

TEMPERANCE
ANECDOTES AND FACTS

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TEMPERANCE
ANECDOTES AND FACTS;
WITH A SELECTION
OF SOME OF THE
PRINCIPAL ARGUMENTS,
IN
SUPPORT OF TEMPERANCE PRINCIPLES.

BY
JOHN WHITECROSS,

AUTHOR OF " ANECDOTES ILLUSTRATIVE OF THE
ASSEMBLY'S SHORTER CATECHISM," &c.

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P R E F A C E.

INTEMPERANCE, it is well known, had of late years made fearful progress both in our own country and America ; marking its course by crime, misery, and death. But while this " enemy came in like a flood," may we not add, in the words of Inspiration, " the Spirit of the Lord lifted up a standard against him !" America took the lead in the formation of Temperance Societies, with the view of arresting the progress of this great evil ; and Britain, standing in equal need of such a remedy, speedily imitated her example. Though much good was no doubt accomplished by these Societies, it was soon found that they were materially defective, by allowing the moderate use of other stimulating and intoxicating liquors, such as wine and ale. Besides, wine being considered as, in general, the beverage of the rich, and ardent spirits, generally speaking, the beverage of the poor, it was thought invidious and unkind, to require the practice of self-denial only from the latter class, while the former were left in the full enjoyment of their wonted indulgences. To remove entirely the evil, and to provide a complete safe-guard against it for the future, *Total Abstinence Societies* were latterly instituted in England, which require from their members the disuse of *all* intoxicating liquors, except for medicinal purposes, or in a religious ordinance, as wine in the Lord's Supper. These

Societies form a new and interesting feature of the present times, and, in point of utility and importance, will yield to few of the many institutions which adorn and benefit our country.

Previous to the establishment of Abstinence Societies, the reformation of a drunkard was regarded as almost an impossibility, and, indeed, was a thing of but rare occurrence. Intemperance, it must be allowed, holds its unhappy victims with a most tenacious grasp; and this debasing vice, like all others, is daily acquiring strength by indulgence, while the sinner, who is under its influence, becomes every day weaker. His struggles for emancipation from its thralldom are fewer and fainter, till, at length, he yields himself the willing slave of appetite. But why, we may ask, was reform more difficult and rare in former than in present times? It must be remembered, that means for reclaiming the intemperate are now in operation, which did not formerly exist. The drunkard stood unsupported and alone; and supposing him to have formed some resolutions of amendment, he found them far too feeble, successfully to resist the powerful calls of appetite, and the temptations that met him at every turn, arising from the pernicious customs and practices of society. He was afloat on the sea of life, the sport of winds and waves, amidst rocks, and shoals, and without a port. Now, however, in the Total Abstinence Society, a haven of safety opens to his view, into which he may steer his shattered bark, amidst the welcome

and congratulations of many a friend. This Society proposes no half measures of reform, telling him to drink certain kinds of intoxicating beverages *moderately*, but it tells him not to drink them *at all*.

In Societies of this kind, as well as in others, we find the truth of the remark exemplified, that *Union is Strength*. When a lion, or a tiger, has been committing his nightly, and repeated depredations amongst the flocks or the herds; and still more, if the hostility of the inhabitants of a neighbourhood has been roused, by some of themselves becoming its victims; do they think of attacking so powerful and deadly a foe single-handed? Do they not rather unite their force in hunting down the destroyer? An enemy has been let loose in our country, far more destructive than the most savage beast of prey that ever roamed the desert, destroying not merely our property, but ourselves, and that, not in solitary instances, but in thousands and tens of thousands. Ought we not then to unite in hunting down the monster, **INTEMPERANCE**; and thus rid our land of one of its greatest evils? We trust that the means employed by Total Abstinence Societies, as well as their object and end, are sanctioned by the word of God, and that, consequently, neutrality and indifference (not to speak of hostility) in this righteous cause, cannot be safe.

In commencing his little work, the Compiler intended that it should consist wholly of facts and

anecdotes, arranged, as they are, under two general heads—the Evils of Intemperance on the one hand, and the Advantages of Temperance on the other. While proceeding, however, the thought occurred, that the compilation would be more complete, if it included a few of the principal arguments that have been brought forward in support of Abstinence Principles and Societies. These, as well as the anecdotes, are selected; the Compiler being desirous to furnish a *useful*, rather than an *original* work.

Anecdotes of a light and humorous kind, the Compiler has declined to insert, not apprehending these would be of real service in promoting the object in view. He has regretted to find the advocates of Temperance and Abstinence Societies, on some occasions, by ludicrous representations of crime and wretchedness, exciting merriment, where feelings of pity and grief would have been far more becoming. The subject is a serious one. The drunkard, if such he continues, not only drags out a wretched existence here, but, dying in his sins, is condemned to eternal misery hereafter. If there be point or humour, let it be of the harmless kind.

As the several sub-divisions of this little Manual are supplied with appropriate anecdotes, the reader may the more easily select such as suit his purpose. The Author hopes, that, through the Divine blessing, the compilation will be instructive and improving to all classes of readers who may favour it with a perusal.

TEMPERANCE

ANECDOTES AND FACTS.

The following quotation from the evidence of one of the witnesses, before the Committee of the House of Commons, on National Drunkenness, appears in the Temperance Society Record for 1834.

“ You have stated it as your opinion, that the only effective remedy for national drunkenness, is entirely to suppress the distillation and sale of ardent spirits by legislative enactment ; would there not, in such an event, be a great loss in the revenue ? ” — “ There might be an immediate diminution of the revenue ; but as I consider it wrong in principle for a government to derive a revenue at all from the vices of the people, especially when those vices are likely to be increased by the circumstances of a revenue being derived from them, I would not, therefore, admit of any argument that involved the propriety of revenue forming a subject of consideration in the question ; but I would also say, ought the revenue to be thrown into the scale against all the disease, and poverty, and crime, and insanity, and wickedness, in every form, which the spirits from which that revenue is derived will inevitably produce ? Can a government long expect to derive a revenue at all from a worthless, wretched, and drunken population, produced by their own enactment ? For, not to mention its adverse influence on the industry, and economy, and the wealth of a people, intemperance invariably lays waste those moral principles which are the stability, and form the perennial source of wealth to any people. Besides, the punishment and repression of crime, the relief of poverty, and the remedying of the numerous evils directly resulting from intemperance, probably cost the nation three times a greater amount than the whole

revenue derived from the sale of spirits; and therefore that government loses, instead of gains, by deriving a revenue from spirits."

"Do you think, if government were to increase the duty on licenses, and impose severe restrictions on drinking, it would diminish the evil?"—"I have no doubt it would, in some degree, check the evil; but, as I have previously observed, I have an aversion to any remedy which does not in principle go to the extermination of the evil, because it implies the continuance and perpetuity of the evil; and the very fact that the traffic has to be so rigidly guarded with licenses and restrictions, is a libel on the traffic. It stamps its condemnation on its forehead; it proclaims its evil, dangerous, and destructive character. In the sale of articles that are nutritious and good for the human frame, we never require to impose restrictions. But why should government sanction the evil at all? For if 100 public houses will make 1000 drunkards, one public house will make ten; but why should we have *ten* any more than a *thousand*, when those men who find a drunkard's grave, also find a ruined eternity, and to each of those individuals his eternity is his all? From the experience we have had, government cannot now plead ignorance of the evil character and effects of spirits. There is no sounder maxim, either in theological, moral, or physical science, than this, that the invariable tendency of any thing must be held decisive of its real character; and when all observation and experience yield one unvarying testimony to the fact, that the use of spirits destroys social order, domestic happiness, intellectual energy, and moral improvement, and that it never fails to spread temporal and eternal ruin amongst the people, it is the duty of the government to prohibit and not to sanction, to suppress, instead of allowing, the manufacture and sale of ardent spirits."

"Let a due deduction," says Mr Poynder, sub-sheriff of London, "be made from the revenue arising from spirits, for the costs of our criminal prosecutions, the expenses attending the administration of

justice, the expense of the hulks, of transportation, and of the whole colonial system; let the charges of the different jails, houses of correction, and penitentiaries, both in their erection and annual support, have its proper weight; and none can deny that the amount of the spirit-tax will be reduced by very large outgoings, in respect of the expense attending the punishment of crime originating in, or aggravated by, dram-drinking. But even admitting that the highest amount of revenue could be really obtained, the moral evil of sanctioning such a practice, by deriving a revenue from it, would remain the same so long as it can be proved that morals are better than money, and national virtue above a system of finance, so long will it be the duty of every government to take care that in providing for the temporal advantage of the people, they do not hazard the extinction of public morals, and the transformation of the national character. If honesty be, after all, the best policy in the concerns of nations, as in those of individuals, (and surely England has ever found it so,) let the government only dare to do what would be no enthusiasm or folly in any individual, but only its obvious duty,—let it renounce any apparent advantage from the emolument of undue or dishonest expedients, and trust God for our necessary supply in the use of such lawful and honourable means as may leave no contamination on the national character, work no forfeiture of the Divine favour, and secure the protection of the Almighty for ourselves and our children. Whatever this tax may produce in monies numbered, the sordid addition thus derived to the revenue can never compensate for the evils they produce. The peculiar circumstance of such a tax being sanctioned by the government, as a part of our financial resources, renders it properly a national stain, upon which it is impossible to expect a blessing, if it be true that a necessary connexion subsists between virtue and national happiness, or between public crime and public misery.”

“It is as plain to me,” says Dr Humphrey of

America, "as the sun in a clear summer sky, that the license laws of our country constitute one of the main pillars, on which the stupendous fabric of intemperance now rests. Take away this support, and I do not see how its tottering walls could stand before the heavy artillery by which they are assailed, for a single year. But how can they be overthrown, so long as they are sustained at every angle, by the strong buttresses of—shall I say *Christian* legislation? As matters now stand, thousands will commit their consciences for safe keeping to the statute books. They will insist upon it, that a traffic, which the laws of twenty-four enlightened states countenance and protect, cannot be wrong. And so long as the monster intemperance has a body-guard, of three or four thousand grave and disciplined legislators to defend him, how can the friends of humanity, of morality and religion, follow up the work which they have so auspiciously begun, and rid the land of his carcass? Ah! how complacently he sits within the lines, upon his throne of human skeletons, quaffing blood and tears, and delighting his ear with the agonies that burst from ten thousand breaking hearts, every moment of every day, and every night in the year. The time is but just gone by, when it was necessary to go into a long and laboured argument to prove, that the making and vending of ardent spirit is an immorality; and that all the license laws, are in their spirit and effects, at war with high heaven—'Thou shalt not kill.' But I do hope, that in almost every section of our country, the darkness is now past. Who will say, that it would be right to plant and cultivate the deadly upas in every town, and village, and hamlet in the land, and to encourage the work of death by legal enactments? Who would not be horror-struck, if seventy-five, or a hundred thousand men in these United States were to go into the business of importing, and raising, and selling fiery-flying serpents; and what epithet would be applied to such legislation, were every state government to license this great army of destroyers for the public good? And yet were all the

serpents and beasts of prey upon the face of the earth to be let loose upon our people, they would not be half so destructive of life and happiness, as are the fires of the *distillery*, and the *trade* of its concocted *poisons*."

