every three or four months we were sure to have him in the wards with delerium tremens." How many of us can call to mind just such cases, of men, and women too, ever on the verge of positive intoxication—never sober, never drunk, never clear in mind, ever eluded; at one time plunged in sorrow for their grievous state, at another, jovial and boisterous with mirth. At length death comes, and how little do men reflect, that it is not probable, after life's fitful fever is passed, that the drunkard sleeps sweetly.

SHALL WE RECLAIM THE DRUNKARD?

It seems strange that one should consider such a question necessary, but really if we reflect on the apathy which exists amongst us as a body of Christians, or as a Nation, it does seem to be very necessary that our people should be asked whether they intend to reclaim the Drunkard, and to interpose to save the rising generation from falling into evil courses. Unfortunately we have not yet fully recognised the magnitude of the evil, nor realized the important bearing which it has on our social system; we are not yet quite aware of the amount of crime which is begotten by it, and how certainly intemperance supplies victims for the prison and the gallows. Everything has hitherto been left to private benevolence; and strenuous have been the efforts to combat the demon passion, but so deep seated is the malady and so surrounded with difficulty, that we fear not boldly to declare that it cannot be left to private interference, nor indeed is it advisable, that in a matter of such consequence, involving the liberty of the subject, and it may be, disturbing family relationships, private interposition should be permitted. We refer to this point in consequence of the remarks of one of the most earnest advocates of the cause of Temperance, remarks with which we cannot agree and which we are fully assured are not the result of deliberate reflection. Our friend thus comments on the scheme for the establishment of two Asylums as a tentative measure of reform.

"It is by no means a new suggestion that these unfortunates could be rescued from their evil ways, by placing them in a retreat where they would be unable to procure the tempting fluid, and where medical skill could be applied to the treatment of the peculiarities of individual cases. Many of the insane in our asylums have been made so by drink, and have been returned, after a period of time, to their friends entirely cured of their temporary aberration. But there are other classes, not violent in their insanity, nor incapable in their sober moments of managing their affairs, who are just as much in need of firm though mild restraint as the inmates of the Lunatic Asylum. Many of them also are perfectly sensible of their own weakness, and would gladly take themselves away from their accustomed haunts, where temptation meets them at every moment and in many shapes, to a residence where the tempter could not come, and where all the surrounding objects would lead them to the practice of habits of virtue and self-denial. *It is impossible to estimate the number of men, and women too, who might be saved for a life of comparative happiness and usefulness by the agency of a well organized asylum*, where agreeable associations, good regimen, and moral and religious influences, would develop the waning powers of both body and mind.

Such are the views entertained by the gentleman who has taken the matter in hand. He desires that two asylums for inebriates should be established, one in Toronto and the other in Montreal. He is anxious that the experiment should be tried upon a small scale, but we observe that his main dependence for the necessary means is upon the Provincial Government. We think that ere he has proceeded far, he will discover that it is better to rely upon private effort than upon the aid of the Government, which has more to do than it can well attend to. If benevolent gentlemen will make a beginning, and prove the usefulness of their labors by the success which accompanies them, they may afterwards receive a modicum of support from Parliament. Let them commence on a limited scale, in an unostentatious way, and extend their operations in proportion to their success."

There are only two points which we desire to refer to and to answer at present, and we do so because we find that a number of persons are impressed with similar opinions, not knowing the full extent of the difficulties which are to be grappled with. In the first place it is remarked "It is impossible to estimate the number of men, and women too, who might be saved for a life of comparative happiness and usefulness by the agency

of a well organized Asylum, where *agreeable associations, good regimen, and moral and religious* influences would develop the waning powers both of body and mind." And again: "If benevolent gentlemen will make a beginning, and prove the usefulness of their labors by the success which accompanies them, they may afterwards receive a modicum of support from Parliament." Now we shall not say much in answer to the admission that numbers would be reclaimed, but we would ask the public to consider that of all institutions an Asylum for Inebriates would not be the least expensive, involving, as it would necessarily do, a site and buildings, "where agreeable associations, good regimen, and moral and religious influences might develop the waning powers of body and mind." Are we far wrong, when we say that in Canada the maintenance of two Institutions, on a scale sufficiently large to be useful at all, cannot by any possibility be supported by private munificence, and it will, we trust, be made clear by the sequel that, inasmuch as Government would in time be relieved of considerable expense for the punishment of crime and the support of criminals, in reality there would not be an increased burden thrown on the Treasury for the support of Inebriates. Again, in the sense employed, we cannot think it would be advisable to commence an experiment on so small a scale as that neither proper moral treatment nor discipline could be carried out, and therefore we ask those who we know to be most serious in their determination to abate the sin of intemperance, to excuse us if we endeavour to show, why the effort must come from the Government, the institution be under their supervision, and the Reformatory specially designed, with a view to the moral and religious treatment of the inmates.

With regard to an objection which has been advanced against the admission into the Asylum, of those unfortunates who, in consequence of intemperance, have fallen into evil courses, we think that a little reflection will serve to show that the arguments in favour of altogether excluding such are untenable. The *Quebec Mercury* says:—

"A striking blunder is apparent in the plan. It contemplates the division of the Asylum into two departments: one for the accommodation of patients—habitual drunkards—who may be placed there by their friends, or who may voluntarily enter in moments of sober sanity; the other for the reception and treatment of persons whose drunkenness leads to violations of law, and who are confined under magisterial orders! Now, it is clear that no conceivable excellence of management will reconcile the public to the bringing under the same roof these two classes of drunkards. Separate them as you may, the fact that the Asylum is in any degree penal will completely drive from its doors the larger and more worthy class, for whose benefit the New York institution is designed. The friends of a person occupying a respectable position in society will not, under any circumstances, consent that he shall enter a building which is in any manner invested with a penal character. The penal and the voluntary are incompatible. Where one is the other will not be. An Inebriate Asylum, especially a model one, should be appropriated to the sole use of unfortunates who are untainted with offences against the law. [Why, drunkenness is an offence already against the law, punishable by fine or imprisonment.—B.] For actual offenders, whose offences originate in intoxication, other places of correction and cure must be found. Why not make the more merciful and more rational management of such, a distinctive feature of prison discipline?"

There are several misconceptions in the above which are specially worth noticing, since they are likely to beget prejudice against the scheme. In the first place it is the very unmerciful system of sending "not the penal," but the merely drunken person, to gaol under a magistrate's warrant, which degrades and sinks the unfortunate being to the penal standard, and not infrequently "the friends of a person, occupying a respectable position in society," are obliged to undergo the pain of seeing their relative in the custody of the police, and treated as criminal, when under a more truly merciful system, he

might for the offence have been quietly taken to a retreat both from personal disgrace and from public exposure. We presume that the law never would sanction the sending "a penal person" or "a criminal" to an Asylum established for the reclamation of drunkards; but there are many cases sent before the Magistrate, and especially of mere youths, who have committed some assault or act of wrong,—arising out of intemperance— which, but for the fact of the person being intoxicated, would never have been committed.

We must object again, to the doctrine that the drunkard is, in the eye of the moralist, to be treated with greater forbearance than the unfortunate culprit, who, under the pangs of poverty and destitution, commits an offence which places him within the power of the law. The law of God has pronounced most dire condemnation against the intemperate; and his position is the more fearful, because it may be, that having within his heart good principles, he smothers, and in fact supplants these, by the voluntary surrender of his reason to the thralldom of vitiated desire, which may at any time plunge him into positive crime. We have been palliating drunkenness too long; let us no longer make excuses for the sin, but teach the people that its nature is so serious, that it must be treated as an offence—that it levels to a low standard all guilty of it—and that as the prime cause and incentive to crime of all kinds, the time has come for the law of man to express the righteous condemnation of the law of God against it. When we seriously reflect on the consequences which follow on intoxication, how can we consent to place a wide line of separation between it and other great sins!—can we make a distinction between sins? The criminal records of every county abound in illustrations of the most aggravated offences perpetrated under the influence of the maddening cup: and worse yet, men have repeatedly been saved from the commission of crime by the interposition of friends, have been told of the perilous position in which they had been placed, and, with the excuse that they did not know what they were doing, have turned again and again, to the same course of dissipation.

Hear thou, my son, and be wise, and guide thine heart in the way.

Be not among winebibbers; among riotous eaters of flesh:

For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

They that tarry long at the wine; they that go to seek mixed wine.

Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright.

At the last it biteth like a serpent, and stingeth like an adder.

Thine eyes shall behold strange women, and thine heart shall utter perverse things.

Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

They have stricken me, shalt thou say, and I was not sick; they have beaten me and I felt it not: when shall I awake? I will seek it yet again.—PROVERBS xxiii. 19—21, 29—35.

The moralist must denounce intemperance as it deserves to be denounced; nor can a less woe be pronounced against it than has been pronounced:

Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands.

Therefore my people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst.

And:—

Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, shall inherit the kingdom of God.—1 COR. vi. 10.

Such is the Divine denunciation.

We have been for some time repeating in this country a grievous error, long recognized in England, viz.: that of sending to gaol, and mixing up with the most hardened criminals, young persons of both sexes, who have been sentenced to punishment for some offence not aggravated in its character, and clearly arising out of intemperance. I cannot forbear quoting remarks from Mr. Mahew, here. He says truly, "Justices, however, have to learn the great lesson, viz.: to keep a person *out of prison* as long as possible—to use the jail as the very last resource of all, and to understand that if it were made a thousand times as terrible as it is, it would even then be far less awful in reality than in imagination. The rule, though, appears to be the very reverse, viz.: to thrust a lad into prison on the most trifling occasion, and to familiarize him, even in his childhood, with scenes that he should be made acquainted with the very last of all in his manhood."

"But," continues Mr. Mahew, "The reader may desire some facts: let us deal with the class of Misdemeanants. We questioned several boys as to the offences for which they were imprisoned—here are the answers taken before the Warder:—

"What are you here for, boy?" said we; 'Heavin' a highster-shell through a street lamp, sir.' 'And you?' we asked, pointing to another, 'A woman said I hit her baby.' 'And you?' 'Heaving clay.' 'And you?' 'Heaving stones.' 5. 'Threatening to stab another boy, sir.' 6. 'Stealing a bell from a garden, sir.' 7. 'Heaving stones.' 8. 'Heaving stones.' 9. 'Heaving stones.' 10. 'Heaving stones.'

"Here, then, out of ten cases there was only one of a malicious and two of a criminal character; whilst the majority were imprisoned for such offences as all boys commit, and for which imprisonment among thieves is surely the worst possible remedy."

It is just to save from ruin and destruction of all proper pride and self respect, numbers of young persons, who, overcome by temptation or misled by others, have through unhappy intoxication, committed transgressions clearly attributable to acts of intemperance, that we plead for a retreat to which they may be sent, in order that they may not become "criminals."

Dr. Barclay, from whom we have already quoted, remarks: "When a man has lost his self-control, he has become lunatic, and should be dealt with as such. After a certain number of convictions, such cases should be sent to an asylum for a considerable period,—say eighteen months or two years. It is only the medical man, who has to sign certificates of lunacy, who knows how difficult it is to lodge those labouring under this form of disease in asylums, legally, under the present law; and the detention of them there after they have recovered from the debauch, is, strictly speaking, contrary to law. I would have every case of *delirium tremens* from drink, secluded; and for a second attack, a longer period of seclusion than for a first: and I would also have them let out on parole,—a ticket of leave,—and if evil ways were reverted to, seclusion should be again legal, even before a regular outbreak had taken place." How can this be done in a jail?

As the law now stands, justice is not evenly administered. The better to do in the world, those who have the where withal to satisfy the pecuniary fine imposed on drunkenness, pay the money demanded, and walk out of court none the worse in the eye of the world; while the poor being who gets drunk on his spare twopenny, is sent to prison to associate with known vagabonds. We are no advocates for confounding all classes and ranks of men; we believe that the only possible course of safety, especially in a reformatory, is to classify persons according to their natural tastes, their habits of thought, and mode of life; but we do not believe that there should be one law for the rich and another for the poor. In the management of Lunatic Asylums no objection has been urged against them, on the grounds that the unfortunate lunatic poor are admitted under the same roof with the more wealthy; and there may be and should be effected as perfect a severance between the different classes in the institution, as the ordinary

rules and proprieties of society render necessary. If a system of idle seclusion formed an essential feature of the proposed system, then indeed there would be some truth and force in the objections urged, but when it is proposed to employ the several inmates at their accustomed duties, all, and each one, would fall into the accustomed place within the Asylum, he would occupy if he were outside in the world of society. In the arrangement of the buildings reference should be had to these special necessities, and if on a sufficiently large scale, the independence of the better class, "the respectable tipplers," for whom our friends plead, might be maintained as surely, as if the Champagne corks flew by the dozen in the Rossin House.

We rather turn to the opening sentences admirably expressed by the Quebec *Mercury*, and beg that, inebriety may be looked on and treated "less as an intentional evil than as a manifestation of disease, the cure for which must be sought in the same class of remedies as those which are applied to ordinary insanity;" and we earnestly ask that the same care may be bestowed on this recoverable class of Lunatics as is so properly bestowed on others, and that they be not consigned to jails.

THE DRUNKARD IS VERY OFTEN DESIROUS OF REFORMATION.