The Rev. Dr Beecher in addressing the young men of Boston, said, "The dealers in this liquid poison of ardent spirit may be compared to men who should advertise for sale, consumptions, and fevers, and rheumatisms, and palsies, and apoplexies. But would our public authorities permit such a traffic? No—The public voice would be heard at once, for the punishment of such enemies of our race; and the rulers that would not take speedy vengeance would be execrated and removed. But now the men who deal out this slow poison are licensed by law; and they talk about their constitutional rights, and plead that they are pursuing their *lawful callings*. But does the law of God, or the good of society admit of an employment to decoy the unwary, and murder the innocent? Yet these traffickers in the blood of men, tell us that this work of death is their *living*, their means of supporting their families; and that others will prosecute the business if they decline it. But can they imagine that God will prosper such a course for the destruction of their fellow-beings? or that he has so constituted things as to render the transgression of his laws the necessary means of family subsistence? Should a class of persons attempt to dig pit-falls in our public streets, to ensnare the passengers, or should they make use of blood-hounds to tear and devour our peaceful citizens, or should they hire a company of cut-throats to drag out our young men from their peaceful homes, and murder them in our streets; how long may we suppose the authorities of our city would endure such ravagers and spoilers? But where lies the difference in criminality between the dram-seller who administers the slow, but certain death, and the public murderer? The former licensed in his wickedness, by law, the other must be hanged."—"Over every grog-shop," says judge Daggett, "should be written, in great

capitals, THE WAY TO HELL, GOING DOWN TO THE CHAMBERS OF DEATH." Nor have such appeals, which have been made from all parts of the country, been in vain. Hundreds of distilleries have been stopped, and thousands of merchants have given up the traffic. And those who have not, are becoming daily more and more criminal, often in their own view, and oftener in the view of others. "Distillers," says a gentleman, "retailers, and drunkards are culprits here in the eyes of all sober men." The remark is now common, that it is as wicked to kill a man, by one kind of poison, as by another; and the conviction is settling down upon the public mind, that he who continues knowingly to do it in any way, is, in the sight of God, a murderer, and as such will be held responsible at his tribunal.—"I know," says Judge Cranch, "that the cup is poisoned—I know that it may cause death—that it may cause more than death—that it may lead to crime, to sin—to the tortures of everlasting remorse. Am I not then a murderer? worse than a murderer? as much worse as the soul is better than the body?"—"If ardent spirits were nothing worse than a deadly poison—if they did not excite and inflame all the evil passions—if they did not dim that heavenly light which the Almighty has implanted in our bosoms to guide us through the obscure passages of our pilgrimage—if they did not quench the Holy Spirit in our hearts, they would be comparatively harmless. It is their *moral* effect—it is the ruin of the *soul* which they produce, that renders them so dreadful. The difference between death by simple poison, and death by habitual intoxication, may extend to the whole difference between everlasting happiness, and eternal death."

"But," says one, "If I do not sell ardent spirits, I must change my business." If so, the committee would say, "change your business, or it may have been better for you never to have been born." You are required to change it, for your own good and that of others; by that law which requires you supremely to regard God, and to do good, and good only, "as

you have opportunity, to all men." "My Christian brother," says Dr Fiske, "if you saw this trade as I believe God sees it, you would sooner beg your bread from door to door, than gain money by such a traffic.

The Christian's dram-shop! Sound it to yourself. How does it strike your ear? It is doubtless a choice gem in the phrase-book of Satan! But how paradoxical! How shocking to the ear of the Christian! How offensive to the ear of Deity! Why, the dram-shop is the recruiting rendezvous of hell! If the term shocks you, I cannot help it, for we all know it is the truth.

And shall a Christian consent to be the recruiting officer? It is here the drunkard is made, and you pander to his appetite until you have kindled up in his bosom a raging fire that can never be quenched—and all this for a little money! And when you have helped to make him a drunkard, and he becomes troublesome, you drive him, perhaps, from your house or your shop, declare you mean to keep an orderly house! express your abhorrence of drunkards! and imagine you are innocent of their blood! But it is too late to talk about denying him now. The man is ruined, and you have been the instrument. Say not, if you do not sell, others will. Must you be an ally of Satan, and a destroyer of your race, because others are? If you leave off selling, you will weaken the ranks of sin, and strengthen the hands of the righteous. Say not, if you do not sell, it will injure your business, and prevent your supporting your family. It was said by one, that such a statement is a libel upon the divine government! Must you, indeed, deal out ruin to your fellow-men, or starve? Then starve! It would be a glorious martyrdom contrasted with the other alternative. (There is, however, no danger of starving in the way of duty. "Trust in the Lord, and *do good*, so shalt thou dwell in the land, and verily thou shalt be *fed*.") Do not say, I sell by the large quantity—I have no tipplers about me—and therefore I am not guilty! You are the chief man in this business, the others are only subalterns. You are the 'poisoners general,' of whom Mr Wesley speaks, who murder

your fellow-citizens by the wholesale. But for the retailers to do your drudgery, you would have nothing to do. While you stand at the bulk head, and open the flood-gates, they, from this river of fire, draw off the small rivulets, and direct them all over the land, to blight every hope, and burn up every green thing. The greater your share in the traffic, the greater is your guilt. There is no avoiding this conclusion. The same reasoning will also apply to the manufacturer. If any man has priority of claim to a share in this work of death, it is the manufacturer. The church must free herself from this whole business. It is all a sinful work, with which Christians must have nothing to do, only to drive it from the sacred enclosures of the church, and if possible from the earth."

"But our fathers imported, manufactured, and sold ardent spirit; and were not they good men? Have not they gone to heaven?" "Men," it is replied, "who professed to be good, once had a multiplicity of wives; and have not some of them too gone to heaven? Men who professed to be good, once were engaged in the slave trade; and have not some of them gone to heaven?" But can men, who understand the will of God, with regard to these subjects, continue to do such things now, and yet go to heaven? The principle which applies in this case, and which makes the difference between those who did such things once, and those who continue to do them now, is that to which Jesus Christ referred, when he said, 'If I had not come and spoken to them, they had not had sin; but now they have no cloak for their sin.' The days of that ignorance which God may have winked at, have gone by; and he now commandeth all men, to whom his will is made known, to repent. Your fathers, when they were engaged in selling ardent spirit, did not know that all men, under all circumstances, would be better without it. They did not know that it caused three-quarters of the pauperism and crimes in the land—that it deprived many of reason—greatly increased the number and severity of diseases, and brought down such multitudes to an

untimely grave. The facts had not then been collected and published. They did not know that it tended so fatally to obstruct the progress of the gospel, and ruin for eternity the souls of men. You do know it, or have means of knowing it. You cannot sin with as little guilt as did your fathers. The facts, which are the voice of God in his providence, and manifest his will, are now before the world. By them he has come and spoken to you. And if you continue, under these circumstances, to violate his will, you will have no cloak, no covering, no excuse for your sin. And though sentence against this evil work is not executed at once, judgment, if you continue, will not linger, nor will damnation slumber."

The Seventh Report of the American Temperance Society, speaking of the dealer in Rum, says,—“ All the money he makes, is worse than taken dishonestly; *it is the price of blood!* Every dollar he receives, instead of being a certificate of the amount of good he has done, is a certificate of the misery and ruin he has spread around him. His coin should be inscribed, ‘ This certifies that the bearer has made a man beat his wife.’ ‘ This half dollar is a memorial of four nights of wretchedness, which were given to a whole family in exchange for it.’ ‘ This bag of money certifies, that the possessor has sent two of his neighbours to the jail, and their wives and children to the poor house.’ What money for a man to hold in his coffers! **IT IS THE PRICE OF BLOOD!**”

In answering an objection or two, Dr Wayland says, “ It may be said, that the grocer’s property is his own, and he has a right to use it in any manner he pleases. 1. Now this is manifestly false. A grocer has precisely the same right in his property as any other man, and he has no more. He has no right to employ his property in the slave-trade, nor in the purchase and sale of counterfeit money, nor in the manufacture of false keys. All this every one sees. It is not then true of him or any one else, that he has a right to use his property *as he pleases*. 2. His right in his property is the same as that of any other man; it is the

right of using it for the promotion of his own happiness in any manner he chooses, *provided* he do not so use it as to diminish the innocent happiness of his neighbour and of the community. Now, as the traffic in ardent spirits does diminish that happiness, he has no right to use it in this manner. Again, it may be said, that this traffic is necessary for the purposes of revenue. This objection carries its refutation along with it, since it has been abundantly and repeatedly proved that the public expenditure in the cost of pauperism and crime arising from drunkenness, is tenfold greater than the income which under any possible circumstances can accrue from the traffic in ardent spirits. I therefore think the prohibition of the traffic in ardent spirits a fit subject for legislative enactment, and I believe that the most happy results would flow from such prohibition."

"But," says one, "I never sell to drunkards; I sell only to sober men." And is that any better? Is it a less evil to the community to make drunkards of sober men, than it is to kill drunkards? Ask that widowed mother, who did her the greatest evil? The man who only killed her drunken husband, or the man who made a drunkard of her only son? Ask those orphan children, who did them the greatest injury? The man who made their once sober, kind, and affectionate father a drunkard, and thus blasted all their hopes, and turned their home, sweet home, into the emblem of hell; or the man who, after they had suffered for years the anguish, the indescribable anguish of the drunkard's children, and seen their heart-broken mother in danger of an untimely grave, only killed their drunken father, and thus caused in their habitation, a great calm? Which of these two men brought upon them the greatest evil? Can you doubt? you then do nothing but make drunkards of sober men, or expose them to become such. Suppose that all the evils which you may be instrumental in bringing upon other children, were to come upon your own, and that you were to bear all the anguish which you may occasion, would you have any doubt that the man

who would knowingly continue to be accessory to the bringing of these evils upon you, must be a notoriously wicked man?

Again, it is asked, which does the greatest mischief to the community, the man who kills drunkards, or the man who turns sober men into drunkards, and thus prepares them, as fast as drunkards are removed, to step forward and fill their places, and roll the horrors of drunkenness onward from generation to generation? Here is a country that has in it 300,000 drunkards. One class of merchants sell to them, and thus upon an average, kill about that number in ten years. Had these drunkards no successors, drunkenness would soon cease. The man who sells to them, would remove the whole, and if no new drunkards were made, the land would be free. But there is another class of merchants who sell to sober men; and as fast as one generation of drunkards is removed, they raise up another. Thus, while selling poison to drunkards, kills them, and would in a short time remove drunkenness from the land; selling it to sober men perpetuates drunkenness; and while it is continued, cuts off the possibility, that it can ever be removed. It causes the fire of human passion, vice, and wickedness, to burn with an intensity, and to blaze with a fierceness that never can be quenched. Which, then, does the greatest mischief to the community?

"But the Bible," it is said, "does not forbid this traffic." That the Bible does not mention it by name, and say in so many words, it is wicked, is admitted. What does the Bible say, by name, about gambling? About killing a man with a pistol? The words are not once named in the whole book. But it does not follow that they are not both gross immoralities, and both forbidden. The Bible is not constructed on the plan of mentioning every practice by name, and saying in so many words, it is right, or wrong; but on the plan of revealing certain great principles of right and wrong, by which every practice in which men ever did, or ever will engage, may be tried; and be seen to be right or wrong. The proper question is

not, does the Bible mention this, or that thing by name; but do the principles of the Bible approve, or condemn it? When the nature of the thing is seen in the light of its effects, is it found to accord with those principles, or to violate them? If it is found to violate them, it is forbidden. It is an immorality, and ought to be abandoned. And as certainly as the Bible shall govern men, it will be abandoned, throughout the earth.

Another principle of the Bible is, 'Thou shalt not kill;' it does not say, thou shalt not kill with a knife, a pistol, or a halter; nor does it say, thou shalt not kill with opium or arsenic; nor does it say thou shalt not kill in an instant, or a day, or with malice pre-pense, or a real intention, at the time, to kill, or for the sake of making money. But it lays down the broad principle, and throws around that inestimable treasure, human life, the mighty rampart of divine command, 'Thou shalt not kill.' This command utterly forbids the taking of human life, by any means, in any case, except for good reasons; reasons, in view of which, the Bible justifies and requires the act. If a man pursue a business, or do an act, the natural or probable consequences of which are death, and it produces death, he violates this command. It is an immoral business, or act, and is forbidden by the word of God. What then are the natural and probable consequences of selling ardent spirit, to be used as a drink? Does it tend to kill; and does it really kill? What are the facts? In the judgment of the most eminent and sober physicians, the highest evidence in such cases, and that which is relied on, in courts of justice, the facts are, that ardent spirits is not suited for a drink, and cannot be used as such without injury; that it is a *poison*, which naturally tends to kill, and actually *does* kill a great portion of all who drink it.

But it is said, it is not the traffic in ardent spirits which kills, or that makes men idle, and vicious; but it is the drinking of it; the immorality attaches only to that, not to the selling of it. But does not the

selling minister to the drinking? And does it not teach that the drinking is right? And thus tend to perpetuate and increase it? And is not the promotion of immorality, immoral? The perpetuating, and increasing of vice, vicious? As well may the traitor, who furnishes arms and ammunition to the enemy in time of war, say, that it is not the furnishing of arms to the enemy that does the mischief, it is only the using of them. Of course, the crime of treason attaches only to that. But would this save him from the gallows? Others might say, that it is not the *making* of fire-arms for the enemy, or the selling of them by wholesale, but that it is dealing them out by retail, that does the mischief; of course, if the crime of treason is to be extended to any thing beside the use, it should be confined to the *retailing* of fire-arms to the enemy. But would this save them? Is not the making of fire-arms for the enemy, the transporting of them to him, letting of the store-houses in which to keep them, and the selling of them by wholesale, as well as retail, all treason? The common sense of mankind has decided this question. If the *use* of them is wrong, the making and furnishing of them *to be used*, is also wrong.

Another great principle of the Bible is, "Whatsoever ye would that men should do to you, do ye even so to them." Treat them as, under a change of circumstances, you ought to wish that they should treat you. If the furnishing of ardent spirits, to be used as a drink, tends to bring upon the men that drink it, or upon their families, evils which the seller would not like to have come on himself, or his family, then the Bible forbids it. And the great question to determine its morality, or immorality, is, does it tend to bring upon the drinker, or his family, evils that the seller ought not to wish to have come on his family? To determine this, let him suppose that every intemperate appetite, which the spirit that he sells forms, and every instance in which it leads to drunkenness and ruin, should be in himself, his own family, and his nearest and dearest friends; and that all the misery and

wretchedness, the blighting of hope and prospect, the sickness, the poverty, the crime, the shortening of human life, the despair and the destruction, should be among them : can there be any doubt that it would be, what he ought not to wish to have come upon them ? If it would, the Bible forbids him for the sake of money, or any other reason, to prosecute a business which tends to bring it upon others. And if he, with the facts before him, does this, it is at the peril of his soul. And to set the matter for ever at rest, let him suppose that some man to whom he sells, should, under the influence of the liquor, come into his family, and for a day or two, each week, take the direction, and do as he now does in his own family ; turn them out, naked, and bare-foot, occasionally, amidst the damps and storms of night, and of winter, would it be such treatment as he ought to wish to have come upon his family ? If not, the Bible forbids him to be accessory to the bringing of it upon other families.

Another principle of the Bible is, "As we have, therefore, opportunity, let us do good unto all men." A man has no moral right, natural or acquired, to prosecute any business that does not tend to do good to his fellow-men. If the traffic in ardent spirits, to be used as a drink, does not tend to do good to mankind, and especially if it tends to do evil, a man has no moral right to pursue it. The question then, is, Does it tend to do good ? What are the facts ? They are such as may be summed up under the following heads, viz.

1. Ardent spirit, as a drink, is not needful or useful.
2. It is highly injurious to the body and the mind.
3. It tends to form intemperate appetites and to lead to drunkenness and ruin.
4. It multiplies the incentives to evil, and gives to them peculiar power over the mind.
5. It greatly increases the amount of pauperism and crime, and thus augments the pecuniary burdens of the community.

6. in the above, and in various other ways, it causes an immense loss of property.

7. It increases the number and severity of diseases, and tends powerfully to obstruct their removal.

8. It shortens many lives.

9. It ruins many souls.

10. If continued, it will tend to perpetuate these evils, and to increase them, to all future ages.

Instead of doing good, therefore, it does evil, and nothing but evil. To all these tremendous and overwhelming calamities, there is no countervailing benefit. And while the cause of them is continued, they never can be prevented. The Bible then forbids it.

The traffic in intoxicating liquors is unjust towards the community. Not only does it increase the sickness and the deaths, but by increasing the pauperism and crimes, and public expenditures, it adds greatly to the pecuniary burdens of every people among whom it is continued. It increases the taxes for the support of pauperism, and the prosecution of crimes, above what they otherwise would be, as we have seen, more than four-fold. This is palpably unjust. No man has a right to carry on a business, which, for the profit of a few, burdens the many. Justice forbids it. Here is a county which has in it 1000 paupers; 750 of them were made such by drinking. The profit of making these paupers is enjoyed by a few; the burden of supporting them comes on the whole community. This is unjust. It is a violation not only of the principles of morality, but of equal rights and common honesty. No man can pursue it, and not injure his fellow-men. "In reference to the taxes with which the making and vending of ardent spirit load the community," says Mr Smith, "how unfair towards others is the occupation of the maker and vender of it! A town, for instance, contains one hundred drunkards. The profit of making these drunkards is enjoyed by some half a dozen persons; but the burden of these drunkards rests upon the whole town. Now, I ask, whether there would be one law in the sta-

tute book more righteous than that, which should require those who have the profit of making our drunkards, to be burdened with the support of them."

"Suppose a man, when about to commence the traffic in ardent spirits, should write in great capitals, on his sign board, to be seen and read of all men, what he will do, *viz.* that so many of the inhabitants of this town or city, he will, for the sake of getting their money, make paupers, and send them to the alms-house; and thus oblige the whole community to support them and their families—That so many others he will excite to the commission of crimes, and thus increase the expences, and endanger the peace and welfare of the community—That so many he will send to the jail, and so many more to the state prison, and so many to the gallows—That so many he will visit with sore and distressing diseases, and, in so many cases, diseases which would have been comparatively harmless, he will by his poison render fatal—That in so many cases he will deprive persons of reason, and in so many cases will cause sudden death—That so many wives he will make widows, and so many children he will make orphans, and that in so many cases he will cause the children to grow up in ignorance, vice, and crime, and after being nuisances on earth, will bring them to a premature grave—That in so many cases he will prevent the efficacy of the gospel, grieve away the Holy Ghost, and ruin for eternity, the souls of men. And suppose he could, and should give some faint conception of what it is to lose the soul, and of the overwhelming guilt, and coming wretchedness of him who is knowingly instrumental in producing this ruin; and suppose he should put at the bottom of the sign this question, *viz.* What, you may ask, can be my object in acting so much like a devil incarnate, and bringing such accumulated wretchedness upon a comparatively happy people? And under it should put the true answer, MONEY; and go on to say, I have a family to support, I want money, and must have it; this is my business, I was brought up to it; and if I should not follow it, I must change

my business, or I could not support my family. And as all faces begin to gather blackness at the approaching ruin, and all hearts to boil with indignation at its author, suppose he should add, for their consolation, 'If I do not bring this destruction upon you, some body else will.' What would they think of him? What would all the world think of him? What *ought* they to think of him? And is it any worse for a man to tell the people before hand, honestly, what he will do, if they buy and use this poison, then it is to go on and do it? And what if they are not aware of the mischief which he is doing the men, and he can accomplish it, through their own perverted and voluntary agency? Is it not equally abominable if he *knows* it, and does not cease from producing it?"

The following answers to some of the more common objections against Temperance or Abstinence Societies, are from the able pen of Mr Collins of Glasgow. At the same time it is proper to state, in fairness to that respected writer, that his speeches were delivered and published before the formation of Total Abstinence Societies, and consequently his reasonings are to be viewed as bearing, at least in the intention of their author, only on *Temperance Societies*. How far they may be considered, however, as equally applicable to Total Abstinence Societies, is left to the judgment of the reader.

"We have always been temperate," say the objectors, "and the intemperate have always had the benefit of our example, and what would you have more?" "And what the result has been," replies Mr Collins, "let the state of our country tell! And what else can be the result? So long as you continue to drink, however temperately, you continue to uphold those false opinions, and ruinous practices which betray other men into intemperance. If, when in company, you drink ever so little, you still give your countenance to all in your presence; and your example imposes no restraint on those who are disposed to be more intemperate. While you drink as well as they, the evil tendency of your example will

seldom be modified by the smallness of the quantity. But abstinence operates otherwise; and since Temperance has failed, we should try what Abstinence will do. Abstinence will lift its silent testimony—it will administer its silent rebuke. It will restrain the free indulgence—it will enervate the social glass. It will produce a detestation at drinking among temperate men, and this would lay the axe to the root of the tree. This would insensibly change those opinions and customs in which intemperance has been sheltered, and dislodge it from that strong-hold in which it has defied every previous assault. And here it is worthy of observation, how much this principle harmonizes with the procedure of Providence in the reformation of drunkards. Medical men have remarked, that drunkards have seldom been reclaimed, unless when visited by sickness or disease, which destroyed their appetite for drink, or rendered *abstinence* indispensable for their recovery. Thus reduced to Total Abstinence, they have frequently been reclaimed; and Temperance Societies, by adopting this principle, not only take the best means for effecting their reformation, but act in harmony with the procedure of Providence. And since this principle is the best means for the reformation of drunkards, wisdom surely points it out as the best means for the prevention of drunkenness.

It is said, "All the creatures of God are good, and to be received with thanksgiving—and why not spirits?" "We admit," replies Mr Collins, "that all the creatures of God are good; but they are only good to man when used in their proper condition. And, without entering into the controversy, whether distilled spirit is a creature of God, or whether it has been invented by the ingenuity of man, and turned, as sad experience has shown, to his own destruction; we know that spirit does not originally exist in grain, though the elements from which it is distilled exist there. It is produced by destroying the proportions and affinities of these elements, and thereby producing altogether a different substance. But will any

man tell me, that after you have destroyed the proportions and affinities of these elements, as they have been adjusted by the wisdom of God, they will remain equally good for daily use, and serve the same salutary purpose as before? It were an impeachment of the wisdom of God, who made the original adjustment, to presume so. The common air which we breathe is wholesome and salubrious, when the elements of which it is composed are allowed to remain in their right adjustment; but if, by any chemical process, you destroy the proportions and affinities of these elements, life, instead of being sustained, becomes instantly extinct. So it is with grain. The original elements are good, when allowed to remain in their proper relations; but when you change these relations, they become noxious and destructive—and no wonder they produce such a rich harvest of disease and death! And when we think to what an extent that grain, which ought to have been bread to our people, has been destroyed in distilling spirits, we may well shudder at the fearful extent to which we have been turning the rich bounty of heaven to our own destruction.