It seems to be a truth that, a human being whose conscience has been once touched, with a sense of the value of virtue and good living, who has in short had his moral faculties at all excited or awakened, is very seldom indeed altogether lost to proper feeling. Crimes of the darkest dye may shut up the loftier sentiments and attributes of the soul, but through the dark and dismal night which excludes the light of the Sun of Righteousness, there steals a feeble thread-like ray awakening the slumbering conscience, in the hour of loneliness and reflection arousing the enquiry, "what am I, and whither am I going?"—the deepest villain may be made to think and to humble himself too as he thinks, and those who have had much experience with drunkards, know that in very many instances they are keenly sensible of their fault, and would most thankfully submit to any restraint which would save them from the power of their enemy. Hitherto the tendency of our moral discipline although much improved, has not been to make delinquents think sufficiently on the nature of their vice, nor has the christian public aided as they should have done, in enhancing the value of those rewards which the authors of moral reform have instituted, for bettering the condition of those who either from hereditary predisposition, or from want of proper moral training fall into evil ways. We generally forget that the faults of men may frequently proceed from imperfect development of their moral qualities, from want of instruction in youth as to the perfect nature of that moral life which is alone conducive to the attainment of perfect happiness, and although it be true that there is difficulty in approaching the minds of young people to lay bare the consequences which flow from immoral indulgences of every kind, we believe that it would be better to brave the dangers that may arise from this source, and let youth know the certain dangers that beset their path, than to leave them in ignorance of the consequences of excess. The mere love of alcoholic drinks seldom induces a man to go on in a systematic course of drunkenness; for the most part the career of wickedness is ushered in by other mistaken and improper courses, begun in the school or by evil association, until, step by step, the fatal passion is fixed.

And even when the habit has become "a second nature," how frequently does the victim struggle against it, and how keenly alive is he, to the dangers of his position; and we believe that there is no one, more truly conscious of the enormity of the misery which awaits him, than the drunkard himself. It would be strange indeed if it were not so, for even in degraded criminals the hope of reclamation is never entirely lost, and no one seems to be so utterly forsaken as to be dead to the sense of virtue, unless he persistently and wilfully rejects every effort made to change his state. Mr. Mahew in his

“Criminal Prisons of London,” makes this very apparent, and we would particularly borrow from him observations which are not only instructive but suggestive. Mr. Mahew takes the case of the murderer Bishop and thus comments on it. “John Bishop, the monster who was executed for the cruel murder of the Italian boy whom he burked in order to secure the price of the body in the school of anatomy was, without exception the most finished ruffian within my memory.” Mr. Chesterton who was in charge of him says “He was a man of powerful frame, of repulsive countenance, and of brutal address and manners. Consigned to my charge on command, and with the direction to be kept apart, he entered the prison uttering oaths and execrations, and indulging in the grossest language, while he assailed the subordinates and even myself with menace and defiance. He had received no provocation, but gave vent to the irresistible brutality of his nature. Fourteen days of exclusive self-consuming incarceration, produced in this abandoned criminal a change so marked and depressing, as to constitute an instructive commentary upon the wear and tear which unrelieved reflection will produce upon a guilty mind. Bishop was by law, entitled to supply himself with a generous diet, and he was permitted to take daily exercise in the open air, and to have an ample supply of books, so that feebleness would not have been induced by diminished sustenance, nor be referable to any thing else than the terror resulting from solitary ruminations. Certain it is, that iron-souled miscreant became so meek and subdued, so prone to tears, so tremulous, and agitated, that at the end of fourteen days, when he was again sent up to the Police-office, he could hardly be recognized as the same coarse and blustering bully who had so recently entered the prison. *It was impossible to see the effects of solitude upon a conscience more signally exemplified.* When committed to Newgate House,” he adds “on inquiry that renewed association with lawless men, had revived the brutality of his nature.” If then in a breast so steeled to every generous sentiment, meditation and solitude could so arouse dormant faculties, and intensify their action, what great hopes may we not have for those who whatever their fallen state, are seldom sunk so low as to be lost to all sense of virtue. We are inclined to believe, continues Mr. Mahew, that there is a greater desire for religious consolation among fallen men than is usually supposed. Indeed it is our creed that men oftener deceive themselves in this world than they deceive others. It should be borne in mind, that criminals are essentially creatures of impulse, and though liable to be deeply affected for the moment are seldom subject to steady and permanent impressions. Still, amid all this fickleness of purpose, and its consequent semblance of hypocrisy, and amid too, a large amount of positive religious training and deceit, there are undoubted cases of lasting changes having been produced by discipline.” When we look to the effect of discipline on the mind as carried out in the American Prisons we find the same conclusions arrived at. The chaplain of Auburn Prison writes:—

“In perusing the reports of the Inspectors, as far back as the year 1847, I discover that the subject of the government and discipline of our prisons has been more or less discussed; and the power of kindness, and the power of brutal force, have each had their advocates at different periods. I advert to this point, because the system of discipline which may be adopted is so intimately and vitally connected with the reformation and moral improvement of the convicts. The influence of divine truth—the power of love and kindness, have a powerful tendency to soften the heart, to melt the obdurate and impenitent sinner to contrition, and to lead him to repentance; while brutal force, harshness, and especially inhumanity, has a direct opposite tendency and effect; thus the latter measure conflicting with the former, and in many cases entirely preventing the philanthropic design of our State, the reformation and future usefulness of the convict. The idea has about been exploded that the prison is a place of torture, cruelty and brutal inhumanity. The effect of such treatment has always been to exasperate and harden the convict, and excite in him a spirit of revenge and retaliation.

“My sentiments on this subject perfectly accord with those expressed in the report of the warden in the year 1848, as follows:—

“Although punishment is sometimes necessary, it is not the only means of maintaining order and keeping up discipline in our prisons. If men can be governed, they cannot be *reformed*, by severity. It is believed the higher and nobler objects of discipline are to redeem and reform rather than punish offenders. All the inmates of our prisons are not so hardened and abandoned as not to be within the reach of moral effort, and their reformation is not altogether as hopeless as many seem to suppose. They are men, and possess the feelings and sympathies of men; and many of them can be influenced by the same motives which influence other men.”

“The fact is now well established that the system of prison discipline depends entirely for its success and efficiency upon the intelligence, the sagacity, and the moral influence of the officers who have the immediate charge of the convicts, and upon the prudence and exemplary conduct of all those who have daily intercourse with them. So far as my knowledge and observation extend, the discipline now in operation in this prison, is characterised by mildness, firmness and decision—that it has been of a salutary nature in lessening offences, and that in all cases the refractory offender has been made to see that his punishment is necessary, right, and just.

“From the great number of intemperate persons who have been annually committed to our prisons, it is evident that the traffic in intoxicating liquors has not only been the cause of intemperance and pauperism, but also of a large amount of crime.”

The Chaplain of Clinton Prison writes:—

“The reformation of convicts, however desirable the work appears, is one attended with peculiar difficulties. This will be readily conceded even by those who have but a limited acquaintance with their history. *Many of the inmates of our prisons are feeble in their mental capacities and limited in their intellectual acquirements.* Of the fundamental principles of morality they have but little knowledge, and they have lived without subjection to moral restraints. Their passions and appetites, uncontrolled by reason or revelation, have made them familiar with degrading and ruinous vices. They have not been instructed in relation to their duties to themselves, to God, or their fellow-men. In this moral condition, so darkly shaded, are found a large number of those committed to prison.

“Another but much smaller number have received religious instruction; they have also been taught in our common schools, and are in many respects qualified to manage common business affairs with propriety. Of some few it may be said, that their talents and intellectual attainments are above mediocrity. If they had been virtuous in their lives; if their passions and appetites had been wisely controlled, they might have occupied stations in society honorable and useful to themselves and others. But the power of temptation led them to force the barriers of restraint, one criminal act has been followed by another, until as imprisoned criminals they are compelled to suffer the punishment justly awarded to transgressors.

“The severe mental sufferings experienced by such men must in all probability be great, and known only to themselves. What they once were, and what they now are, furnish themes of reflection not to be avoided, and which must be attended with the most painful regrets.

“Many of the inmates of the prison are not so blind to the ruinous consequences of their vices, as not freely to acknowledge the necessity of reformation. Purposes of reform, most seriously expressed, are not uncommon. A large number intend to avoid the committing of crimes by which they will become exposed to the dreaded penalties of the laws. A smaller number intend that hereafter they will walk in obedience to laws human and divine, and thus become thoroughly reformed in heart and life. It is

intensely desirable that reformations, as great as any proposed or intended by them may soon become apparent, and then their examples furnish the evidence that the work is fully completed. But intended reformations at some future day generally fail to be accomplished. The time, favorable and convenient, is seldom arrives."

We imagine that enough is adduced to prove the possible reclamation of men from even the most terrible depravity, and certainly there is *prima facie* evidence that it is a positive Christian duty to make provision for the reformation of the intemperate.

HOW MUCH IS SPENT ON STRONG DRINK, AND WHAT WILL BE THE COST OF THE EFFORT TO REFORM.

We commence the consideration of this portion of our inquiry with the insertion of a letter received from the Chief Superintendent of the Lunatic Asylum at Toronto. It is scarcely necessary to add, that Dr. Workman having succeeded in making the institution over which he presides a model of excellence, as far as the construction and size of the building will allow, is an authority whose opinion should have weight.

PROVINCIAL LUNATIC ASYLUM,
Toronto, 4th Sept., 1862.

"DEAR SIR,—I have before me your circular relating to the institution in Canada of asylums for a certain class of inebriates, on the merits of which you have requested me to state my views.

"My time does not permit me to enter on the subject so fully as I might otherwise feel disposed; and I must pray you to receive, with due allowance for their defects, a few hurried remarks.

"You say that "in many instances the residence of patients would be comparatively short." If so, I fear the results would be almost valueless. The habit of desperate intemperance cannot be subverted in a brief period. Not only would I advise a *comparatively long* residence, but also that the residence should be compulsory and under magisterial commitment. If otherwise, it will be found that the relatives will, in nineteen instances out of twenty, insist on discharge after brief residence. Perhaps a partial corrective or preventative of this evil might be had in a by-law, prohibiting re-admission of patients taken out contrary to the advice of the medical superintendent (for I apprehend your projected asylums would be under medical charge.)

"I object to local township asylums: they would be *comparatively* very expensive and very badly managed. The philanthropy of municipal bodies is, in my estimation, close akin to "tender mercies of the wicked;" and who does not know that privacy of residence in a village or rural spot, is an impossibility. I believe in the privacy of living in a crowd: a populous town would be my choice, were I under the necessity of seeking seclusion for any friend of mine. Of course, I would stringently exclude visitors having no business with the institution or with its patients.

"You say the people taxed for the support of such institutions would feel directly interested in promoting the suppression of the habit, *i. e.*, of intemperance. If the tax fell wholly on the manufacturers and vendors of intoxicating drinks, there might be some show of argument in your assumption; but the taxpayers are not (to any noticeable extent) the liquor-traders; and if they can manage to *live* on their traffic, they will pay their share of the tax cheerfully, and pocket, in return, one hundred fold. How could you or I manage to curtail the operations of the dram-shops of Toronto? Would taxing us heavily for support of drunkard's asylums, make us more efficient repressors of the evil?

"I assure you I feel deeply interested in your movement; but I would not set out by any representations which may lead the public to believe the institutions you propose will be inexpensive. This would be altogether erroneous. But the worth of an immortal being must not be set in the balance against dollars and cents; and your results must not be estimated from statistical tables—those most illusory of all evidences of public efficiency.

"Your proposal of inceptive model asylums, in Montreal and Toronto, is judicious; but do not dream of applying the *numerical* test, as the measure of efficient operation. I think that small asylums, such as you propose, might be established as self-sustaining—or so to some extent—for there is, I fear, no trivial proportion of the vice of desperate intemperance, in the more affluent class of our community. I would not advise mixed establishments—lodging gentlemen and paupers. This is a serious evil, as I well know.

"Dr. Bovell, Toronto."

"Truly yours,
J. WORKMAN.

It is quite clear, that to deal with the inebriate class, money must be spent, if we

intend effectually to reclaim them from their vice. In the first place, it costs a great deal to make men drunkards; and in the second place, it costs a large sum of money to punish criminals and to support lunatics, who are largely drawn from the intemperate class, as we have shown.

Before referring to foreign documents for proof of our first position, we beg to direct attention to the accompanying tables, drawn up from the Government Trade Reports, by Mr. Frederick Armstrong, accountant, of Toronto.

COMPARATIVE STATEMENT, shewing the Quantities and Values of British and Foreign Spirits entered for consumption in Canada, during the years 1853, 1854, and 1855.

	1853.		1854.		1855.		Average for 1853, 54, '55	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
	Gallons.	\$ c.	Gallons.	\$ c.	Gallons.	\$ c.	Gallons.	\$ c.
Brandy.....	147,828	139,565 50	215,113	291,509 17	148,312	240,261 75	176,418	223,778 93
Cordials.....	1,470	1,654 52	2,858	3,160 85	1,211	2,034 50	1,847	2,383 30
Gin.....	129,274	51,767 52	116,548	66,391 00	136,956	67,941 29	137,293	62,033 30
Rum.....	64,757	21,894 49	53,854	21,893 12	37,707	21,454 65	52,196	21,717 38
Whiskey.....	324,075	97,814 33	703,313	210,322 20	836,986	365,180 83	621,458	234,439 13
Wine.....	358,471	295,236 67	424,124	297,082 20	344,408	307,813 00	375,668	269,407 33

Average number of Gallons of Spirits Imported and Manufactured during the years 1853, 1854, and 1855..... } 4,053,754 Gallons.
Deduct for Exports..... } 9,570

Quantity consumed in One Year, taking the average of 1853, 1854, and 1855..... 4,043,984 Gallons cons'd
Putting the price at 50¢ per gallon, would give a sum of \$2,426,390 expended in one year, exclusive of Beer and Fermented Liquors.