But, farther, the creatures of God are only good to man when they are applied to their proper use; but when you pervert that use, they cease to be good. You would never think of employing oil to extinguish a fire, nor of filling your lamp with water to produce light. Yet both of these are good creatures of God; for if you harmonize with Providence in their use, water will extinguish the fire, and oil will produce you light: but when you make a perverse application of them, they become evil—for oil would increase the conflagration, and water would extinguish your light. And what is the inference? Why, that though the creatures of God are all good for some purposes, yet they are not good for every purpose; and it was as direct a perversion of the wise and beneficent arrangements of Providence, to use spirits when we should use water, as to use oil when we should use water. The legitimate use of spirits is as medicine, and they

ought never to have been allowed to escape from the guardianship of the physician. Stones, which men cannot eat at all, are as much the creatures of God as corn which furnishes nutritious food. Here, then, their plea receives its refutation from the very impracticability of applying it. But farther, hemlock is as much the creature of God as potatoes—salt water is as much the creature of God as fresh—and poisonous reptiles are as much the creatures of God as animals whose flesh and milk yield wholesome nourishment. And yet, while one class of creatures would nourish, the other class would absolutely destroy the physical constitution. This then proves, that the mere fact of any thing being the creature of God, does not constitute it proper for meat or drink, and, therefore, common sense rejects their absurd conclusion, that, 'because all the creatures of God are good,' they may therefore eat or drink any of them they please.

"But again, this point is unequivocally determined by the declaration of Him, whose wisdom and authority it would be impious to question. Our Saviour says, "What man is there of you, whom, if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts to your children." Here, then, our Saviour recognizes a distinction between the various gifts of Providence. Stones are as much the creatures of God as bread, and serpents are as much the creatures of God as fish; and yet our Saviour assumes, that evil as men are, they will give the one and reject the other as food to their children. Thus he plainly denominates the one class of creatures good, and the other evil, when employed as food, and characterizes men as evil who would use his creatures indiscriminately. Thus He, by whom all things were created, determines the question respecting the use of his own creatures, in a manner which should rebuke into silence those who employ such a fallacious apology. And when testimony and experience have so clearly determined the evil character of spirits, as an article of habitual use, then, by the very terms of our

Saviour's declaration, that, evil as men are, they will give good and not evil gifts to their children, can we resist the conclusion, that those who know the evil character of spirits, and persist in using them, must overpass in wickedness the general depravity of human nature. And instead of assuming the right of using all God's creatures indiscriminately, they ought to tremble, lest they incur the guilt of misapplying any of them. And I cannot leave this topic, without lifting a solemn remonstrance in the hearing of parents, and bidding them reflect, that of all the evil gifts they can give unto their children, spirits may prove, beyond all parallel, the worst. Though you were to give them hemlock, or arsenic, or serpents, these can only kill their bodies, and inflict no farther evil, but spirits can destroy not only their bodies, but their souls. Parents! seriously ponder this, and reflect how you will answer the Creator of All, when he appears as the Judge of All, if your giving them spirits be the means of causing your children finally to perish! And how will your apology, that 'all the creatures of God are good,' then avail you, when you come to witness their final condemnation?"

"We are frequently told, by the opponents of Temperance Societies, that they do not find any warrant for such institutions in the Word of God, and that, therefore, they are unscriptural. There are many institutions which are admitted to be good in themselves, as well as in their results, for which we do not find any express warrant in Scripture. We have no warrant from Scripture, in express terms, for establishing Bible, Missionary, or Educational Societies; but we may deduce the warrant from the command of the Saviour, 'Go, and teach all nations.' We have no warrant from Scripture in express terms, for establishing Infirmaries, or Asylums; but we may deduce the warrant from the numerous injunctions of Scripture, to alleviate the sufferings of the miserable or diseased. Such scriptural injunctions as the following.—'But to do good, and to communicate, forget not; for with such sacrifices God is well-pleased.'—'Let no man

seek his own, but every man another's welfare.'—
'As we have therefore opportunity, let us do good unto all men,'—can never find their fulfilment in our neglect to instruct the ignorant, or to heal the diseased, or to do good to men in every possible form, which their circumstances may require. And, independently of the many explicit declarations of Scripture, the royal law of charity, which enjoins us to 'love our neighbour as ourselves,' were enough to enforce on us the obligation, to alleviate in every possible way the evils and sufferings of humanity. Though without any express warrant therefore from Scripture, the propriety of establishing either class of these institutions is never questioned, nor is it ever alleged that they are unscriptural in their character; and why, because they fulfil duties clearly deducible from numerous scriptural precepts, and are in accordance with the whole spirit and design of Christianity. The specific design of Christianity itself, is to remove the moral or physical evils to which mankind are subjected or exposed. And what are schools for instructing the ignorant, or infirmaries for healing the diseased, but institutions for the cure of moral or physical evil, and is it not because they are designed to remove moral or physical evil that they claim the sanction of Christianity? But Temperance Societies are established for the removal of intemperance, which is both a moral and physical evil. And as intemperance is a manifold evil, inflicting disease on the body, producing wretchedness in domestic life, spreading crime throughout the community, destroying the intellectual powers, and working moral ruin in the soul, Temperance Societies righteously lay claim to whatever warrant or authority can be deduced from Scripture, in behalf of institutions established for ameliorating the moral or physical condition of man."

Mr Collins, in replying to the oft-repeated objection, that we ought to leave the gospel to cure the evil, and that we are substituting Temperance Societies in place of the gospel, says,—"*First*, this objection proceeds on the assumption, that no other means than

the gospel ought to be employed for the cure of any evil, for if other means may be employed for the cure of evil at all, then it remains for these objectors to show on what principle intemperance forms an exception. But this assumption is not in accordance with the procedure of Infinite Wisdom in the government of the world. God is the author of the gospel, which, as a grand remedial dispensation of grace and mercy to our fallen world, is mighty, through his power, to the pulling down of the strong-holds of sin; yet he does not limit himself to this mighty instrument for the repression of evil among men. The all-wise God, therefore, does not entirely leave evil to be corrected by the gospel; and though the sword of the magistrate, which is a terror to evil doers, can no more sanctify and save men's souls, than Temperance Societies, and is, like them, a subordinate instrument of good, yet he does employ this subordinate instrument in his administration. And will any man affirm, that in doing this he disparages the gospel? Or will any man impeach his wisdom in substituting the sword of magistrates for the gospel of peace? Thus, then, Heaven's administration furnishes us with an example for the employment of subordinate instruments for the repression of evil. To civil government we are indebted for much of the peace and order, and good, which exist in society, and yet no man will affirm, that the sword of the magistrate, which, as an instrument of power or coercion, operates chiefly on the fears of men, possesses more of the moral spirit of the gospel, than Temperance Societies, which make their appeal to the hearts and consciences of men, and engage them in a resistance to evil by their own voluntary determination.

Secondly, Those who urge this objection, seem to overlook the important truth, that every institution is perfect, which accomplishes the object for which it was established, although it may not be fitted to accomplish any other form of good. An Infirmary is a perfect institution, if it restore a man to health, or heal his broken arm, though it does not teach him a

handicraft employment. A Lunatic Asylum is a perfect institution, if it restore a man to the use of his reason, though it does not teach him geometry. In like manner, a Temperance Society is a perfect institution, if it keep or make a man sober, though it does not make him a Christian. In each of these exemplifications, the perfection of the institution, lies in its accomplishing the specific good for which it was designed, without any reference to other forms of good, for the accomplishment of which it may have no special adaptation. Sobriety is in itself an important good, and while Temperance Societies form an effective instrument for accomplishing this, they stand vindicated from any impeachment of defect, although they accomplish no higher or ulterior good. It forms no valid objection against them, to say that they have not succeeded in keeping or in making the whole community sober. The gospel is not to be impeached as a defective instrument for the salvation of men, because it fails to deliver those from the guilt and power of sin, who refuse to believe and obey its divine revelations. In like manner, Temperance Societies are not to be impeached as defective institutions, because they fail to render those sober who will neither become members, nor act upon their principle. The alleged defect does not lie with Temperance Societies, but it lies with those who counteract their design, or perversely refuse to adopt their principle.

Thirdly, Every institution is good, which places men in a better condition for the attainment of other good. An Infirmary, by restoring a man to health, or healing his broken limb, puts him in a better condition for prosecuting any employment for the benefit of himself or others. A Lunatic Asylum, by restoring a man to reason, puts him in a better condition for deriving benefit from the ministrations of the gospel. For as intemperance, from its very nature, sheds a withering influence over the intellectual faculties, and thus destroys the clear and forcible apprehensions of truth; and as its direct tendency is to debase the moral affections of the heart, and thus to

destroy its finer susceptibilities of moral influence, Temperance Societies, by rendering men sober, remove one great obstruction to the clearer perception of truth, and the more delicate susceptibilities of moral influence. The indulgence of the animal propensities, or whatever enslaves the soul to the appetites of the body, is peculiarly adverse to the influence of the gospel. Intemperance surrounds the soul, as it were, with a troubled and turbid atmosphere, which dims and obscures the light of divine truth, and by its stupifying influence, it destroys the spiritual affections, and thus indisposes, as well as disqualifies the mind for holding converse with spiritual objects. Temperance Societies, therefore, by freeing the intellectual and moral constitution from the darkening and debasing influence of intemperance, operate most auspiciously in favour of the gospel. This position derives its evidence, and receives its most forcible illustration from the fact, that there is no greater enemy to intellectual and moral excellence, than intemperance, and that there are not more hopeless subjects of moral reformation than drunkards.

Fourthly, These objectors seem entirely to overlook the fact, that intemperance is a physical, as well as a moral evil, and, therefore, may be cured by physical, as well as moral means. Being a disease of the body as well as of the mind, to effect a cure, physical, may be as legitimately employed as moral remedies. The man who abstains from intoxicating drinks, as effectually secures himself against becoming a drunkard, as the man on whose mind the gospel exerts its greatest power. Nay, a man who thus abstains, will not become a drunkard, though he should remain through life an infidel; but a man who drinks, may become a drunkard, though he be regular in his attendance on the gospel. Have not many, who were regular in their attendance on the ministrations of the gospel, become drunkards? But was it ever known that an infidel who abstained from intoxicating liquors, became a drunkard? Intemperance may be prevented by abstinence, as well as subdued by

moral influence. If professing Christians use spirits, they will acquire the love of them, as well as infidels, *for the love of them does not depend on the moral, but on the physical constitution.* It is readily admitted, that moral principles will oppose, in some degree, a resistance to the growth of intemperance; but still, if an infidel abstain from spirits, he will never become enslaved to their power. And why? Because, as it is through the physical constitution that men become drunkards, it requires, on his part, not the exercise of faith, but the exercise of abstinence. If faith in the gospel formed the only effective security against intemperance, then all men would require to be believers to enjoy its protection. But all men have not faith. And it is one peculiar excellence of Temperance Societies, that their essential principles adapts itself both to the believer and the unbeliever, and a rigid adherence to this principle forms an equal security to both.