By reference to the Table, it will be seen that there had been a gradual increase in the amount of Whiskey imported during the years 1853, 1854, and 1855.

COMPARATIVE STATEMENT of the number of Gallons of Proof Spirits distilled in the Province of Canada, in the years 1852, 1853, 1854, and 1855, together with the Number of Stills, and amount of revenue derived therefrom:

	Number of Stills.				Number of Gallons Manufactured.			
	1852.	1853.	1854.	1855.	1852.	1853.	1854.	1855.
CANADA EAST.....	7	10	10	6	413,111	583,012	668,694	771,720
CANADA WEST.....	128	129	112	109	2,052,872	2,145,680	1,923,306	2,011,882
Total.....	135	139	122	115	2,465,983	2,728,692	2,592,000	2,783,602

We are indebted to Professor H. Y. Hind for the following facts published in the *Agriculturist*, October, 1862, whilst these sheets are passing through the press:—

“Last year (1861) upwards of one million, three hundred thousand bushels of grain, and four hundred and fifty-five thousand bushels of malt were consumed in manufacturing spirituous and malt liquors. The number of distilleries in Canada West, in 1861, was *seventy*; in Canada East, *four*. The quantities of the different kinds of grain consumed in this way form a curious table, shewing the various sources from which the poisoned cup is filled to overflowing, and how steadily the production is increasing year by year.

“The following table shows the quantities and kind of grain used for distillation in Canada, during the years 1859, 1860 and 1861. No doubt much that goes to the distiller is of inferior quality, and scarcely fitted for any other purpose: and if the product obtained

by distillation were only used for manufacturing purposes, there would be no one to regret its final disposition; but when there is no doubt whatever that a large proportion is employed in the manufacture of intoxicating liquors of the worst description, there arises a subject on which the philanthropist may amplify to the benefit of thousands of his fellow-countrymen, and the relief of society at large.

USED FOR DISTILLATION.

	1859. BUSHELS.	1860. BUSHELS.	1861. BUSHELS.
Malt	114,651	108,347	100,603
Wheat	22,231	21,022	22,490
Barley	47,647	42,112	27,256
Rye	154,286	179,627	233,554
Indian Corn	511,846	409,795	542,989
Peas	1,880	4,816	2,851
Buckwheat	1,532	2,812	2,494
Mill Feed	63,457	88,622	92,637
Oats	231,355	416,744	323,955
Potatoes	25	1,391	54
Molasses or other substances	37,766	20,794	.....

“The total quantity of grain used for distillation in the same years was as follows:

	1859. BUSHELS.	1860. BUSHELS.	1861. BUSHELS.
Total of Grain	1,208,909	1,275,288	1,348,883
Proof Spirit distilled	Gallons. 3,239,870	Gallons. 3,327,819	Gallons. 3,817,660

USED FOR BREWING.

	1859.	1860.	1861.
Number of Breweries in Canada West	128	122	133
“ “ “ East	22	21	22
Total	150	143	160
	Gallons.	Gallons.	Gallons.
Quantity of Malt Liquor produced	3,488,271	4,249,934	4,898,995
Quantity of Malt consumed	Bushels. 326,834	Bushels. 356,624	Bushels. 455,001

“The total quantity of grain and malt employed by the distillers and brewers of Canada in the three years before named, is as follows:—

	1859. Bushels.	1860. Bushels.	1861. Bushels.
Total quantity of grain and malt consumed	1,535,743	1,661,912	1,803,884
Total quantity of spirits and malt liquors manufactured	Gallons. 6,728,141	Gallons. 7,577,753	Gallons. 8,716,655

“The excise duty last year on spirits, at 6 cents a gallon, amounted to \$229,050, and on malt liquors, at one cent a gallon, \$48,989.

“We export a mere trifle of spirits and malt liquors; hence we may assume that the produce of this country is consumed at home; and, therefore, the average annual quantity of beer and spirits drank by each individual in the Province amounts to nearly seven gallons per annum. But the returns are for proof spirits, or about 50 per cent. alcohol, and 50 per cent. water. Whiskey—the commonest form in which spirituous liquors are consumed—contains rarely more than from 25 to 30 per cent. of alcohol; consequently, although a very considerable margin is allowed for the employment of spirits in manufactures, yet it appears that the average amount consumed by every man, woman and child in Canada exceeds nine gallons per annum.”

That this state of things can be left unredressed is impossible; and the alarm becomes greater, when it is considered that there is a much larger consumption of spirits and malt in Western than in Eastern Canada, as appears from the amount of capital employed, from the statistics of crime and offences, and from the general character of the population. We heartily commend to our Legislature the concluding paragraph from the *Journal of Agriculture* :—

“It is certainly one kind of progress—but not of the kind which would be selected by preference—that as a people we have grown to such an extent in little more than one generation, that we are able to consume, *in the shape of alcoholic liquors, manufactured by ourselves, more human food than our forefathers could raise throughout the length and breadth of Upper Canada.* We have made vast progress in creating material wealth, but it is also apparent that we have made equally great progress in intemperance. In a former article on the Cultivation of Wheat in Canada, the gradual disappearance of that cereal in Lower Canada was adverted to. It will not fail to strike the reader who may glance at this page, that no increase has taken place in the number of breweries in Canada East since 1859. In that year there were five distilleries in the eastern half of the Province, now there are only four.”

Mr. Grindrod, in his prize essay, says :—“At a moderate calculation, it appears, that at least three-fourths of the poverty existing in our nation arises from the indulgence in intoxicating liquors. It is a matter of deep regret that so large an amount of distress should be produced by the consumption of an article purely luxurious in its nature. Such, however, is the fatality of mankind, that an evil which has ever afflicted human beings in the direst form, is not only voluntarily allowed to exist to an unlimited extent, but its use is absolutely fostered and encouraged. In England alone, the poor-rates return of 1832 state, that £7,036,968 were expended for the relief of the poor. A large portion of this poverty is well known to arise from the consumption of ardent spirits. That this inference is correct seems to be proved by a recent statement, that of the numbers of the citizens of London who belong to the class of strictly temperate, a fractional proportion only are candidates for relief from the Poor-law Commissioners or Work-house Board. Again it may safely be said, that the quantity of grain used in distillation, is wasted not only as food for man, but curtails his ability to procure an increase of food essential to his maintenance. Taking the instance of Canada alone, we find that the consumption of the coarser corns employed in distilleries, in the manufacture of a non-assimilable beverage, and therefore wasted as food, costs \$2,426,390 a year. Now, expend this very sum on feeding sheep and oxen for the markets of the country, and how largely would the supply be increased, besides removing from the people the provoking cause of a large outlay for purposes arising out of the abuse of drinking strong liquors. But not only must we consider the waste of means in money to the country, we are also to take into account the waste of human life. In an admirable table, Mr. Grindrod has shown how the bills of mortality fluctuate in accordance with the rate of consumption of spirits :—

"There is a very interesting article in the Appendix to the Report of the New British and Foreign Temperance Society. The object of it is, to show that the number of deaths and burials in London, for more than a century have risen and fallen, according to the facilities granted by government for manufacturing, vending, and purchasing spirituous liquors. Whenever the government, to satisfy distillers and vendors, opened the flood gates and suffered them to pour out the poison upon the community, then the bills of mortality invariably arose; and when the evil became too great to be borne and the government laid on a heavy duty, and checked importation, and hedged up the traffic, then the mortality was lessened. Thus in the second year of William and Mary, an act was passed avowedly for the purpose of encouraging the home manufacture of spirituous liquors. Distillers became so expert in their business, and sold their manufactures so cheap, that the poor began to drink it extravagantly, to the destruction of health, morals, and life. In the year 1729, the bills of mortality rose to 29,722. That year the government interposed to check the evil, and imposed a duty of 5s. in addition to all other duties on the gallon of British spirits. The consumption of gin was greatly diminished, and the mortality in 1730 was 26,761. But the duty was so obnoxious to the farmers, that it was removed in 1732, at which time the mortality was 23,358. The nation went again to drinking, and in 1732, the mortality rose to 29,253. Again in 1757, when the mortality of London was 21,313, the distillation of home spirits was suspended for three years, in consequence of a scarcity of grain, and a great diminution of consumption ensued; men could not poison themselves as rapidly as before, and the mortality was, in 1757, 21,313, and in 1758, 17,520. In 1760, distillation was resumed, and the mortality increased in a year, 1230. From this period, drinking and death, maintained for many years a nearly uniform relation to each other. In 1792, there was a great increase upon the preceding year, in the consumption both of spirits and small liquor, and the increase of mortality was 1453. In 1796, distillation had again to be suspended from the scarcity of grain, and the mortality of London sank 1891. In 1801 was another season of scarcity, and the mortality which had risen to 23,068, sunk to 19,376, or 3,692. In 1803 the duty was advanced, and the consumption, and mortality, sunk together. In 1831 the Beer bill flooded the kingdom with beer; the consequence was, that while the mortality in 1830 was only 21,615, in 1831 it was 25,337. And lest it should be objected that a large city cannot afford a fair specimen upon an entire country, of its drinking customs, the following table is given to prove that, not in London only, but throughout England and Wales, an augmented consumption of alcoholic liquors is ever succeeded by an augmented mortality of the people. Not in the order of nature, not by the visitation of God, not by pestilence, nor famine, nor the hardships of poverty, do they perish—but by a plague their own hands have prepared.

No.	Year.	British Spirits.	Rum.	Malt Liquor.	Mortality of England and Wales.	Increase of Deaths.	Decrease of Deaths.
10	1803	5,353,309	2,573,602	7,243,344	203,728		
	1804	3,678,679	1,508,999	7,045,193	181,177		22,551
11	1808	5,384,394	2,174,751	7,281,603	200,713		
	1809	630,340	2,160,625	7,195,920	191,471		9,242
12	1813	162,191	3,044,680	6,838,705	186,477		
	1814	4,053,706	3,332,188	7,056,744	206,403	19,926	
13	1825	3,655,232	1,980,807	7,986,414	255,018		
	1826	7,407,204	3,982,033	8,415,042	268,161	13,143	

"The numbers in the first column, says the compiler of these statistics, will guide the reader to the particulars of each epoch, as we have already described them, in treating of the varying mortality of London. The effects of the Beer Bill, in 1831, we are unable to exhibit, there being no returns in existence of the burials, throughout England and Wales, for that year. With this unavoidable exception, we have been so fortunate as to procure the necessary information for illustrating the periods of change since 1801. It will be seen how precisely they accord with the results we have already obtained from the Metropolitan bills. We need only add, in further explanation, that a period of severe distress, in 1809, arising from the high price of grain, increased the mortality throughout the kingdom, but especially in the country districts, and thus the beneficial effects of diminished consumption are less strikingly exhibited, than in the preceding period of 1803-4.

"But neither this table, nor those which have preceded it, show more, be it always remembered, than

an increment of deaths, resulting from an increment of consumption. The real amount of deaths produced by intemperance, as we observed before, they do not show. That amount remains wholly unknown, wholly incalculable.

"The subject thus presented is, certainly, worthy the attention of the philanthropist, the Christian, and the patriot; and the inquiry ought to be pressed home to every man's bosom. It is not the duty of every government so to legislate as to preserve the lives of the citizens? If they may legislate so as to keep out yellow fever, plague, and other destructive evils, may they not, ought they not, to keep out those alcoholic poisons, which fill the vineyards with their deluded victims?"

We see what the cost of drunkenness is to a country both in life and means. Now let us approximate the probable expense to ourselves of the effort to reclaim.

The dietary of the institution would more or less partake of the character of that, in use at our public hospitals or our lunatic asylums; and, as an average calculation, we may to a great extent be guided by that in use at the General Hospital, in Toronto. Including the cost of servants, fuel, lighting, water, and a steward and resident medical superintendent, we may calculate that the annual outlay will not be far short of £3,000.

Mr. Brent, the excellent accountant to the General Hospital, has furnished the following Table, shewing the cost for the maintenance of the General Hospital:—

TORONTO GENERAL HOSPITAL.

The cost of maintaining each patient has been:—Cost of diet, 8½d.; Expense of Institution, 1s. 7½d.: Daily Expense of each patient, 2s. 4d.—about £44 per annum.

The DIET ROLL of the Hospital for the year ending 31st December, 1859, shews an expenditure of £1,184 7s. 4d. Estimating the average number of patients at 90, it gives as the daily cost for each, 7½d.

The items of outlay to be included in the cost of maintaining the Hospital are as follows:

House expenses.....	£2,379 9 5	
Medicines, Wines, &c.....	557 16 10	
Salaries and Wages.....	837 0 0	
Insurance of Hospital.....	75 0 0	£3,849 6 3
Involving a daily outlay for patients of 2s. 4d. and a fraction. Add to the above—		
Debentures redeemed.....	£500 0 0	
Interest on Debentures.....	905 0 0	
New Hospital account.....	773 17 7	
Re-purchase of Land.....	214 0 0	
Repairs, Taxes, and Insurance.....	242 3 4	£2,635 0 11
Shewing as total expenditure for the year 1859.....		£6,484 7 2

The *extra* Diet Roll for the year shews the following quantities and cost:—

3,662 loaves of Bread (4 lbs. each).....	£89 5 2
17,284 lbs. Beef and Mutton.....	194 9 0
2,807 gallons of Milk.....	131 11 7
382 " Wine.....	241 16 11
28½ " Brandy.....	21 8 0
52 " Whiskey.....	5 17 6
665 dozen of Eggs (or, 7,980 Eggs).....	28 12 0
542 gallons of Beer.....	28 19 11
Potatoes, Rice, Sago, and Butter.....	23 1 9
	£765 1 10

Or about 65 per cent. of the whole.

The total quantity of meat consumed by patients, taking the average for the year as 90, was 18,600 lbs., giving as the daily allowance about 9 oz. Low diet is 4 oz.

The total quantity of Bread consumed is 30,662 lbs., giving as the daily allowance about 14½ oz. Spoon and low diet is 8 oz.

The total quantity of Milk consumed is 14,301 quarts, giving as the daily allowance about 14 oz. Low diet, 2 oz.; spoon diet, 4 oz.

The total quantity of Wine consumed, 3,056 lbs., giving the daily allowance to an average of 37 monthly—about 4½ oz.—say 5d. per diem.

The expenses of management of a General Hospital are necessarily high, and higher than they would be in an asylum for inebriates: nevertheless, an hospital affords a better criterion whereby to judge of the probable expense per patient, since many of the cases would require both medical treatment and nourishing diet. The cost of maintenance of patients at the General Hospital, viz., £44 per head, is caused in great measure by the want of provision for proper heating and ventilating, and the great size of the building in proportion to the numbers admitted. We may, with these facts in view, assume that the cost of patients under a proper system would be about £30 per head; if so, the cost of maintenance of 100 cases in the asylum would be about £3,000 per annum.

BENEVOLENT INSTITUTIONS.

NAMES OF INSTITUTIONS.	Remaining in 1860.	Admissions in 1861.	Total Number in 1861.	Discharged in 1861.	Died.	Average Insl.	No. of Patients in 1861.	Total cost.		Paid by the State.	Total cost of patients or patients per head.	
								\$ cts.	\$ cts.		\$ cts.	\$ cts.
Provincial Lunatic Asylum, Toronto								00,744 00	50,880 00		173 00	109 39
University Branch do do	413	204	617	91	42	437	401	0,000 00	4,320 00			
Orilia do do								10 20 00	10,200 00			
Fort Malden do do	119	29	208	0	0	190	202	18,908 00	18,600 00	A 189 80	97 89	
Beaufort do do	426	54	480	25	28	47	427	03,052 00	03,052 00	A 148 53	148 53	
Barkwood do do	88	24	112	11	11	88	87					
Marine Hospital, Quebec	23	115*	138	100	33		88	17,220 00	10,057 00		14 59	14 13
Quarantine do Grosse Isle	341	341	310	25								
St. John's Asylum	47	17		2	2	40	44	8,588 00	8,588 00	B 195 28	195 58	

HOW ARE WE TO SET ABOUT TO RECLAIM THEM?

The question is indeed too comprehensive to be answered in such a communication as this; we can only venture to indicate how we may make a partial attempt immediately to save a few, although we may reasonably hope that the moral lesson to be drawn from the attempt, will not be lost on many in the present, and on very many of the rising, generation.

Two influences may be brought to bear upon men, that of the Church, and that of the Government: we shall take the latter first.

It is manifestly the duty of the state to conserve the morals of the people, for the end of all good government is the welfare of the citizen. Without therefore entering fully on the subject of the duties of the state, we may briefly observe that it is no part of its duty to offer the slightest encouragement to the existence of evil either directly or indirectly; hence it does not seem to be an act of political wisdom to raise revenue for the use of the state, by dealing directly with articles the use or introduction of which into the country is fraught with bad results. A valuable example in illustration is furnished by what took place in Ireland; "corn had been little cultivated and a slight failure of the harvest entailed on the country great scarcity. In the early part of the eighteenth century the Irish legislature directed attention to the best means of increasing its growth. Acts for the encouragement of tillage were passed. The manufacture of spirits became a popular measure, not only as a means of increasing the growth to come, but as an efficient and powerful method of augmenting the revenue. Men of enlarged views, witnessed the encouragement thus given with well-founded apprehension. Unfortunately for Ireland these fears were realized at an early time.

The revenue in 1719, produced not more than £5785. The consumption of foreign and home-made spirits in the year 1729, was 439,150 gallons. In 1795, the consumption amounted to 4,505,417 gallons. In 1731, the inhabitants of Ireland were estimated at 2,010,221 souls. In 1792, at 4,088,226, souls. Nor was the enlarged consumption attributable to increase of wealth, for other articles of luxury do not appear to have increased in any similar proportion!" We purposely allude to this lamentable instance of mis-directed

* Grandroll, p. 219

policy, because there is a strong temptation on our own Finance Ministers to look about for some fruitful source of revenue from which they may obtain a little difficulty as possible, the means for carrying on the government, and it is to be feared that our necessities are driving us into the adoption of some questionable mode for obtaining supplies. It is not our province to consider this question as a political one, but solely as relating to the moral condition of ourselves as a people, and we cannot help thinking that as seen from this point of view it would have a good effect on the popular mind, if we abstained from recognising at all the very presence of Distilleries amongst us, and in place of putting a tax on spirituous liquors, put it on all kinds of grain and other articles used in the manufacture: and besides demanding a higher license on taverns, disenfranchise their proprietors, and render their occupation distasteful in the eyes of the people. At present the popular mind is not sufficiently impressed with a knowledge of the enormity of the sin of drunkenness, because there is not sufficient punishment meted out for the offence, and it is gratifying to find, that some of our judges are fully alive, to the need for reformation in this matter. In France it is the custom to license houses of the most objectionable character, and to compel the inmates of such places to obtain a license, and although much may be said in favour of the latter practice on the score of protection of the health of the population, yet it is very much questioned if a serious declension of morals has not resulted from it, since the great mass of the people do not enquire into the true grounds of most questions, but simply look at facts as they appear on the surface, and to them it seems, that as the government gives a license and derives revenue from sources which may be questionable, they therefore suppose that they cannot be so bad as some persons are inclined to consider, and so they insensibly learn to look upon such licensed places as necessary to the social state, and not as abodes of wickedness, or centres from which radiate misery in every shape. We are not insensible to the fact that in the end the tax derived from articles employed in the manufacture of spirits, would fall exactly where it does now, but surely the moral lesson to be drawn from placing it as proposed would not be without its use.

Again, it is conceived that the freer admission of less injurious articles as tea, coffee, cocoa, &c., sugars, the light French wines, and even malt, would, by placing them within reach of the populace diminish rapidly the desire for strong drinks and we very believe this to be the probable result, since it is found that the travellers along the lines of railway communication, as a general rule, invariably prefer tea and coffee at the stopping places, to the whiskey and other drinks a few years ago alone to be had at the highway inns. In addition to this, it is worthy of consideration whether it would not be judicious to have two scales of license,—one at a comparatively low rate, for beer, cider, &c., and the weaker French wines, and another at a mere nominal rate for houses at which would be sold tea, coffee, and cocoa, &c., and thus mark in the minds of persons the difference that would sensibly be felt to exist between the two kinds of taverns. We cannot but think that the institution of such measures of a practical kind would result in good, and that the Highlanders grace would soon cease to be said:

“Oh, gie us rivers o’ whisky, chan’ders o’ snuff, an’ tons o’ tobacca, a pread an’ o’ a cheese as pig as the great hill o’ Ben Nevis, an’ may our childer’s childer be lords an’ lairds to the latest sheneration.”*

The more the question of the evil of drunkenness is considered, the more readily will men listen to propositions for removing it; and no one who has watched the current of opinion, can fail to see that a much stronger and much more healthy sentiment is setting in, than was the case a quarter of a century ago. Let, then, the Finance Minister take heart, and frankly deal with the trade in spirit as a serious matter, and it is quite certain that his actions will be sustained by the voice of the people.

* See *Blackwood*, August, 1862.

But besides this, we believe that it is the duty of the Government to interpose its authority and employ public means to rescue the inebriate from the thralldom that overpowers him, and that reformatory measures should not be left in the hands of private individuals. In the first place, although it be true, that the drunkard cannot be said to be reduced to that state of mind which renders him, in the eye of the law irresponsible for his acts, yet it is certain that he is under the influence of an evil passion which so entirely exercises dominion over him, as to bring him into that state of helplessness in which all good resolves melt away, and moral force is overwhelmed. Reduced to such a condition, thousands are annually plunged into ruin, and their families rendered miserable; promise after promise to reform is made—and made to be broken. In the language of the editor of the *Globe* newspaper:—

“The evil of intemperance still exists through every grade of the community, destroying its victims by the thousand, carrying misery and degradation to families who, but for its influence, might be happy, prosperous and respectable. In one of its phases, no ordinary temperance organization has been found able to grapple with it. It is true, that many inebriates have been reformed by the Sons of Temperance and other bodies of a like kind. But there is a class beyond the reach of their efforts. We mean those who become so besotted by drink as to be utterly unable to maintain an intelligent control of their own actions. Every reader must be able to recall within his own circle of acquaintances men who have become so thoroughly the slave of the drinking habit, that no considerations of personal interest, no entreaties of friends or relatives, have been able to rescue them, even for a short space, from the fatal indulgence. They are unable to resist the slightest temptation. Even while desiring to avoid it, its presentation to them appears always sufficient to make them yield to its influences.”

Dr. Barclay, in his lectures before the Philosophical Institute, observes: “There are drunkards who are no longer responsible agents; we call them *oinomaniacs*, or *dipsomaniacs*. They drink because they cannot help it; they have no longer the self-control which denotes sanity; they do not drink for pleasure—they drink as often as they can, whenever they can, and as much as they can. No regard to public opinion or common decency, or domestic ties or religion, or the certainty of impending ruin or degradation, or even the fear of death, can prevent their drinking until they can drink no longer.” And others can testify that they have seen poor wretched beings lying on the bed of death, whose whole thought was “for one, only one last drink.”

Secondly. The man who truly desires to reform his life, and rid himself of a temptation which will in the end lead him to destruction, is capable only of judging what is his true interest, when in calm and lucid moments, his moral nature persuades his will, and conscience rightly decrees that to be freed from sin is alone true freedom. It is at a time like this, that man should yield himself up to the dictates of approving reason, and voluntarily submit to those restraints which are essential to his recovery. Does not Christianity teach him even that which the ancient heathen philosophy inculcated:—

—————“Nam cur,
Quæ lædunt oculum, festinas demere; si quid
Est animum, differs curandi tempus in annum?
Dunidium facti, qui cœpit, habet; sapere nude,
Incepe.”

The resolve to amend being taken, let a too bold confidence be hushed, and a distrustful spirit yield itself to a well-appointed discipline. No mere human efforts can possibly reclaim fallen human nature, therefore it is essential that we one and all submit to those reasonable restraints which the law of God imposes, and which a Christian society is under obligation to see carried out, and to be the instrument for carrying out. And it is because we fail to recognize the power of the Creator in the right employment

of means that we distrust the efficiency of those aids to reformation, which are the development and institution of Christianity. But for Christianity where would have been our hospitals, our asylums, and other Christian charities?

Those, who from the unfortunate circumstances of their fallen state, may have a place of refuge from their temptation offered to them, we would impress with the spirit with which it is desired to meet their wants; and we do so not in our own words, but in those of one of the ablest writers of his age. M. Jouffroy observes:—"To pretend that men, before they can be subject to government, must be influenced in their actions by those who govern them, as puppets are by him who pulls the wires, is an opinion as utterly opposed to common sense as can well be imagined. The fact is, that when a legislator threatens with penalties those who infringe a law, or promises rewards to those who obey it, he has no thought of constraining, as with physical force, those to whom he offers this two-fold sanction of the law; his only intention is to give rise to hopes and fears which may, in the case proposed, act as motives on their volition. He takes men as they are; he shows them, if he is wise and just, *what is their duty, their real interest*; he calls this a law; and then to enforce the obligation which this duty imposes, and strengthen the desire which their interests awaken, he superadds promises and threats. Does this imply that he considers men as puppets? Just the contrary. If he thought men machines, he would not attempt to enforce the law by exhibiting to them its justice or expediency: for these conceptions of the reason do not act through physical forces—by necessary impulsion. He would not menace them with penalties, he would not promise rewards; for menaces and promises act only through the medium of reason and passion, and not as a constraining force. This is the way in which a legislator would govern men attempts it; and when he secures their obedience, he governs them as in this way he has done it; and herein is discovered the true and proper meaning of the words *government* and *obedience*. These words, in their proper acceptation, imply the liberty of the subject. Whoever, then, asserts that there can be no such thing as government, if man is a free being, places himself in direct opposition to common forms of speech, and to the only true meaning of these words, *government* and *obedience*, which, far from excluding the liberty of the governed, necessarily implies it, and never could have been invented without this idea of liberty.

"Such is the difference between *physical* and *moral* government. No man of common sense can fail to perceive a distinction which is clear as the day. To influence and to compel are two wholly dissimilar acts. To be subject to influence, a being must be supposed to have faculties of *comprehension* and of *choice*, in a word freedom of the will. Compulsion supposes nothing of the kind. We compel beings who have no intelligence, no freedom of choice. We influence beings who are endowed with these capacities. Suppress the ideas of liberty and of intelligence, and the word *influence* has no legitimate sense in which it can be applied, any more than the words, *government*, or *obedience*, or a thousand others, with which all languages are filled, and which are genuine products of our moral nature."