The fact that intemperance is not an inherent, but a superinduced evil on our nature, stamps those who expose themselves to the danger of becoming its victims with inexpressible folly and guilt. Are the diversified evils of our fallen condition not sufficiently numerous, that they must increase their number by others of their own creation? Is our depraved nature not sufficiently wicked, that they must stimulate and give greater intensity to its evil propensities? Are we too highly blessed with the faculty of reason, that they must adopt such fatal means for the extinction of its powers? Have we not sufficient evils to counteract the cultivation of our spiritual life, that they must superinduce another, which will not fail to exert a noxious influence on its growth? Are we not sufficiently exposed to the danger of finally perishing, that they must call to their aid another powerful fleshly lust to war against the soul? In short, to advert to the objection of our opponents, it seems as if the gospel had not sufficient evils to contend with in our rebellious world, that they must create another evil of such malignant influence and portentous power to

counteract its beneficent operations. Whatever our opponents may urge, or whatever they may disavow, respecting the numerous and aggregated evils which result from intemperance, they are the direct result of their practices and example. And when we think that intemperance is not an inherent, but a voluntarily created evil, then the whole compass of language does not supply us with terms adequate to express the folly and guilt of those who, by their example, extend and perpetuate this evil. Oh, it is sickening to observe the tenacious adherence of these objectors to their selfish indulgences! Amidst all their professed lamentations over the existence of this evil, they studiously shun all attempts to counteract it by any change in their habits or indulgences. Whatever comes, these must not be interfered with. In vain do we demonstrate that the resignation of these indulgences is indispensable to our counteraction of this evil, for they bring all our pleadings and arguments to a no less fruitless than selfish termination, by coolly turning round and telling us, that the gospel ought to cure it. Temperance Societies do not set aside the gospel. They neither divest the gospel of its own power, nor subvert any of its principles. They neither withdraw men from the means of grace, nor render them less capable of deriving benefit from them. In short, all the influence which the gospel can exert is left unimpaired and unresisted. Of what visionary opposition then, do our opponents complain? Spirit drinking may increase man's resistance to the gospel, but abstinence never can, and large experience has shown that their whole operation is favourable to the success of the gospel. And we rest our argument on the question, whether a minister would prefer a sober or a drunken people for his hearers, and amongst which class he would hope most successfully to prosecute his labours? Nothing, we apprehend, apart from divine influence, would more conduce to facilitate the success of his ministry than a vigorous Temperance Society in his parish or congregation. And with regard to the outcasts from the gospel, every

man who believes in the established connexion between the use of instituted means and the attainment of divine blessings, must rejoice that by any means the man who formerly spent his Sabbath in a tavern has been brought to a regular attendance in the sanctuary. In short, Temperance Societies and the gospel are not hostile, but friendly powers.

In evils which have a simple residence in the mind, a change of mind by the gospel is necessary to effect a cure, and the body offers no resistance to the remedy; but in drunkenness, where the evil resides in the body as well as in the mind, though a change of mind may be effected, the body will still resist the cure, for the convictions of the mind will not destroy the drunken appetite. The gospel may produce a change of mind, but it produces no change in the physical sensations. Their insatiable cravings still remain, and can only be subdued by abstinence from the liquid which produced them. Effectually to cure intemperance, the cup of intoxication must be taken out of the hand of the drinker as well as the drunkard—and this is the service which Temperance Societies render to the gospel. And the gospel is legitimately employed when it is brought to bear on men's minds, with all its appliances and motives, to induce men to abstain entirely from the cup of intoxication. But as many neither believe nor regard the gospel, and since abstinence will as effectually cure an infidel as a Christian, Temperance Societies adapt themselves to the infidel as well as to the Christian, and the adoption of their principle will form an effectual security to both against intemperance.

We are the more urgent on this subject, from the affecting circumstance, that under this fatal delusion we are deprived of the assistance of many good men, whose influence and example would operate powerfully to arrest the overflowings of this evil. They either satisfy or delude their minds with the imagination, that nothing else than the gospel is necessary, or should be employed to effectuate a cure, and under this fallacy they remain inactive, and refuse all co-

operation with the friends of this cause. But what still more deeply affects our minds is the consideration, that while they leave the gospel to cure the evil, they still persist in their moderate drinking, and thus lend the weight of their influence and example to augment the evil. To such, the language of our Saviour has a most forcible and appropriate application. 'He that is not with me is against me; and he that gathereth not with me, scattereth,' for there is not a more certain and unambiguous truth than this, that the intemperance which is desolating our country is the legitimate, nay, the inevitable result of our moderate drinking practices. So long, therefore, as they persist in such practices, they are unconsciously the abettors and promoters of intemperance. Oh, it is deeply affecting to think how many good men deceive themselves, with the fallacious expectation, that the evil can ever be terminated *by any means* while they persist in spirit drinking! The inconsistency between their professions and their practice, exhibits them in an unseemly and ungracious aspect. They declaim against Temperance Societies as unfit to effect a cure, but still they continue to drink on, as if that were a fitter means for terminating the evil. They condemn abstinence as an unscriptural principle, but still they continue to 'mingle their strong drink,' as if that were a more scriptural application for the cure. They denounce Temperance Societies as a Utopian measure, but still they never fail to bruise the sugar into the other tumbler, as if that were a more infallible measure. They predict that Temperance Societies will never be successful, and to secure to themselves the renown of a prophet, by the fulfilment of their prediction, they persist in their spirit-drinking habits, and thus give perpetuity to intemperance. They pertinaciously maintain, the gospel alone ought to cure the evil, forgetful of this important truth, that by their spirit-drinking they are producing the very evil they require the gospel to cure."

The Rev. Robert G. Mason, well known as an able,

a zealous, and a successful advocate of Total Abstinence principles, in his reply to an opponent, says, "We encourage none to consider themselves 'consistent members of society,' merely because they 'abstain from intoxicating drinks,' but we do contend that they are much *better* members than when they indulged in them. They are better husbands—better fathers—better mothers—better servants—better neighbours—better subjects, and better citizens, ten-fold than before; and surely this improvement is of *some* importance, were it even to *rest* here. Is it not better to have a sober neighbour than a drunken one? Could we feel as safe and satisfied with a man who was living under the same roof with ourselves, and who came home all hours of the night, disturbing our rest with his riot, and endangering our lives by his recklessness, as we could with a steady tee-totaller? Every virtuous heart says—'No!' and as we wish to see sober and respectable men parading our streets, in place of the staggering drunkard—disgusting us with his filthy appearance, and insulting us with his horrid language—we will leave no stone unturned, until we see such conduct made more odious, and the evil removed.

But our professed friend appears to fancy that 'the temperance reformation is not to be achieved by the present mode employed by Temperance Societies,' and seems to insinuate that nothing, save the preaching of the Gospel, can 'put an effective check to the deplorable evil. We would say, in reference to this point, that we humbly trust we have as much love to the glorious Gospel as he has; and we hope that many of us can experimentally say that it has proved 'the power of God to the salvation of our souls;' but we are inclined to think that your correspondent holds mistaken views of the design of the Gospel, as well as incorrect notions of the nature of intemperance. Drunkenness is not to be viewed in precisely the same light as we estimate sins in general, for it is not enumerated in the scriptural catalogue of the sins of the heart. Were intemperance as peculiar to our *nature*

as it is to our nation, the whole world would be more or less contaminated with it, whereas, there are whole countries and communities where it has no manner of existence. If drunkenness is to be cured by the Gospel, how comes it to pass that Scotland, (the majority of whose ministers and people are considered as having clear views of divine truth,) is the most *drunken* nation in the world, while France, (where they have scarcely any gospel at all,) is a comparatively *sober* nation? This involves a mystery which we cannot explain on the principle of your correspondent, though, according to our view of the subject, it is easily understood. We consider drunkenness a *physical* disease, of which *abstinence* is the effectual *remedy*. Were it only a *moral* defilement, it would come immediately under the province of the *preacher*; but as we do not send for a minister to prescribe for a broken limb, or an injured brain, neither do we think it the design of the Gospel, (in the sense to which he refers,) to cure the disease of drunkenness. Our blessed Lord cast the unclean spirit out of the unfortunate demoniac before he proclaimed the Gospel to him—so do we. Christ would have the thorns plucked out of the soil before he cast in the seed—so would we. Jesus ordered the stone to be taken from the tomb of Lazarus, prior to raising him from the dead—so do we; and while we have the Saviour's example to sanction our conduct, we have nothing to fear from the frowns of our foes. It is the opinion of many of the wisest and best men in Scotland, that there is something besides the natural depravity of the heart to counteract the influence of the Gospel, and there can be little doubt but that the prevalent use of inebriating drink is the grand obstacle to its success. We complain not of the ministers in general being deficient in their enjoyment of experimental religion, or unsound with regard to their views of evangelical truth; but, though we admit the excellency of both the *sower* and the *seed*, yet if the *soil* be 'thorny,' the seed will be 'choked,' and the sower's labour frustrated. While, therefore, we wish to see

the majority of our ministers more spiritual in their minds, more scriptural in their views, and more zealous in their exertions, we would more particularly direct our attention to the field of their labours. It is matter of great joy to our minds, that there are so many employed in endeavouring to clear the vineyard of the obnoxious weed of intemperance; and if those who are casting in the seed, do their duty faithfully, and in *faith*, there is little doubt of a plentiful harvest.

When we speak of the encroaching weed of intemperance, we refer our pious readers to the appalling fact, of the professing Christians of this enlightened country expending millions of money, on a most pernicious and soul-destroying beverage, (which has not one particle of nutriment, and which no stomach can digest,) for the mere gratification of a sensual and perverted appetite. This, of itself, is enough to neutralize the effects of the gospel, and bring the curse of Heaven upon any land under the sun. It is vain to talk about giving men clear views of the gospel, while this 'Achan remains in the Camp,' for we may make sinners as orthodox as Satan himself, while their hearts remain, like his, full of enmity with God. We are as fully convinced as the writer, that nothing short of simple and implicit faith in the merit and mediation of Christ, can be productive of sincere and evangelical obedience; and our very love to such a Gospel induces us to bring all we can under its soul-cheering influence. We are, however, aware that the Gospel, in order to be *beneficial*, must be *applied*, and to be applied must be *believed*, and to be believed must be *heard*; and we also know that thousands, (not merely of drunkards, but of their wives and children) are prohibited from hearing the 'glad tidings of salvation,' solely through degrading intemperance. To these polluted creatures, whom priest and Levite pass by, we direct our attention; and we have the happiness of knowing that vast numbers of such, with their whole families, have been brought to the House of God; and many of them are now living to verify the

Saviour's word, that 'harlots and publicans enter the kingdom before self-righteous Pharisees.' But it should be remembered, that intemperate habits, not only keep thousands from the means of grace, but also unfit those who do attend from reaping any real benefit from the word. In various places of Scotland, numbers of what are called sober people are addicted to getting half-drunk on the Saturday nights, which incapacitates them for hearing on the Sabbath; while others stupify themselves with drink during the interval of service:—thus the ground is rocky—the grain rootless, and the labour lost. Upon these deplorable facts we could dwell at greater length, but we would rather dismiss them with a sincere prayer for their speedy removal. I have, however, another word to say in reference to the mode we employ to achieve our object, of which the 'friend of temperance' complains. We agree with him that 'it is only when men are convinced of sin, and are led to embrace the Gospel of Christ, that they are truly enabled to deny all ungodliness, &c.,' but are we on that account to make no attempt at checking their vicious habits. If so, why use our locks and bolts to keep out thieves and robbers? The Gospel is intended to prevent every species of crime, as riot, plunder, and murder; and it does so wherever it is efficacious; but shall we, on that account, dispense with our police establishments, and knock down all our prisons? No; these very checks to the progress of vice, are under the direct sanction of the Gospel. There is nothing in the Gospel to urge us to emancipate the poor chain-fettered slaves, and yet a benevolent few set to work—made speeches—distributed tracts—formed associations, and agitated the question until they gained the conquest.—And who dare say they did wrong? We are treading in their steps, and performing the same duties for the abolition of the poor slaves at home. If the work is to be accomplished by the preaching of the Gospel, as our friend supposes, we meet him by saying, that the accredited advocate of the abstinence society is doing this, upon

an average, three times every Sabbath, besides embodying it in his various lectures during every evening of the week. And be it farther observed, that he views the Gospel system as one of unrivalled simplicity and perfection; and, seeing the possibility of ministers *wrongly* as well as 'rightly dividing the word of truth,' he is desirous of knowing what is the 'mind of the Spirit,' and to put every portion of the truth in its proper place. In his various exhibitions of the glorious Gospel, he is accustomed to view it as a magnificent arch; and, while he makes Christ the foundation and keystone of the structure, he places all the doctrines, duties, graces, and privileges of Christianity in their designed position for the perfection of the whole. On that account, he endeavours, while he throws his soul into his sermons, to fill them full of light—full of life—full of hope—full of love—full of faith—full of Christ, and full of the Holy Ghost. This is our view of the Gospel, and in urging convinced sinners to embrace it, we exhort them to come to Christ, as the prodigal went to his father, just as *they are*, that they may receive salvation as they receive that precious, though despised blessing, WATER, without 'money or price.' We make no useless complaints, so soothing to the unregenerate mind, about 'man's moral inability to do any thing for himself;' for though we acknowledge he can do nothing *spiritually*, we know he can do much *naturally* for his own benefit. This theory we sustain by abundant facts, from which we derive much encouragement; and as we banish idleness by industry, and ignorance by education, even so would we banish drunkenness by sobriety. But, provided our efforts prove ineffectual in reclaiming the intemperate, is it not important to preserve the unfallen? And what can we do better than give the rising generation 'correct views of the chemical properties of intoxicating drinks, and their pernicious effects on the constitution;' and by keeping before them the grand fact of a *hundred thousand* tee-totallers in Scotland, who can perform more labour, endure more cold, and en-

joy better health, without these delusive beverages than with them; This fact is worth a multitude of arguments; and we know there are crowds of debased drunkards who might have been shining characters at this day, had it not been for strong drink. And we add, with regard to man's inability, in a religious sense, that though he has not the *power* to repent, he has the *means*, and the power to use those means; and in proportion as he ploughs and sows, he may look confidently to God for the increase.

But there is another view of the Gospel which enters into the heart of our cause, and it is embodied in that glorious passage, 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' Now, if our adorable Creator sacrificed his beloved Son to save a ruined world, ought we not to sacrifice our darling appetites to save our sinking neighbours from a drunkard's dishonourable grave? This is the very marrow—the life—the soul of the Gospel; and we have thousands among us who are putting these principles into practice. We take our standard on the inspired declaration of the Apostle Paul, 'It is good not to eat meat, or drink wine, or do *any thing* whereby thy brother stumbleth.' And, seeing numbers stumbling all around us through these insidious liquors, we are determined to give them up. So far from putting sobriety in the place of the Gospel, we are accustomed to personify Temperance by representing her under the figure of a beautiful female moving gracefully on—with heaven in her eye—scattering unnumbered blessings wherever she goes;—or, standing in a dignified attitude, with one hand full of riches, honours, and pleasures, and with the other beckoning to the votaries of Bacchus, saying, 'these are the gifts I bestow, and though I cannot give you religion, I will direct you to one who can.' This is the position in which we place Temperance, not as a substitute *for*, but a harbinger *to* religion; and we have good reason to believe that it has proved such in a great variety of cases. Seeing these effects daily

produced, and numbering among our 'misguided philanthropists,' such men as the Rev. Messrs Sherman, Clayton, Hinton, and Dr Pye Smith of London, in addition to the learned Professor Lee of Cambridge, the celebrated James of Birmingham, and the eminent Stowel of Manchester, we may rest assured that we are as safe in the company of such 'burning and shining lights,' as we should be at the skirts of your wondrously-wise correspondent.

As to giving our 'support and countenance to these excellent institutions which have for their object the Diffusion of Useful Knowledge,' suffice it to say, that the rigid practice of genuine temperance, will enable the community to do that to an extent far surpassing any thing they have ever done before. This, indeed, is the very thing at which we are aiming, and had our objector been with us at the close of our 'foolish and intemperate exhibitions' on Tuesday, he would have heard something worth hearing on that subject. One of the speakers, a gentleman from Prestonholm, stated, that out of a population of 450 souls, there were upwards of 300 Tee-totallers; and that since the formation of the Society, they had established an excellent Lending Library, and a Mechanics' Institute, &c., which they were neither able nor disposed to do while spending their money on drink. These are, in fact, the natural fruits of temperance, and the latent talent which it is every where calling forth from minds, which had contracted a sort of rust from the want of use, is another of its most pleasing features of usefulness. There are many young men among us, who—to furnish their minds with argument for the advocacy of the temperance cause—are making themselves acquainted with the philosophy and practice of physical economy. Some of them are so proficient in the science of physiology, as to have a correct knowledge of the functions of nutrition, and will speak at large on the laws of digestion, absorption, respiration, circulation, assimilation, secretion, &c., of which they were totally ignorant, prior to their connexion with our Society. Indeed, the physical, moral, and intel-

lectual improvements, produced by the extension of our noble object, are beyond calculation; and we close by saying, that the temperance cause is feeding the hungry, clothing the naked, and instructing the ignorant; it is healing wounds, drying tears, and paying debts; it is furnishing houses, emptying prisons, and filling churches; and that man who wilfully opposes a cause which is producing such glorious effects, is an enemy to his neighbours, his country—and his God!

EVILS OF INTEMPERANCE.

Intemperance Prevalent,—A National Evil.

DISTILLED spirits began to be prepared on the continent of Europe, on a large scale, in the end of the 16th century; and in the comparatively short period which has elapsed since, its consumption has extended in the United Kingdom, to about 40,000,000 gallons per annum. The earliest notice of its application to the purposes of ordinary life, which we have seen, is its exhibition, as a supposed preservative from cold and damp, to the labourers in the Hungarian mines; and Camden mentions it, as having been adopted in 1581, for the first time, as a cordial, by the English soldiers engaged in assisting the Dutch in the Netherlands. And from this little cloud, no bigger than a man's hand, has been evolved the mighty mass, which is now suspended over our country, and pouring its fiery streams into all the currents of public and domestic intercourse.

Of the length to which drunkenness was formerly carried in this country, De Foe has recorded some curious specimens. "If the history of this well-bred vice," says he, "was to be written, it would plainly appear that it began among the gentry, and from them was handed down to the poorer sort, who still love to be like their betters. After the Restoration, when the king's health became the distinction between a

cavalier and a roundhead, drunkenness began to reign. The gentry caressed the beastly vice at such a rate, that, as companion, no servant was thought proper unless he could bear a quantity of wine; and to this day, when you speak well of a man, you say, 'he is an honest drunken fellow,' as if his drunkenness was a recommendation to his honesty. Nay, so far has this custom prevailed, that the top of a gentlemanly entertainment has been to make his friend drunk: and the friend is so much reconciled to it, that he takes it for the effect of his kindness. The further perfection of this vice among the gentry, appears in the way of expressing their joy for any public blessing. 'Jack,' said a gentleman of very high quality, when, after the debate in the House of Lords, King William was voted into the vacant throne, 'Jack, go home to your lady, and tell her we have got a Protestant King and Queen; and go make a bonfire as big as a house, and bid the butler make ye all drunk, ye dog.' "Here," continues De Foe, "was sacrificing to the devil for a thanksgiving to God."

Mr Collins, in his address at the first public meeting of the Glasgow and West of Scotland Temperance Society, like a person appalled with the extent and fearfulness of the evil to which he is pointing, asks, "And what shall I say of our country? Our country, whose inhabitants, by their industry, and intelligence, and sobriety, and morality, and noble Christian spirit, wherever they went to go, threw a glory around her head—now become a by-word and a reproach in other countries, as a nation of drunkards. And what must be the internal state of our country, before our disgrace could thus be proclaimed in foreign lands? Oh! it is little thought of what fearful devastation this evil is working among all classes of society. Especially is it little thought of, to what an extent the whole under currents of society have become poisoned with this deleterious stream. It is there where the evil is working with its deadliest influence. And no wonder, when we witness such an appalling and such a rapid increase in the consump-

tion of spirits. In 1822, our consumption of whisky in Scotland, was 2,077,000 gallons; in 1829, it was 6,777,000 gallons. In eight years the consumpt was more than trebled. And can such a consumpt be going on without producing the most disastrous effects among our people? Need we wonder at the starvation, and misery, and profligacy, and profanity, which overspread our land? Need we wonder that intemperance is filling our jails with criminals, and our hospitals with invalids, and our asylums with lunatics, and our poor-houses with beggars? Need we wonder that the judicial authorities of every order, every where proclaim, that almost all the crime and vice which exists in our country is occasioned by intemperance?"

In another speech, at a public meeting in England, Mr Collins says:—"The great and rapidly increasing number of gin-shops,—the magnitude, and splendour, and productiveness of these establishments, give unequivocal indications of the growing intemperance of your people; while the increase of crime, and vice, and wretchedness, by the united testimony of your own judicial authorities, give fearful omen of the presence and power of this desolating evil. And the simple fact, that in two years you have doubled the consumption of gin, is enough to excite your deepest alarms. In 1827, your consumption of gin was 12 millions of gallons, but in 1829, it was upwards of 24 millions of gallons. In Scotland, our consumption of whisky has trebled in eight years; but in England, your consumption of gin has doubled in two. And it is an appalling fact, that, in *each* of the years 1828 and 1829, the *yearly increase* of your consumption of gin, amounts to nearly as much as the whole yearly consumption in Scotland, great as it is. And to such a fearful extent does the evil already prevail, that the very intemperance of your people is held out as an inducement for the renting of houses among them, where the ruinous traffic may be productively carried on; for the following advertisement, lately appeared in a London Newspaper. "A snug house, To Let, in a good Gin-drinking neighbourhood."

The quantity of ardent spirits consumed in the United Kingdom, in the year 1817, was nine millions, two hundred thousand gallons! In 1827, eighteen millions, two hundred thousand gallons!! In 1836, twenty-six millions, seven hundred and forty-five thousand gallons!!! In other words, whilst the population had only increased 33 per cent. in twenty years, the consumption of ardent spirits had been trebled within the same period. Taking the whole kingdom, the proportion of spirits consumed, was, in 1820, one gallon to each inhabitant annually; in 1833, one gallon and a half. This was referable to the whole kingdom; but when it was considered that the drinking population was condensed in the large towns, the increase was indeed alarming.