We have been asked, "Is it intended to take a man and place him under restraint for being drunken? Is he a slave?" We answer in the saying of old, "What makes thee a slave? Not Nero! for he is a slave as well as thou! Not fate! for thou art not bound to be a slave! Not God! for he would not have thee a slave! IT IS THYSELF!" And it is to enable the slave of Intemperance to escape unto the perfect law of liberty, which he is under obligation imposed by his nature to obey, that we desire to remove him from the dominion of passion. If we are to persuade men to be free to practice virtue, we must, too, urge them to submit to the dominion of moral government, for they are under obligation as created beings, and are only free in fulfilling the end of their creation; for, says Cousin:—

“Obligation implies liberty; where liberty is not, duty is wanting, and with duty right is wanting also. Moral truths are distinguished from other truths by the singular character that, as soon as we perceive them they appear to us as the rule of our conduct. If it be true that a deposit is made to be remitted to its legitimate successor, it is necessary to remit it to him. To the necessity of believing, is here added the necessity of practising. The necessity of practising is obligation. Moral truths, in the eye of reason necessary, are to the will obligatory. Obligation has its foundation in the necessary distinction between good and evil; and is itself the foundation of liberty. If man has duties, he must possess the faculty of fulfilling them, of resisting desire, passion, and interest, in order to obey law.”

Man is a slave in desire and passion, he is free only in will.

Again:—“True activity is voluntary and free activity. *Desire*, is just the opposite. Desire, carried to its culmination, is passion. I am no more free in desire, than in the sensation that provides and determines it. Will often combats desire, as it often also yields to it: it is not therefore desire. We do not reproach the sensations that objects produce, nor even the desire that these sensations engender; we do reproach ourselves for the consent of the will to these desires, and the acts that follow, for these acts are in our power.” Here then truly is there a law of the members warring against a law of our mind, and an explanation of the truth that to be tempted is not sin, but to yield to the temptation is sin. It is then only by the supremacy of the enlightened will, it is only when the moral nature is really and truly illuminated, and receives implicitly those lessons of truth which it has the capacity to receive, that man is free. The will is enslaved when under the dominion of desire. I am only free, when in the supremacy of will I may follow that which is good, for by this can I alone satisfy my moral judgment, satisfy my desire truly, obtain the good, and enjoy an approving conscience. If man had not the power of will, if his will was not free, then his moral accountability would cease: but behold the great mercies of God—he leaves not man to himself, he not only sees him in the possession of a will which is truly free, is likely to be enslaved, is prone continually to bring him into captivity, but he surrounds him with influences which tend to strengthen and feed the power of that weakened will, and to maintain its supreme over desire and passion. It is alone on this view of our nature that we interfere in the moral improvement of our race, it is only by recognising the fact that, man has a will which enables him to choose between good and evil, that we can appeal to him to eschew evil, and to learn to do well: and it is also by the employment of appointed means, sundry and diverse, that that will is improved, and when awakened, strengthened.

Are we, then, as Christian men under obligation to take the slave of passion, and surrounding him with wholesome influences, to endeavour to strengthen his weakened will? Can we place the victim of intemperance in a better position than that proposed, by which we may restrain his desires and encompass him with moral influences.

The wholesome dread which most men have of the “abuse of power,” leads them often to question its legitimate exercise, and we are not surprised at hearing numbers ask “does the proposed plan of reclamation of inebriates imply that, it is to be a purely voluntary act of submission on the part of the intemperate person?” We venture to answer that it must be both, and in many cases would comprehend the perfectly voluntary surrender of the individual, to the system of discipline intended for his recovery. But even here there must be no mistake, one of the most serious evils both to the Institution, and more so, to the individual, would be the injudicious interference of friends, and the resistance of the inmate himself, to a sufficiently prolonged detention within the walls of a Reformatory. So soon as the immediate effect of the debauch was over, or through duplicity, (the intention being to plunge again into the vice) the drunkard

might demand his release; under such circumstances one of two courses may be adopted, either he may be allowed to depart with the distinct knowledge that, he will not be received again, except under a greatly increased charge, or his detention must be under the sanction of the family, and a magistrates warrant, or by order from a judge. In some cases it may be essential to the preservation of the means of the family that, the property should be placed beyond the drunkards control, and in every case requiring such decided steps, we presume that, a warrant might issue to detain the person under discipline, until positive improvement could be recognized. As compared with lunatics, the detention would be comparatively short, but few perhaps requiring more than a year or a year and a half residence; so that, there is the greater necessity, to exercise a restraining influence over intemperate persons if they are to be recovered from their temptation. In reflecting on the doctrine of Jouffroy, the drunkard and those who act for him, must remember that the peculiar weakness which exposes him to ruin and shame, is that from moral declension and physical disorder, passion predominates over will, he lacks that power of self-control which is his only safe-guard. Inflamed by desire, nothing stops the mad craving which besets him, tormented by moral and physical infirmity, every thing that is truly good and dear to him in calm and healthy moments, is surrendered, and heaven itself would be forfeited for one single draft of the fatal cup.

Let the following speak for itself: it is from an address on the state of the London poor delivered by Mr. M'Cree; this gentleman showed, how the drinking habits of the people blunted their moral characters, and instanced a case where he went into a small back room in which there was no bed, no table, only one chair, no fire, no food. Behind the door was a mattress, on which lay a child covered from head to foot with the small pox, with a piece of old sack thrown over it, and a naked infant crawling about upon it. As he looked he remarked to the person who had brought him, what a shocking scene it was. "It is not so shocking as was seen here last night," said the man, "Mr. So and So brought a clean sheet and wrapped the child in it; but when the father came home he pulled off the sheet, took it away, pawned it, and spent the money in drink;" and yet that man was earning 27s, a week. He had a wife who was at that moment begging a morsel of bread in the street; his son was in prison for picking pockets; and his daughter was that morning before the Magistrate at Bow Street, charged with burglary. Such was the home of a working man earning 27s a week; and I do not hesitate to say that that man and his family would never have descended to such a depth of degradation, if it had not been for drink. I thank God that I was induced to take the pledge 25 years ago, and look upon Temperance as a tree planted by the rivers of water which would bring forth much precious fruit at a proper season."

This is, unfortunately, no very uncommon case. Not six weeks ago, a man holding a good situation, from which he derived income sufficient to enable him to support his family in a comfortable cottage, and in respectable circumstances, plunged them into degradation and abject poverty, by a prolonged debauch; causing the loss of his situation, the sale of all his household effects, and the casting out of his wife and children on the streets; a clergyman was obliged to go, late at night, looking for shelter for them. The experience of medical men, and of clergymen, will enable them to testify to the widespread misery and cruelty which results from intemperance, and conscious of the evils which accrue to society at large from it, we are confident that they will most heartily recommend and second such measures as will suffice to restrain and check its further development.

We cannot resist extracting a remark by a writer in *Temple Bar Magazine*, by way of answer to the anxious enquiry which many persons put, with respect to the kind of supervision which it is proposed to exercise over those who are to be entrusted with the admission and care of inebriate persons. If, says the writer, we look at the obstacles to

improper admission, we shall see how unlikely any improper incarceration can be effected. "In the first place, if a desire is felt to lock a person up who is perfectly sane, the certificate of two medical men must be obtained, which has to be endorsed by the medical attendant of the asylum, and forwarded to the commissioners of lunacy within seven days of admission. The commissioners are bound to visit the asylums in the metropolitan districts four times a year. These visits are made at unexpected periods. They do not trust the reports of medical men: they keep registers of their own, in which the names of every person under restraint are registered, with their own private annotations at the side, and they examine every patient personally." Such are the safeguards placed around the patients in England. If, however, it is a matter of common justice to throw every safeguard around those who need protection from violence and wrong; it must also be remembered that, in a large number of cases, the unfortunate family of the drunkard requires as much, and more than he does, that the arm of mercy should be interposed to save them, and in saving them, so too, to preserve from most painful reflections afterwards the author of the evil brought upon the household. Surely if we understand the meaning of the word liberty, it does not imply in any sense the power to infringe the legitimate rights of our neighbour; true liberty comprehends the ultimate good not only of the one, but of the many, and it is impossible to conceive true liberty as comprehending the unrestrained actions of the individual. Individual good, and the general good, are inseparable, and no society suitable to man, under the Christian dispensation, can be imagined, in which the good of the individual is to be alone recognized, and that of the many only secondarily considered. The father of a Christian family, from the very nature of his relationship to the family, is only free in so far as he is fulfilling the duties of his station: he is under obligations which he is not at liberty to disobey; and it is no violation of his freedom to call upon him to discharge those duties. In short, *liberty*, under some circumstances, becomes *licentiousness*, and the freedom which was given to accomplish the end of human existence, *viz.*: the greatest good ending in the greatest happiness, is lost, and the most intolerable slavery, the slavery of the will to evil desires, and the subjugation of others to the passion of one, and that one debased, is substituted for it. We therefore infringe no moral law when we impose restrictions on the drunkard.

Mr. Grindrod observes: "The distinction or line of partition between drunkenness and insanity, has frequently been the subject of forensic investigation. An important penal distinction also exists between crimes committed in a state of actual intoxication and under the consequent state of excitement, and such as are perpetrated while labouring under *mania a potu*, or *delirium tremens*, at an indefinite period subsequent to the alleged intemperance."

"According to the law of Scotland, as stated by Mr. Alison: 'Drunkenness is no excuse for crimes. But on the other hand, if either the insanity has supervened from drinking, without the juries having been aware that such indulgence in his case leads to such a consequence; or if it has arisen from the combination of drinking with a half crazy or infirm state of mind, or a previous wound or illness, which rendered spirits fatal to his intellect, to a degree unusual in other men, or which could not have been anticipated; it seems inhuman to visit him with the extreme punishment, which was suitable in the other case. In such a case, the proper course is to convict; but in consideration of the degree of infirmity proved, recommend to the royal mercy.'—*Principles of the Criminal Law of Scotland*, p. 654.

"In the Island of Jersey a law exists, by which an habitually intemperate parent may, on sufficient evidence being adduced, be deprived of the guardianship of his children. This judicious law was put into execution at no very distant period."

"Drunkenness may correctly be considered as a species of voluntary insanity. A question therefore arises whether, under such circumstances, it would not be justifiable

and humane, on the part of the legislature, to enact such a measure as would place persons subject to fits of intemperance under temporary confinement or control? The question is one of great importance. A law, indeed, to this effect would be not only an act of mercy to the drunkard himself, but in its operation it might be productive of a salutary influence in restraining the prevalence of intemperance. It is a common practice, states Dr. Macnish, in the West of Scotland, to send persons who are excessively addicted to drunkenness, to rusticate, and learn sobriety, on the islands of Loch Lomond. Two islands are appropriated for the purpose, where the 'convicts,' remarks this well-known writer, 'meet with due attention, and such indulgencies as their friends may think proper to afford to them.'†

We have so far spoken, not we trust unnecessarily, of the duties of the state, we cannot close these remarks without venturing to exhort the church to do its duty fearlessly. We have no hesitation in saying that, the clergy themselves have it a good deal in their power to repress the too common use of alcoholic drinks for whether we openly confess it or not, they have an important influence over the minds of men; and if as a body they made the introduction of wine at their tables the exception and not the general rule, it of itself would be an exhibition, the moral of which would not be lost. I know that the answer to this proposition invariably is "am I my brother's keeper" must I debar myself the temperate use of a proper stimulus, because my neighbour is fool enough to take it in excess? perhaps the time will come at which we shall find that to a much greater extent than we imagine, we are each one of us "our brother's keeper;" and it may be then that, the full intent of St. Paul's holy words will be understood, "but if thy brother be grieved with *thy* meat, now walkest thou not charitably, destroy not him with thy meat, for whom Christ died." And "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." Wine, taken seriously with the purpose, of improving the digestive powers after fatigue, or from over work, may be an allowable and even a necessary thing, but as a matter of course to set it systematically before ourselves and our friends, is a custom which would be better honoured in the breach than in the observance.

There cannot be a doubt that, in this respect there is an improvement in society, and that a far less quantity of stimulating liquor is used in social gatherings, than was formerly the case. Notwithstanding, there is urgent need that, the church should exercise a more wholesome discipline over her members, and speak much more decidedly than she has hitherto done, against breaches of the most solemn law of God. At the two later sittings of the Synod of the Diocese of Toronto, the subject of Intemperance has been under consideration, first introduced to its notice by the Rev. R. V. Rogers of Kingston, and Rev. Dr. Short of Port Hope: in a report also adopted by the Synod, and drawn up by the pen of the Rev. Mr. Denroche, there is a recommendation to withhold Christian burial from those, who having lived intemperate lives, die impenitent, or from the immediate effects

"* LAW OF PARENT AND CHILDREN IN JERSEY.—The Attorney General appeared before the Royal Court, on Saturday, and called on the Judges to deprive Mr. Nicholas Anthoine, clerk to the impost office, of the right of control or management of his children, he being an habitual drunkard, and that the said court should appoint fit guardians for the said children. The Attorney General stated, that the persons directed to inquire into Mr. Anthoine's conduct had reported that he had often been seen drunk, and, while in that state, had danced in the streets, gathering a crowd around him, and was, consequently, unfit to be an example to a growing family, and unfit also to be entrusted with its control. The Solicitor General, in behalf of Mr. Anthoine, contended, that the articles exhibited were insufficient to warrant the court in inflicting so serious a penalty on any man as depriving him of the control of his own family, and instanced his being able to conduct the affairs of his office as a reason against granting the prayer of the citation. The Attorney General replied again, urging the prayer of the memorial. The chief and other judges confirmed the Attorney General's demand, and ordered that the defendant's family be given into the guardianship of a proper person chosen by their nearest relations, with the approbation of the court."—*Jersey Paper*, 1837.

† *Anatomy of Drunkenness*, p. 222.

of intoxication; and it is to be hoped, that ere a very long time passes, the church will place under strict discipline, those of her Communion who scandalize religion by offering themselves at her altar, while under the dominion of a miserable and sinful passion. Not that the church is to blame for such a sad state of things, for so long as the civil law is a bar to efficient discipline, clergymen are deterred from acting, least they should be punished for doing what really is their duty. Perhaps with greater freedom of action and disconnected from the State, she may presently impose terms of communion which under her former condition she could not impose or enforce. Want of discipline has had the effect of allowing many a soul, to go on in the indulgence of sin which might have been resisted had the firm administration of the law of God been exercised, and until men are made to feel that vice, such as drunkenness, is an offence to God and man, they will not realize its enormity.

And as to the Government if the repression of intemperance cannot be effected by legal enactments directly, nevertheless indirectly much good may be done, and we may call attention to the report on licenses issued by the Corporation of Toronto, in which city it will be found are licensed 302 Taverns.

The General Inspector of Licenses presents his Annual Report of Licenses issued by him for the year 1860, as follows:—

No.	Licenses.	Amount.
302	Tavern Licenses	\$11,450 00
44	Tavern License Transfers	88 00
108	Shop Licenses	3,510 00
4	Shop License Transfers	8 00
5	Billiard Licenses	290 00
2	Ten Pin Licenses	40 00
12	Porters' Licenses	120 00
4	Livery Licenses	145 00
47	Butchers' Licenses	47 00
67	Butcher Shop License	263 00
1	Circus License	120 00
11	Auctioneers' Licenses	350 00
1	Pedlar's License	20 00
114	Cab Licenses	970 00
200	Cart Licenses	844 00
922 Licenses		\$18,600 00

General Inspector's Office,
Toronto, 31st December, 1860.

ROBERT BEARD,
Gen. Insp. Licenses.

This table shows the facilities given in Toronto for drunkenness.

Now whether it would not be an improvement to take away from the city authorities the power to issue licenses for Taverns and make it a Provincial License is a matter deserving consideration, for so long as tavern keepers have it in their power to influence the polls so long will they continue to increase in numbers and gather strength to be exerted in a mischievous manner, this coupled with the previous recommendation to disfranchise every tavern keeper, and owner of taverns, would have a powerful effect in diminishing their numbers, and their importance to the political candidate for election.

Lastly, it may be again asked, why not strike at the root of the evil, and prevent by legislative enactment, the manufacture of alcoholic drinks? We answer that such a consummation is perfectly impracticable anywhere, and especially so in Canada, or in any country with an extensive frontier. Abolish the distillation of whiskey in Canada to-morrow, and on the following day, the Lake shores on the opposite side, would be lined with smugglers

ready to carry on illicit traffic, and shops for the sale of patent medicines would be opened, at which stimulating potions would be procurable at as cheap a rate as plain whiskey is to be obtained now. The system of legislative repression has been tried and it seems hopeless to make men sober by any legal measures. We must *influence* their minds, by appealing to their better nature, by holding up to them the fact, that all good men recognize the declarations of Scripture against drunkenness to be true, and by reformatory measures, and by force of example, persuade the people, that it is an evil which must be repented of, if they desire to be respected in this life and happy in the life to come. And shall we not recognize, the benefit which must result, from the establishment of asylums; How many minds inclining to evil at the early period of life, will receive a check, when they see standing in the midst of the land, "*The Asylum for Drunkards*;" what a visible protest against Intemperance; and how much more readily may we influence youthful offenders by sending to such an asylum those who now for acts of intemperance are placed in the common gaol, to be degraded both by the punishment, and by association with the most corrupt criminals. It may at first seem an expensive process, but we simply ask our statesmen and the right thinking amongst our citizens, to consider what large sums the Prisons and Lunatic Asylums cost the Province, and to remember that a large number of their inmates have been the victims of Intemperance.

The Provincial Penitentiary, containing 784 souls, costs the State \$87,220; the Reformatory Prison, Penetanguishene, \$18,947; and the Reformatory at Isle-aux-Noix \$15,009. The Provincial Lunatic Asylum, Toronto, costs \$56,889; and the expenses of the Gaols in Upper Canada stand at \$72,334, Toronto alone paying in 1861 the sum of \$11,430 for its prison expenses. The probable cost is \$180 per head, according to the able Report of the Inspectors of Prisons.

The totals of Lunatics admitted into the Asylums of the Province were, in 1861, 1353.

The following figures exhibit the yearly number of Imprisonments in the Common Gaols of the Province:

In 1858 there were 10,483 imprisonments	{ Upper Canada, 6,786. Lower Canada, 3,697.
In 1859 there were 11,131 imprisonments	{ Upper Canada, 6,586. Lower Canada, 4,545.
In 1860 there were 11,268 imprisonments	{ Upper Canada, 6,370. Lower Canada, 4,898.
In 1861 there were 10,872 imprisonments	{ Upper Canada, 5,671. Lower Canada, 5,201.

And we append the Report for Toronto, which is instructive and suggestive.

NATIVE COUNTRY OF OFFENDERS FOR THE YEAR ENDING 31ST DECEMBER, 1860, TORONTO.

MONTH.	IRISH.		CANADIAN.		ENGLISH.		SCOTCH.		AMERICAN.		GERMANY.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
January	96	67	20	1	15	6	15	3	2	..	3	1
February	95	73	19	3	21	8	16	1	3	..	1	1
March	112	101	27	14	24	9	11	3	2	..	3	1
April	127	96	55	2	42	3	19	3	3	..	..	..
May	174	92	33	6	27	5	9	5	3	1	3	..
June	114	70	50	4	39	4	21	2	5	1	3	..
July	140	83	38	7	36	4	11	4	7	1	3	..
August	177	110	40	12	36	10	9	1	7	..	4	2
September	111	121	35	7	36	4	12	2	8	..	..	..
October	100	87	48	13	15	4	3	3	2	..	..	..
November	117	88	23	7	24	..	7	3	2	1	..	..
December	224	88	23	4	11	5	7	1	2	..	3	..
Total	1488	1070	411	80	326	62	140	31	46	4	23	5

NATIVE COUNTRY OF OFFENDERS, &c.—(CONTINUED.)

MONTH.	COLOURED.		OTHER COUNTRIES.		Males.	Females.	Total.	AGE OF OFFENDERS.	
	Males.	Females.	Males.	Females.				Males.	Females.
January	3	1	4	1	158	79	237	Males. Females.	
February	3	..	..	..	159	86	245		
March	8	2	..	..	187	130	317	From 10 to 15 years	78 13
April	1	..	..	..	247	104	351	" 15 to 20 "	180 89
May	5	1	..	..	354	110	464	" 20 to 30 "	857 526
June	3	5	..	..	335	82	417	" 30 to 40 "	780 398
July	2	2	..	..	237	101	338	" 40 to 50 "	435 145
August	4	1	5	..	282	136	418	" 50 to 60 "	130 38
September	6	2	..	..	210	136	346	" 60 to 70 "	44 18
October	6	2	..	..	174	109	283	" 70 to 80 "	17 8
November	10	2	14	4	197	105	302		
December	3	..	7	..	180	98	278	Total.....	2521 1275
Total	56	18	30	5	2521	1275	3796	Total Males and Females, 3796.*	

Of the Male Prisoners, 25 were brought up twice, 16 thrice, 12 four times, 8 five times, 6 six times, 1 seven times, 1 eight times, and 1 nine times.

Female Prisoners, 49 twice, 28 thrice, 20 four times, 17 five times, 13 six times, 9 seven times, 6 eight times, 5 nine times, 2 ten times, and 1 eleven times.

MONTH.	Drunk or other Disorderly Conduct.			Total Offences.			TOTAL.
	Males.	Females.	Boys.	Males.	Females.	Boys.	
January	75	56	..	158	79	..	237
February	56	56	8	145	86	14	245
March	63	95	7	173	130	14	317
April	118	83	3	232	104	15	351
May	120	80	3	248	110	6	364
June	111	50	1	232	82	3	317
July	104	72	1	234	101	3	338
August	119	86	5	269	136	13	418
September	113	99	1	209	136	1	346
October	93	80	..	166	108	9	283
November	110	59	3	192	105	5	302
December	87	70	..	173	98	2	278
Total	1169	886	32	2436	1275	85	3796†

Here, then, are facts at which the mind is shocked, and it is indeed time that our attention was specially directed to our youthful population, and that we endeavoured as far as possible to keep them from the common gaols. The importance of restraining the young may be shown by reference to Mr. Mahew's tables, taken from the census of 1851 (England).

AGES OF PRISONERS IN ENGLAND AND WALES.

From 5 to 10 years old.....	20	From 35 to 40 years old.....	1,568	From 65 to 70 years old.....	132
" 10 to 15 "	875	" 40 to 45 "	1,278	" 70 to 75 "	73
" 15 to 20 "	5,081	" 45 to 50 "	826	" 75 to 80 "	23
" 20 to 25 "	6,496	" 50 to 55 "	684	" 80 to 85 "	13
" 25 to 30 "	3,693	" 55 to 60 "	333	" 85 to 90 "	3
" 30 to 35 "	2,402	" 60 to 65 "	267	" 90 to 95 "	1

Per centage of persons between 15 and 25 to those of all ages, 48 7.

* These results are in exact accordance with Mr. Mahew's statement.

† Note that of the total 3,796 offenders, 2,055 were drunkards.

As regards the criminal period, adds Mr. Mahew, we find upon calculating the ratio between the criminals of different ages, that by far the largest proportion of such people is to be found *between the ages of fifteen and twenty-five*. This period of life is known to physiologists to be that at which the character is developed. Up to fifteen, the will of the individual is under restraint, and somewhat in abeyance, for the youth is kept under parental control. After five in this wholesome dominion is being shaken off. This is the most dangerous time of life to every man—*it is a term of great trouble.*" The ratio between the population of fifteen and twenty-five years of age and that of all ages throughout England and Wales, is but 19.0 per cent., whereas the *ratio between prisoners* from fifteen to twenty-five years old and those of all ages is, for England and Wales, as high as 48.7, and for London 49.6 per cent. Any one the least conversant with the habits of our population, knows that it is at this very age that the vice of intemperance begins; the boy wishes to be thought a man, and spurns the follies of the full grown adult, and, with the passion of youth, enters on a headlong career. How necessary to snatch these brands from the burning, and instead of waiting to punish at a later day the burglar or the murderer, rescue the youthful and deluded devotee of pleasure, so miscalled, and teach him by a thorough system of moral discipline to feel and to know the value of a moral life. The law may reach the youth or man who presents himself to society in an intoxicated state, and may, as it ought to do, treat the offence as a serious one, and the habitual drunkard may be placed under temporary restraint in a gaol or lunatic asylum; yet we cannot but think, that until strong measures are taken early mischief will go on. To prevent drunkenness simply by a law against selling strong liquors is impossible, therefore the only really humane plan, as well as the only rational one, is to provide a retreat for the drunkard. Public opinion is loudly in advance of legislation in this matter, and the government which is first awakened to the necessity of providing for the reclamation of the inebriate, both by establishing asylums and by punishing intemperance as a serious evil, will earn for itself the lasting gratitude of the people.

With all the facts before us, and knowing what human nature is, we ask whether it is right to permit (even if it be possible in Canada) individual effort to grapple with the difficulty. During the present half century, the lunatic asylums have been taken under government supervision, and for reasons which are patent to every body; and it is to be feared, that if inebriate asylums fall into the hands of private and irresponsible persons, objectionable proceedings may arise, fraught with the most serious, if not disastrous consequences. After the immediate violence of the temptation is over, or after the fit of delirium tremens has passed away, which caused the reception of the patient within the rooms of the asylum, it is more than probable, that in many instances the person would desire to go home again; or, indeed, may be sadly annoyed at his admission into an institution: what right would a private superintendent have to retain such a man in custody? or, supposing that he did retain him, what guarantee would he have that he would not be punished? or what guarantee is there that cases of wrongful incarceration would not be practised? On these grounds alone we confess that we see grave difficulties in the way of the establishment of private institutions. But furthermore, of all classes of persons, the inebriate requires the most careful systematic moral discipline and watching, as well as nicely regulated physical training and dieting. To place him, therefore, in any sort of building not specially adapted to his wants, would at once prevent a proper classification of the patients, and frustrate all hopes of making the institution not only reformatory, but self-supporting, which, we believe, in due time, and under a sufficiently large scale, it might in part become.