J. S. Buckingham, Esq., M. P., in his speech at the recent Bristol festival, stated, that he had travelled through Egypt, to the banks of the Nile, Mesopotamia, beyond the Euphrates, Palestine, and Persia,—and in travelling three years, over 30,000 miles of space, in the course of which he came in contact with three millions of people, chiefly Mahommedans, he did not meet with six persons who indulged in intoxicating drinks—not six persons! But the Honourable gentleman had not been landed *three hours* in Christian England, before he witnessed more instances of inebriation, than he had seen in all his travels during *three years*.

In an examination before a Committee of the House of Commons, Mr Mark Moore, a gentleman of London, was asked if he had made any observation with respect to the number of persons visiting gin-shops, in the course of any given period? ‘Yes,’ said Mr Moore, “I adopted a plan, a few months ago, in order to ascertain what number of persons went into the leading gin-shops in various parts of London, and I commenced by attending myself, in order to operate as a check upon others. I afterwards employed two men, on whose testimony I could depend, and the result of the visits they made to these houses, has been of a very appalling character. I selected fourteen houses,

and perhaps the Committee will see the propriety of my not mentioning their names, but I will furnish them to the chairman. I have made out a tabular account of the number of men, women, and children, who went into each house, on each day for one week. The result of the whole calculation is, that in the fourteen houses in one week, there were 142,453 men, 108,593 women, and 18,391 children; making a grand total of 269,438 persons who went into those fourteen houses in one week!

Out of thirty-seven charges that were brought before the sitting magistrate in London, one day, in 1835, twenty-nine were 'drunk and disorderly conduct.' Mr Laing said it was really shocking to sit there to witness such a disgusting scene. He hardly knew how to dispose of the cases. Mr Busain, inspector of the G. division, stated, that a few days ago, a deputation of the inhabitants of this district waited upon the Commissioners of Police, to request them to order that an extra number of constables might be stationed in Gray's Inn-lane, Leather-lane, Hatton-garden, and the immediate neighbourhood, on Sabbath days, as it was impossible for persons to go to and from places of worship, without being insulted by drunkards, who were rolling about.

Dr Kay, an eminent physician of Manchester, in his valuable publication 'On the condition of the Working Classes,' says, 'Some idea may be formed of the influence of these establishments, the gin-shops, on the health and morals of the people, from the following statement, for which I am indebted to Mr Braidley, the boroughreeve of Manchester. He observed the number of persons entering a single gin-shop in five minutes, during eight successive Saturday evenings, and at various periods, from seven o'clock till ten. The average result was, 112 men, and 163 women, or 275 in forty minutes, which is equal to 412 per hour!'

In Sweden, a country containing not more than 3,000,000 of inhabitants, there are reported to be no fewer than 63,000 distillers of brandy, (a spirit made from grain, similar to the Scottish whisky;) and the

quantity produced every year is not less than 40,000,000 gallons! It is an ascertained fact, that a greater quantity of grain comes annually into Stockholm in the shape of brandy, than what arrives or is used in the same place for the purposes of food. Of the above number of distillers, many produce only small quantities, seeing every petty farmer who grows any corn, erects an apparatus and makes brandy; and as this article always has a ready sale, the farmer gives his principal attention to the raising of those crops which best serve this purpose, to the comparative, in some cases almost total, neglect of other branches of agriculture; and such is the facility with which it can be procured by the lower people, that a gallon has been purchased for 10d., which generally averages 16d."

Intemperance leads to Poverty and Want.

Mr Commissioner Reynolds, after turning over the schedule of an insolvent, named Charles White, pattern-board maker and retailer of beer, Newport, and asking a few of the usual questions, made the following valuable observations:—"If I wished to give any man a recipe for being ruined, it would be, *Keep a beer-shop*. I have had no *Tee-totallers* before me. Take my advice, and never keep a beer-shop. There is but one thing attended to there, that is, the license over the door, to be *drunk* on the premises. Stick to your pattens, man, and neither *keep* a beer-shop, nor *go into* one."

"It is admitted on all hands," says an American publication, "that at least three-fourths of the whole cost of crime in the United States, is chargeable to the use of ardent spirits.—Mr Hopkins of New-York, who seems to have been very cautious in his estimates, has stated in his communication to the executive

committee of the New-York State Society for the Promotion of Temperance, published in the first annual Report of that Society, that the result of his calculation gave a total amount of eight millions, seven thousand dollars, as the cost of crime to the United States—three fourths of which, chargeable to intemperance, is six millions, five hundred and twenty-five thousand dollars. It is also generally admitted, that three fourths of the cost of pauperism is chargeable to the same cause.”

“If a faithful history were given,” says Professor M’Farlane, of Dickinson College, “of those who have been connected with the trade in ardent liquors, it would show that the business is not favourable even to worldly prosperity. You have known many who, dissatisfied with the profits of their trade or farm, have engaged in the business of distilling or selling liquors. What was the consequence? They became drunkards, lost their property, and died prematurely, leaving their families to shame and beggary. Or if they escaped themselves, they lived to see their sons debased and ruined, the victims of intemperance. ‘Not an individual originally near me,’ says a merchant of New-York, is now to be found, save three flour-merchants. Most of the others, principally grocers, had died, or become vagabonds, through intemperance.”

An American publication states, that in Starkey, the tax for pauperism occasioned directly by intemperance was, in 1830, 260 cents; and as an equivalent for the privilege of making these paupers, they received by way of excise from the grocers 70 cents, less than one-third enough to support the paupers which they made. The other two-thirds was a burden upon the public. Is this fair? is it just, that grocers, for their own profit, should tax the whole community? In that county, it is supposed there are eight-hundred drunkards, and eleven-hundred persons who do not use the drunkard’s drink. The profit of making these drunkards is enjoyed by the grocers; and is it right that others, in this land of

liberty and equal rights, should be taxed for the support of them ?

In Henderson, with three-hundred and fifty-seven voters, 17,104 cents have, within three years been received by grocers and others for ardent spirits ; sixty-two persons are drunkards, and nine-tenths of the poor-tax is occasioned by intemperance. Would it not be just that those who have the profits of making these drunkards should have also the burden of supporting them ? And should they, and their families have to endure all the wretchedness which they occasion to other families, would they find it a profitable business ? or be ready to complain, if they could not be licensed to pursue it ?

Of 3000 persons admitted to the work-house in Salem, Massachusetts, the superintendent states, that in his opinion, 2900 were brought there directly or indirectly by intemperance. The superintendent of the alms-house in New-York states, that the number of male adults in the house is 572, of which there are not 20 that can be called sober men ; that the number of females is 601, and that he doubts whether there are 50 of them, that can be called sober women.

The town of Tomsk, in Siberia is situated on the river Tom, east longitude 84 degrees, and between 56 and 57 degrees north latitude, population 11,000. "With very little exception," says Captain Blisset Rack, "the city is very mean, and the inhabitants wretchedly poor ; the natural indolence of the people, and their being greatly addicted to drunkenness, tending of course to increase the evil ; for every sensible man knows, that drink, instead of drowning the ills of life, only adds to them, and is in itself the greatest evil of all, because it leads to so many others. Throughout every part of Siberia, this evil is prevalent, but in Tomsk it is carried to the greatest excess, a considerable quantity of spirituous liquors being made in the neighbourhood, and forming part of the principal articles of commerce. Though greatly fatigued and in need of rest, the wretchedness of the place made us glad to pursue our dreary journey."

Not long ago, a person in Manchester, in the retail drapery trade, wanted an assistant. A friend named a young man to him, whose business talents were undeniable, who had just left a first-rate firm in St. Ann's square. Thither the principal consequently repaired, to inquire respecting the character of the person. What answer did he obtain? Young men, who value your characters, your situations, and yourselves, listen! "Why, Sir, he is an excellent tradesman, and I would not have parted with him for pounds, had he not been—A DRUNKARD!"

"As the coach drove up to Chorly the other day," says a traveller, "on which I was seated, a poor sailor-like fellow began to bargain with the driver for a ride to Manchester. He subsequently took his seat, and upon being accosted, told the following tale; his general appearance and dejection bespeaking the truth of his statement:—I landed in the port of London, after an absence of three years in the whale fishery, about five weeks ago. I received and pocketed 84 sovereigns. I came down to Lancashire to see my friends. The money is all spent; and the other evening I parted with my coat and hat. The old ones I now wear I borrowed before starting, to put on me, and I am calling at Manchester to borrow a little more money to carry me to London, whence we have to sail on Friday morning. I went one evening into the—Arms, in Preston, with eleven sovereigns, about six o'clock; at eleven I left with only a few coppers."

"My wife," said a shoemaker, "is a well-educated, sensible woman as any in the town; but I don't know what to do with her, she drinks all before her. I called the other day at a public house to ask what she owed, and to tell them to trust her no more. They said 9d. but when I went again to pay, it was 6s. 3d. She takes tea, sugar, bread, and even pots, to the jerry shop, and disposes of them for drink. We have 35s. per week coming in, but we have scarcely a decent thing to put on. The lads are pretty well off for clothes, but the only chance I have to secure them for

Sunday, is to pawn them myself every Monday morning for a trifle, and loose them again on Saturday night."

An old drunkard, when he saw the spirit taken out of a quart of ale burning upon the plate at the Burnley meeting, observed, "I have drunk as much of that as would light all the lamps in Manchester."

"I cannot call to mind," says a reformed drunkard, "any personal affliction not caused by the use of strong drink; I do not recollect any change from prosperity to adversity not occasioned by strong drink: my ruin in health, pocket, family, and religion, was begun, continued, and well nigh finished by the influence of strong drink—

O how I bless the day when first
I snapt the tyrant's chain;
When down I dash'd the bowl, accurst,
Determin'd to abstain."

Intemperance Injurious to health, &c.

THE following document, which shows, in the opinion of very competent judges, the influence of ardent spirits in the production of disease and poverty, is signed by a number of the most eminent Physicians and Surgeons in Dublin, many of them men whose names are well known wherever medical science is cultivated.

We, the undersigned, hereby declare, that in our opinion, nothing would tend so much to the improvement of the health of the community, as an entire disuse of ardent spirits, which we consider as the most productive cause of the diseases and consequent poverty and wretchedness of the working classes of Dublin:—

Alexander Jackson, M. D., State Physician.	John Houston.
John Crampton, M. D., Prof. Mat. Med.	John M'Donnell.
R. Carmichael.	J. Harvey, M. D.
Fr. L'Estrange.	R. L. Nunn.
S. Wilmot, Prof. Surgery.	Corn. Daly, M. D.
P. Crampton, Surgeon-General.	William Auchinleck.
R. M. Peile.	Francis White.
Thos. Mills, M. D.	R. M'Namara, Prof. Mat. Med.
Cusack Roney.	Robert Bell, M. D.
J. Cheyne, M. D., Physician-General.	Maurice Collis.
A. Colles, Professor of Surgery.	C. E. H. Orpen.
Francis Barker, M. D., Professor of Chemistry, T. C. D.	W. Stokes, M. D.
Thomas H. Orpen, M. D.	J. A. Crawford, M. D.
S. B. Labatt, M. D.	W. W. Campbell.
John O'Brien, M. D., Vice-President, K. and Q. College.	William Renny.
John Breen, M. D.	J. Kirby.
Thomas Hewson.	John Osborne, M. D.
J. W. Cusack.	W. J. Morgan, M. D.
Henry March, M. D., Prof. Med. Pract. Coll. Sur.	R. Collins, M. D., Master of the Lying-in Hospital.
Eph. M'Dowel.	John Moltan, M. D.
N. Adams, M. D.	G. A. Kennedy, M. D.
J. Browne, M. D.	Robert Law, M. D.
	Charles Johnson, M. D.
	George Hayden.
	C. J. Madden.
	J. C. Brennan.