It surely would not be wise to take individuals into residence, merely to keep them in confinement and from the pot-house. Constant employment, bodily and mental, adapted to their capacity and power, must of necessity be enforced; and how can this

be carried out without suitable buildings being erected, and the requisite accommodation provided for the inmates. We do not for a moment mean to say that labour should be made part of the system as a punishment, but, on the contrary, believing labour to be necessary to man under the very best circumstances, we hold that to raise him in his own estimation, and to keep him in bodily health, the victim of intemperance should be taught the value of time, and the blessings which attend well-regulated industry. Whatever may have been the opinions which formerly prevailed, with regard to the question of labour in our prisons and reformatories, the highest authorities now use labour as a moral instrument of improvement, and as a punishment, consign the disobedient prisoner to the solitary cell, where he is left a prey to his own thoughts. Assuming, then, that in the proposed asylums, activity would prevail as a very marked feature in the scheme of reclamation, it would be necessary that work-shops and works should be provided, and material sold at such a price as would enable those who are handicraftsmen or mechanics, or laborers, gardeners, &c., to occupy themselves in remunerative pursuits, and even that class, which would be required to pay for their support within the walls of the Home, would be much more benefited by wholesome occupation than by idleness and drowsy frittering away of their time. A reference to the plans so benevolently furnished by Mr. Kauffman will shew that idleness is no part of the proposed scheme, still less is it desired to impress the mind with the idea either that prison discipline is to be carried out, or any system of undue personal restraint imposed as punishment. If work shops and work rooms are provided, the work to be performed in them is for the benefit of the worker, and to enable him in occupation, to find a solace for sorrow which may have its wholesome exercise in the calm and quiet of the chamber, and further to assure him that he is not to be looked on, nor must he look on himself, as a criminal; again, rooms are provided in which legitimate amusement may be engaged in, not to the detriment but to the improvement of his life. The question has been asked, why it is proposed to give to as many inmates as possible separate sleeping apartments? It is intentionally designed to do so for various reasons, which appear satisfactory; but as there is high authority for adopting the plan as coinciding with the moral improvement sought to be introduced, we shall allow Mr. Mahew to speak in its behalf. It may be necessary to state that we do not quote the passage to sanction any system of separation of a harsh nature, but merely to show the beneficial effects which follow on reflection and retirement to the quiet of the closet. "It should," says Mahew, "be borne in mind that it is impossible for any one to repent of his past misdeeds—to be overcome with remorse for an ill-spent life,—and yet be lively and happy over the matter. Grief necessarily has a tendency to depress the mind and body, and so too, mental or physical depression has a tendency to induce grief: consequently, there being here a state of action and reaction, it is but natural that the dejection or lowness of spirits resulting from separate confinement should induce sorrow for the past, and that this same sorrow again should come to increase such dejection. Who ever became a better man without lamenting his past transgressions? If, therefore, we really wish to excite in the mind that state of contrition which must infallibly precede all reformation, if not positive conversion of character, we must place the individual in precisely those circumstances, which will serve to depress his haughty nature, and to humble the proud spirit; and this is just the effect which, according to the medical evidence, the system of separate confinement is calculated to produce."

As it is not proposed to sanction a system of inaction, nor total dependence on the charitable provision of the Government, it is not to be imagined that all persons will be admitted at the expense of the country; on the contrary, provision is made for the reception of those "private cases" who should be charged hotel prices for their accommodation, and as in the case of patients admitted to the General Hospital over and above "the free list," they might pay a moderate fixed sum towards their sup-

port. Again, as already hinted, in process of time the results of the labor of the poorer inmates might, to some extent, be rendered if not very productive, at least sufficiently remunerative, to lessen the cost of maintenance in some degree. It appears from the United States Prisons that those institutions receive considerable contributions from the labour of the prisoners, as the following table illustrates:—

TABLE exhibiting the average monthly expenses and earnings of each convict at the Clinton Prison, from October 1st, 1854, to September 30, 1855.

MONTHS.	Total earnings, including farm productions raised.	Number of convicts.	Average earnings.	Total expense for ordinary support.	Average expense for ordinary support alone.	Total expense.	Average expense on total expenditure.
1854, October	\$2,377 47	226	\$10 80.6	\$4,614 02	\$20 97.2	\$4,795 27	\$21 79.6
November	2,526 68	223	11 33	3,680 91	16 56.6	4,249 65	19 01.6
December	2,289 06	226	10 12 8	3,714 62	16 43.6	3,975 50	17 59
1855, January	2,434 03	227	10 72 2	3,979 68	13 56.6	3,275 86	14 43.1
February	2,230 00	229	9 74 2	3,275 48	14 30 3	3,367 17	14 70.3
March	2,041 91	265	11 47 8	3,598 07	13 23.8	3,550 36	13 39.7
April	2,483 49	264	9 40 7	3,855 62	14 60.3	3,938 01	14 91.6
May	2,731 58	252	10 79.9	4,112 94	16 32.1	4,690 27	18 21.6
June	2,212 26	265	8 34 8	3,573 76	13 48.5	4,354 50	16 43.2
July	2,151 63	267	8 05 8	3,470 83	12 99.9	4,021 03	15 06
August	2,184 65	278	7 86 8	3,473 11	12 49.2	4,359 60	15 67.2
September ..	2,294 42	277	8 28.3	3,714 20	13 40.8	4,264 20	15 39.4

Farm productions raised, \$855.33.

(B.)

STATEMENT exhibiting the yearly, monthly and daily average expense for each convict at the Clinton prison from October 1st, 1854, to September 30th, 1855.

Number of convicts, 249.

Total expense	\$48,832 42
Yearly expense	196 11.4
Monthly average	16 34.2
Daily average	53.7

(C.)

STATEMENT exhibiting the average yearly, monthly and daily available earnings, upon contract and otherwise, at the Clinton prison, from October 1st, 1854, to September 30th, 1855.

Number of convicts, 249.

Total earnings, including farm productions and rents	\$33,227 56
Yearly average	133 44.4
Monthly average	11 12
Daily average	36.5

(D.)

STATEMENT exhibiting the yearly, monthly and daily average of productive and unproductive earnings at the Clinton prison, from October 1st, 1854, to September 30th, 1855.

Number of convicts, 249.

Productive earnings, including rents	\$33,227 56
Unproductive earnings	4,100 00
Total earnings	37,327 56
Average yearly earnings, each convict	149 90.9
Average monthly earnings, do	12 49.2
Average dai'y earnings, do	41

It is evident that on our plan it is necessary that the Asylum be surrounded by a sufficient quantity of land, in order that space may be had, not only for the buildings and workshops, but for garden and paddocks, extensive enough not only to furnish mere employment for some of the patients, but to provide some of the articles of food, which would be cheaply obtained having labour wherewith to accomplish the cultivation. Fortunately in this respect there would be no great expense incurred. The Public bodies (as in the City of Toronto) hold lands which may be most usefully occupied for such a purpose, and already private individuals have offered free sites whereon to erect buildings. We trust, however, that those whom the Government may intrust with the oversight of the buildings and the laying out of the grounds, will not clamp them in too small a space, for if we are to look on the labour of the inmates as to be in any degree remunerative there must be room enough to employ the workers on a large and not a small scale.

The design for the building, accompanying these remarks is purposely so arranged, that it might be extended, if found to accomplish the object of its erection, for 150 patients or more, and in order to prevent the waste of means it is intended to be large enough to accommodate, as we have already remarked, eighty patients, for it will cost no more for heating, lighting, water, and proportionally less in all other respects, to provide for eighty or even one hundred patients, than for forty. According to Mr. Kamlluan's estimate, the proposed plans, including workshops and gas-fittings, &c., will be five thousand pounds, exclusive of land.

So much for the estimated cost of the institution; whether it be worth while to spend this money with a view not only to reclaim the drunkard, but to keep them from passing on to our prisons and asylums is left to the consideration of the humane, and to the reflection of the Government. Give us even one such institution, and remember that in any attempt that is made to place men under discipline, they should have the fullest assurance that that discipline is solely for their happiness and ultimate good; and it is earnestly to be hoped that men high in authority, the judges of the land, and the Chancellor of the Province especially, should be constituted *ex officio* guardians of those who are under restraint in the Inebriate Asylums, and this for two particular reasons:—1st. To protect those within the walls from improper detention or even wrongful admission; and 2nd. In case of rightful admission, to insist on their reasonable detention till the probability of cure is effected.

COUNTY ASYLUMS.

It is proposed at present to ask the Government to establish two Institutions to serve as models for the management and construction of others, as well as to illustrate the benefits which arise from well directed efforts of reclamation. It is, however, an open question as to whether two large Asylums would be better, one in each section of the Province, or Asylums in each County to be supported by a local county rate, and therefore under the control of the County Councils. Dr. Workman's opinion, to which from his great experience I am inclined to attach much weight, is decidedly adverse to the multiplication of them, and there cannot be a doubt that much is to be said in favour of his views; others, again, favour the erection of buildings in the several counties as they may be required.

Experience has shown that asylums for the reception of too large a number of individuals are not advisable, and the best English authorities disapprove of crowding numbers into one building, be it ever so well arranged. It is therefore matter for reflection, whether, with the view to ultimate classification, it is not the best plan to comprehend the establishment of institutions in different parts of the country capable of holding two hundred or two hundred and fifty each, rather than one holding four hundred and fifty.

As in the case of lunatic asylums, individuals may be passed from one to the other; for the institutions may be so arranged in time as to comprehend the practical separation of classes in the several establishments. We should imagine that two good institutions in each section of the Province might be all that would be required at present—one for the reformation of drunken and criminal cases, and another for the merely drunken classes not yet involved in crime.

When, however, we carefully consider the matter it would seem to be the better course to establish, in the first instance, two Government Asylums, which, erected on the most convenient and carefully constructed plan, and placed under the best supervision and control, would render the value of such Asylums apparent, or on the contrary prove their uselessness. According to the ideal plan accompanying this paper, there would be accommodation for eighty persons, a number sufficiently large to test the merits of the experiment, and if the buildings are erected as they ought to be on a sufficiently large space of land, say 10 or 20 acres, if necessity demanded, additional accommodation could be put up; and eventually it could be determined whether it would be wiser to have county instead of two or three large institutions.

Of course the benefits immediately to be derived from a large institution are very great. In the first place, the comparative expense is much less: fewer nurses, a less quantity of fuel, fewer superintendents, and, undoubtedly, *greater privacy* and *greater economy* in the management of the farm or grounds. It seems, therefore, that in every point of view it is better to wait the action of Government inquiry before any settled determination is arrived at, for this seems to be one of those great questions in which it is a matter of positive duty on the part of the Legislature to interfere and give direction to public sentiment. There is a great moral experiment to be worked out for the everlasting interests of the people, an experiment in itself expensive and beyond the capacity of private charity to solve; we therefore feel assured that, supported as the scheme is, by the voice of the chief rulers of the people as well as by that of the people at large, the legislature will not shrink from the responsibility of taking the initiative, fraught, as the effort is, with such interesting consequences.

Since the greater portion of this paper was in print, we have received through the kindness of James McDonnell, Esq., the Board of Trade Reports for 1861. It furnishes a most valuable commentary on the condition of the country: we can add nothing to enforce the moral to be drawn from it, but in conclusion ask the Legislature and other influential bodies to study the contents of the Tables annexed, taken from these authentic Government reports. Can any thoughtful person arise from the contemplation of them with any other conviction but that a people investing such enormous sums of money in the manufacture of intoxicating drinks, must become an impoverished people if the folly is not put away from their midst. The total quantity of Spirits, Malt, and Malt Liquor, for 1861, was 9,174,656 gallons; and of Brandy, 67,425 gallons, worth \$92,823. In three years the Government have received, in duty alone, \$770,540.57 on spirits and breweries and malt liquors, and on brandy \$86,432.78 = \$866,973.35.

It is certainly not the least alarming feature to find, that during years of very trying depression to every branch of industry, a detestable traffic making successful headway amongst us, and if it develops itself in the same ratio in the next three years woe be to the inhabitants of the Province.

The Hon. Mr. Galt observes:—"The excise duties on stills and proof spirits, breweries and malt liquors, also show an *increase during the last year*, the amounts collected from these branches of the excise Revenue being, for the last three years, respectively as follows:—

1859	\$240,164.41
1860	244,428.57
1861	285,947.59

Table No. 27 shows the various descriptions and the quantities of grain and other substances used in distillation and brewing, and also the quantity of spirits and malt liquors produced during each of the years above mentioned. The following extracts of that table shew a large increase in 1861, over the two preceding years:—

FOR DISTILLATION.						FOR BREWING.					
Total quantity of Grain.			Proof Spirits Distilled.			Total quantity of Malt.			Malt Liquor.		
1859.	1860.	1861.	1859.	1860.	1861.	1859.	1860.	1861.	1859.	1860.	1861.
Bushels.	Bushels.	Bushels.	Gallons.	Gallons.	Gallons.	Bushels.	Bushels.	Bushels.	Gallons.	Gallons.	Gallons.
691,491	708,031	919,219	2,170,484	2,183,291	2,911,897	209,144	234,174	287,489	2,138,715	2,440,745	2,923,440
517,416	567,257	429,634	1,069,386	1,133,528	905,763	117,690	152,450	167,512	1,349,526	1,809,141	1,975,553
1,208,909	1,275,288	1,348,853	3,239,870	3,327,819	3,316,819	326,834	386,624	455,001	3,488,271	4,249,934	4,898,993

And, continues the late Inspector General, by a reference to the comparative table No. 3, it will be seen that the chief articles upon which revenue has been derived from increased importations are *Brandy*, Tea, Green Coffee, Linens, Woollen, Hosiery, Fancy Goods, Earthenware and Glassware. From table No. 3, of articles entered for consumption, we find:—

	Articles.	Quantity.	Value.	Duty
1859	{ Ale, Beer and Porter.....	Galls. 92,480	\$30,520	\$8,804.08
	{ Brandy.....	Galls. 38,236	45,643	39,386.41
1860	{ Ale, Beer and Porter.....	Galls. 58,450	17,412	5,230.31
	{ Brandy.....	Galls. 41,755	53,690	19,985.30
1861	{ Ale, Beer and Porter.....	Galls. 48,437	15,127	4,431.15
	{ Brandy.....	Galls. 67,425	92,823	27,061.07

ERRATA.

Page 25, line 11 from bottom, for "*Agriculturist*," read "*Journal of Board of Arts and Manufactures*."

APPENDIX.

WILLIAM STREET, September 4, 1862.

MY DEAR SIR,—I am very much gratified to find you endeavouring to bring before the Synod, with an ultimate reference to Parliament, a proposal to establish, by legal authority and public aid, one or more asylums for intemperate persons.

I have for years earnestly desired that some such institution could be started. Two other classes of "inebriates" might be largely benefited. 1st. Those who would be compulsorily committed to such an asylum, where proper treatment might succeed in reforming the victim. 2nd. Those who (and the class is large) having through long indulgence become too weak to resist the craving for liquor and the temptations of those around them, yet are willing to be taken in hand, and submit, as it were, to remedial treatment.

For thousands now reduced to poverty and sin by this vice, reformation seems simply impossible, except under a totally different state of life. I am no advocate for prohibitory liquor laws, scoffed at and violated as they are; but if we had such an institution as you suggest, guarded by well considered legal precautions, much good might, I am satisfied, be effected.

I would make intoxication an offence under somewhat similar conditions to the offence of "indecent exposure."

But it is idle to talk of punishment as a means of either prevention or reformation, so long as our common goal remains the only destination of the criminal. It is useless to enlarge on the evils of intemperance; it is the crying sin of this country among a large class of the community; it is the great bar to all attempts at trying to raise the fallen, or elevate the tone of those most needing the aid of their fellow men.

JAMES BOVELL, Esq., M.D.

Yours truly,
JOHN H. HAGARTY.

BERLIN, 6th September, 1862.

DEAR SIR,—I have been from home the last ten days, else would have answered your communication about the erection of asylums for the reformation of inebriates, earlier, and I now write to say that your scheme meets my hearty approval. Trusting that you will receive the cordial support of all denominations of Christians and of all those who love their fellow men,

Your obedient servant,
GEORGE DAVIDSON.

JAMES BOVELL, Esq., Lay Secretary of Synod, &c., Toronto.

MAYOR'S OFFICE,
Hamilton, 5th September 1862. }

DEAR SIR,—I am in receipt of your circular in reference to asylums for inebriates, and individually approve of its general principles. The Council over which I have the honor to preside, will not meet for some time. I shall, however, have great pleasure in laying your circular before it at its first meeting, and inform you of its decision at the earliest opportunity.

JAMES BOVELL, Esq., Toronto.

Your obedient servant,
R. McELROY, Mayor.

ST. CATHARINES, September 6th, 1862.

DEAR SIR,—Having just received your circular relative to the resolution you propose bringing forward at the Provincial Synod next week, on the subject of Reformatory Institutions for inebriates, I will only say, that the evil which you purpose mitigating is one of such magnitude, that every individual who desires the comfort and well-being of society, should heartily concur in any attempt to lessen it; and after the brief consideration I have given it, I cannot but think the plan you suggest a very feasible one, and one calculated, I think, to meet most effectually the exigencies of the case. I believe if we could secure a number of such institutions, scattered through the country, that many a victim may be rescued from the snares of intemperance ere he attain that state of desperation when every other consideration is forgotten in the mad desire for the gratification of his degrading and debasing appetite. Feeling

assured that your resolution will commend itself to the Provincial Synod, and trusting that the undertaking will issue in the general good of the country.

JAMES BOVELL, Esq., Toronto.

I am, yours faithfully,

THOMAS T. ROBERTS.

THE RECTORY,
St. Catharines, Sept. 5, 1862. }

MY DEAR SIR,—I have just this moment received your printed circular containing a resolution which you intend to propose at the approaching meeting of the Provincial Synod, touching the erection by the Legislature of an Asylum for Inebriates in each of the Cities of Montreal and Toronto, and requesting my views thereon. In reply permit me to say that you deserve the thanks of the whole community for bringing this most important subject into public notice, and that it is my earnest conviction that no greater boon could be conferred on suffering humanity than the establishment of such institutions in the Province, under wise and judicious management.

That God may bless and crown your efforts with success in this noble cause, is the fervent prayer of,
Yours faithfully,

A. F. ATKINSON.

JAMES BOVELL, Esq., M.D., Toronto.

TORONTO, Sept. 3, 1862.

MY DEAR SIR,—I think your idea in regard to the establishment of Institutions in Canada for the cure of Inebriates an excellent one. I doubt, however, whether the Legislature would be disposed to go to the expense of erecting buildings, at least at present, especially as your resolution treats the establishment rather as an experiment. The Legislature would be more likely, I think, to make a grant from year to year, for the present, to support such Institutions in rented premises. Perhaps you will think it well to put the matter in the alternative.

Yours truly,

J. G. SPRAGGE.

JAMES BOVELL, M.D.

TORONTO, 5th September, 1862.

DEAR SIR,—From upwards of thirty years' experience as an abstainer from all intoxicating drinks, it always has been and still is my opinion that an Asylum, such as you refer to in your circular, for men and women who have formed a habit of indulging in the intoxicating cup, *and who would wish to give it up but cannot*, such a place, in my opinion, would, with the blessing of God, be instrumental in saving many noble men and women from a drunkard's death, and restore happiness and peace in many families which has been well nigh ruined by this soul destroying vice.

Yours truly,

JOHN NASMITH, ALDERMAN.

DR. JAMES BOVELL.

TORONTO, 5th Sept., 1862.

DEAR SIR,—I beg to express my entire and hearty concurrence in the object of the resolution which you propose submitting at the approaching meeting of your Provincial Synod—with my best wishes for your success in the effort you are making on behalf of a class standing very much in need of all the help which can be extended to them in their endeavours—greater in many cases than they obtain credit for—to break the fetters by which they feel themselves bound. Regarding you as laying the community under obligation by your generous and considerate attempt, be assured it will afford me pleasure to render you any aid in my power.

Yours respectfully,

A. LILLIE.

DR. JAMES BOVELL.

KINGSTON, C. W., Sept. 6th, 1862.

DEAR SIR,—I take this opportunity to acknowledge the receipt of your circular, in which you inform me of your intention to bring the subject of an *Asylum for Inebriates* before the Provincial Synod of the United Church of England and Ireland in Canada, at its next meeting to be held in Montreal.

I am happy to inform you, representing as I do the British American Order of Good Templars, that in Upper Canada we have a Membership of 18,000 and in Lower Canada 7,500, being a grand total of 25,500. I feel satisfied that I speak the sentiments of the members who compose this Order, when I say that they fully concur in the resolutions as presented and set forth in your Circular.

The Annual Meeting of the Grand Lodge of this Order, will be held at Toronto on the 7th of October

next, when I shall be most happy to make honourable mention of the proceedings of the Synod in this matter in my Annual Report to that body.

Yours respectfully,

THOMAS A. CORBETT, G.W.G.T., B.A.O.G.T.

JAMES BOVELL, Esq., M.D., Toronto.

4th September, 1862.

MY DEAR DOCTOR,—I have read with great interest your circular respecting the establishment of inebriate institutions, and was glad to see that you were bringing the subject prominently forward. I have long felt that it was a great blank, that among all the other institutions in the country, where this vice abounded to so great an extent, we had not one for the inebriate; and that its helpless victims were allowed to go unchecked without a hand stretched out to help them; and last session I took the matter up and addressed several members of Parliament on the subject.

I suggested then Niagara as a healthy place, and where land and a suitable building might be had at a moderate expense. Your plan of having them within the bounds of the different counties might, after a while, be found better than having one or two large ones. At any rate, I am convinced that no greater boon could be conferred on the unfortunate families so afflicted than to have such establishments fenced, as they would be, by proper guards and restrictions.

Yours very truly,

P. M. VANKOUGHNET.

DR. BOVELL.

MAYOR'S OFFICE, Toronto, Sept. 8th, 1862.

MY DEAR SIR,—I have duly received and laid before the Council, a copy of the resolution you intend to move at the meeting of the Church Synod in Montreal.

The importance of an asylum or reformatory for the drunkard cannot be over estimated. I trust the resolution had, or will have, the unanimous support of the Synod, that a matter of such consequence may come before the Government and people of the country supported by the influence of the names and positions of the members of the English Church.

There is no class of the community that requires the sympathy of the Government or the public more than the drunkard. I have made a point for years past of enquiring of those who have visited the city offices for charity, and, as far as possible, those who have been brought before the Police Court, and I find that the distress and crime, in nineteen cases out of every twenty, are traceable, either directly or indirectly, to intemperance.

I find also, that after a few years' indulgence in the use of ardent spirits, the parties lose all power of resisting the temptation. Nothing but restraint, such as an asylum or reformatory alone can afford, will cure the insatiable desire for intoxicating drink that long indulgence invariably creates.

The institution you propose will, in my opinion, do more to strike at the root of the evil (gross intemperance) than any of the many benevolent efforts that have been made by philanthropists for that purpose.

I am, my dear Sir,

Your very obedient servant,

JAMES BOVELL, Esq., M.D., Toronto.

J. G. BOWES.

HAMILTON, 14th October, 1862.

DEAR SIR,—I am advised by our mutual friend the Rev. J. Short, D.D., of Port Hope, to address you on the subject of an Asylum for Inebriates,—a matter which has occupied the attention of the Grand Division of Sons of Temperance, of Canada West, at its late sessions; and will no doubt come up for consideration at the ensuing one, to be held early in the month of December next. It may be that you are aware of a memorial being presented by the said Temperance body, to both Houses of our Parliament at its last sitting, by which you will understand the principle of the Institution sought to be established.

Yours, very obediently,

R. D. WADSWORTH,

Prov. Dep. G. W. Patriarch S. of Temperance.

N. B.—The following may be interesting to some of our readers.

The Indians of British Guiana have, I understand, the art of manufacturing a strong liquor, which is made by the assembled tribe, who hold jubilee on the occasion. Quoting from memory, the Indians dance around the vessel containing water, and chewing the vegetable substance employed, spit it into the tub or trough. This accomplished, the whole is left to ferment. The drink is called "p-p-e-c-u-r-r-i-c."

Whether I have the right orthography I know not.

The Indians of this Province have advanced a stage in this respect, and have certainly a much more

cleanly method of procedure, as stated by the writer of the following letter, himself a full-blooded Indian, and highly advanced in civilization and intellectual acquirements, and formerly an Upper Canada College Boy :—

Toronto, October 20, 1862.

DEAR SIR,—Since I saw you last, I have been up to Manitoulin Island. While there I took the opportunity of making enquiries concerning the juice of wild grapes, as prepared by the Indians ; and I now give you the substance of the statements made to me on the subject by individuals whom I considered best able to afford information, as they were in a position to speak from their own personal knowledge and observation. It appears that in former times, some of the Indians who inhabited or frequented the southern shores of Lake Michigan,—where wild grapes grow in great abundance,—were in the habit of gathering these grapes for the sake of the juice. The Indians, it appears, after going through the process of pressing the fruit, usually poured the liquor into empty whiskey kegs, or kegs having contained some other strong liquor, which they carefully fastened, and buried under the sand during the winter. That in the spring, on their return from their hunting grounds, they dug up the kegs, and made use of their contents as a delightful beverage. But in addition to its pleasant taste, I am informed, the liquor had strength enough to make half-intoxicated those who drank it, especially the younger members of a family. No experiment was of course ever made, so far as I am informed, as to whether it would render a person drunk if he took a quantity of it. Perhaps those exhilarating qualities attributed to it by the Indians may, in some measure, be accounted for, by the fact of its being confined in a keg which had previously contained spirituous liquors.

However, upon further inquiries, I learned that the "Medicine Men" among the Indians are acquainted with roots and herbs, the juice of which, obtained by boiling them together or mixing them otherwise, will produce intoxication. These preparations, I am told, are made and administered only as remedies in certain cases of sickness. The drink of some of them is said to cause a pleasant sensation to the person partaking of it, which makes him smoke his pipe with much pleasure, as some people do after taking a glass or two of a strong liquor. But others are so powerful as to render at once the patient, after taking the medicine—say a tumbler full—incapable of physical exertion. In such cases, he is carefully laid upon his back and closely watched, as the least motion of the body makes him faint : he remains in that state for a whole day or more, not however wholly deprived of his senses. It would appear that remedies of this kind are resorted to only in extreme cases of sickness.

From what is stated above, I think it is evident that the Indians knew in their wild state how to prepare intoxicating drinks from various roots, herbs, and bark. The labour, expense, and difficulty in acquiring and procuring the proper mixtures, have no doubt been the cause of the knowledge of those remedies being confined to a few individual Indians.

I beg permission to add, that it has been stated to me that the "Medicine Men" knew also how to counteract the effects of whiskey and other spirituous liquors. A person furnished with the antidote may drink a quantity of liquor sufficient to intoxicate three or four individuals ; still he would retain his physical strength and the full use of his senses. Hence formerly, when a person was invited to a great feast, where he knew there would be much drinking, and perhaps quarrelling, and in apprehension that his personal enemies might avail themselves of the occasion to maltreat him, he usually took the precaution of having about him the counteracting medicine : provided thus, no matter how much he drank, he was not hurt ; and others, he could not be made drunk, and was always in a position to defend himself when attacked.

Yours truly,

JAMES BOVILL, Esq., M. D., Toronto.

F. ASSIKINACH.