Physicians, it may be observed, are not actuated by interested motives, or principles of selfishness, in making such declarations; for they well know that temperance diminishes their practice, and consequently their emolument. Their testimony may justly be considered as proceeding from unbiassed conviction, and from a benevolent desire to promote the health and comfort of their fellow-men.

Dr Bronson of Albany, who lately spent some time in Canada, and whose professional character and standing give great weight to his opinions, says, "Intemperance of any species, but particularly intemperance in the use of *distilled liquors*, has been a more productive cause of cholera than any other; and indeed than all others. Drunkards and tipplers have been searched out with such unerring certainty, as to show that the arrows of death have not been dealt out with indiscrimination. An indescribable terror has spread through the ranks of this class of beings. They see

the bolts of destruction aimed at their heads, and every one calls himself a victim. There seems to be a natural affinity between cholera and ardent spirits." A Montreal paper states, that not a drunkard who had been attacked of cholera, recovered of the disease, and that almost all the victims had been at least *moderate* drinkers. In Paris, the 30,000 victims were, with few exceptions, those who freely used intoxicating liquors. Nine-tenths of those who died of the cholera in Poland, were of the same class. Monsieur Huber, who saw 2,160 persons perish in twenty-five days, in one town, in Russia, says, "It is a most remarkable circumstance, that persons given to drinking, have been swept away like flies. In Tiflies, containing 20,000 inhabitants, every drunkard has fallen—all are dead, not one remains."

The following is an extract from the letter of a Warsaw physician, during the prevalence of the cholera:—

"The uneasiness of persons who have not the cholera, and who perhaps never will have it, gives us nearly as much trouble and occupation as those who are attacked by that disease. All possible means should be taken to restore confidence to those individuals, who are tormented by their fears. It is a positive fact, that the cholera does not seize on its victims at hazard, as many say. This contagion, up to the present period, has respected all persons who lead a regular life, and live in healthy places, and has struck, without pity, every man worn-out by excess and weakened by dissipation. It has been ascertained, that out of every hundred individuals who die of this disease, *ninety* are in the habit of drinking ardent spirits to excess! This scourge must find an ample harvest among the Russians, who never cease drenching themselves with brandy. Field Marshal Diebitsch, used frequently to take brandy and punch. Women rarely addict themselves to strong liquors, and accordingly few of them are attacked by the cholera. Let us, therefore, live soberly, without neglecting the measures of precaution, and the malady will spare us."

“After forty years’ extensive practice and observation,” says an eminent physician in America, “I have no doubt that half the men, every year, who die of fevers, might recover, had it not been for the use of spirituous liquors. No one but a physician knows how powerfully all inflammatory diseases are increased, even by what is called temperate drinking; or how fatally the best remedies in the world are counteracted by the same cause. I have seen men who were never intoxicated, down twenty days with a fever, who, had it not been for the use of ardent spirits, probably would not have been confined to the house a day. And I have often seen men stretched on a bed of fever, who, to all human appearance, might be raised up as well as not, were it not for that state of the system, which daily temperate drinking produces; who now, in spite of all that can be done, sink down and die.”

The President of the New Hampshire Medical Society, in his address delivered June, 1827, said, “Does a healthy labouring man need alcohol? No more than he needs arsenic, corrosive sublimate, or opium. It has been proved a thousand times, that more labour can be accomplished in a month, or a year, under the influence of simple nourishing food, and unstimulating drink, than through the aid of alcohol. From a commercial friend in Massachusetts, I have lately received the following information; ‘I visited,’ says he, ‘four or five years since, in New Jersey, an iron foundery, belonging to Mr Wood of Philadelphia. I think there were thirty or forty men employed in the establishment, and all they drank was pure spring water. I saw them often while lading out hot metal, and sweating at every pore, take a mug, run to the spring, and drink very freely of the water. I inquired if they did not feel any ill effects from drinking so much cold water. They answered, No. The furnace went into blast in April, and continued till October. All those employed had the best of health during the whole season, and returned to their friends

in the autumn with better health and fuller purses than they ever had before."

It is a striking fact mentioned by Dr Aitken, in the first volume of the *Memoirs of the Literary and Philosophical Society of Manchester*, that in all the unsuccessful cases of voyages made to high Northern latitudes, ardent spirit has been used with a liberal hand; and that, in this situation, those endure cold and wet best, and live longest, who drink none of this stimulus. In 1619, the crew of a Danish Ship of 60 men, well supplied with provision and ardent spirit, attempted to pass the winter in Hudson's Bay, but 58 of them died before spring; while in the case of an English crew of 22 men, in the same circumstances, but destitute of distilled spirit, only two died. In another instance of eight Englishmen, also without spirituous liquors, who wintered in the same Bay, the whole survived, and returned to England; and four Russians, left without ardent spirit or provisions in Spitzbergen, lived for a period of six years, and were also at length restored to their country. In the winter of 1796, a vessel was wrecked on an Island off the coast of Massachusetts;—There were seven persons on board: it was night: five of them resolved to quit the wreck, and seek shelter on shore. To prepare for the attempt, four of them drank freely of spirits; the fifth would drink none. They all leaped into the water: one was drowned before he reached the shore; the other four came to land, and, in a deep snow and piercing cold, directed their course to a distant light. All that drank spirits failed, and stopped, and froze, one after another. The man that drank none reached the house, and about two years ago was still alive.

It is objected sometimes, that it is the excessive, and not the temperate use of spirits, that produces such fatal effects in cold weather; but the following fact shows the unsoundness of the objection: A brig from Russia, laden with iron, run aground upon a sand bank near Newport Island, North America. The master was disposed to unlade, and get her off, but the weather was extremely cold, and none could

be found to undertake the task, as the vessel was at a distance from the shore, covered with ice, and exposed to the full effect of wind and cold. An individual, a packet-master of Newport, who abstained from the use of spirituous liquors, at length engaged to unload the brig, and procure his men. Six men were employed in the hold, which (the vessel being bilged) was full of water. They began the work with the free, but temperate use of ardent spirit, thinking they should need it then if ever. But after two hours labour, they all gave up, chilled through. After refreshing and warming, they made a second attempt, using cider only, during the day. They now succeeded better, but still they suffered much from cold. The second day, they consented to follow the directions of their employer, and drank nothing but milk porridge, made rich, and taken as hot as the stomach would bear it. The weather was equally severe as before, but they were now able to continue their work from four to seven hours at a time, and then came up from work not at all chilled. With this simple beverage, handed round every half hour, they continued their work from day to day, with not one drop of distilled spirits, till the iron was all handed out and brought to shore, and not a man had a finger frozen.

A merchant in New-York writes the following letter :—“ Dear Sir, Without undertaking to answer the specific questions proposed in your letter as Secretary of the City Temperance Society, I will relate some facts that have come under my own observation. I have been engaged in trade and commerce in this city upwards of twenty-two years, and occupied the store I am now in, during the whole time. Not an individual originally near me is now to be found, save three flour merchants. In casting my eyes around the neighbourhood, and looking back to the period above mentioned, I ask, Where are they now? On my left, were a father and his two sons, grocers, in prosperous business. The sons went down to the grave several years since in poverty, confirmed drunkards. On my right, was a firm of long and respectable

standing, engaged in foreign commerce, the junior partner of which some years since died, confirmed in this habit. Five or six doors above, was one, holding a highly responsible situation under our state government; at first, he was seen to stop and take a little gin and water; soon he was seen staggering in the street; presently was laid in the grave, a victim to intemperance. In the corner, immediately opposite my store, was a grocer, doing a moderate business. Being addicted to drink, in a state of intoxication he went into the upper loft of his store at noon-day, put fire to an open keg, having powder in it, blew off the roof of his store, and himself into eternity. One door beyond this corner was a father, an officer in one of our churches, a grocer, and his two sons; both sons have long since been numbered with the dead, through the effects of drink; a son-in-law of the same father, pursuing the same business, following the practice of the sons, has come to the same end; a young man, clerk and successor in the same store, has also gone down to the grave from the same cause. On the other side of the slip, a wealthy grocer died, leaving a family of several young men, three of whom, together with a sister and her husband, have since died in poverty, confirmed drunkards. Next door to this, a junior partner of one of the most respectable grocers in this city, has long since followed the above from the same cause, leaving behind him two brothers, comparatively young in years, but old in this vice, now living on the charity of their friends. On looking down the street in front of my store, there were seen three of middle age, grocers, but a few years since in prosperous business, now numbered with the dead from the same cause. In the same square in which I now am, was an individual at the head of an extensive shipping house, owning several stores, renting from six to ten hundred dollars each a-year; owning and occupying a house in Broadway, worth twenty thousand dollars, with a family of several sons and daughters living in affluence. From a moderate drinker, he became a confirmed drunkard: his property is now all gone, his

family scattered, and himself a vagabond about our streets. His next door neighbour, a partner in one of our most respectable shipping houses, has gone to his grave in early life, from the same cause, not having had time to spend the large amount of his previous earnings. Near me was one in the prime of life, and of respectable and pious parentage, liberally educated, engaged extensively in foreign commerce, and a while one of our city council. In the short space of three years, he was a bankrupt, a drunkard, and in his grave! But my heart sickens at the detail, which I could extend.—Most of those mentioned, were men with whom I have had daily intercourse in the way of business, and, but for this cause, might at this moment, in the ordinary course of providence, have been useful members of society.”

In 1783, Gustavus III. desirous to acquire a revenue from the depraved taste and habits of his subjects, gave permission to individuals to open shops for the sale of ardent spirits in every village in his dominions. The immediate consequences of this permission were, to render plentiful a beverage of which the people were inordinately fond; to legalize, and render respectable, a practice which formerly had been indulged in only by stealth; and to force the tacksmen of the privilege to resort to every contrivance by which to make their speculation profitable. Drunkenness augmented soon to such a degree, and the multiplicity of accidents, and extraordinary mortality, more easily observed in that thinly-peopled country, became so striking, that the law was repealed, and this branch of revenue totally renounced.

A gentleman of respectability whose family has an interest in the Island of Key West, on the coast of Florida, informed the editor of an American Journal, that the Island was very sickly in 1829, and many died of the fever; but that all who died had been in the habitual use of ardent spirits; that this fact was ascertained by a minute investigation of every case; and that the evidence was so satisfactory, that the inhabitants this year, (1830) have generally abstained

from distilled liquors; so that not more than one gallon has been consumed this year, for every barrel used last year. The consequence is, that this year they have been uncommonly healthy.

Extract from an American Minister's Journal.—"I saw him carried out of his dwelling. His coffin was large, for he was a manly youth. On it were the letters of his name:—H. C. aged twenty-five. His widow followed him; young, and beautiful in grief. When I joined their hands, I said, None had brighter, none had fairer prospects. Now—he is no more! It was a sad slaughter, and ardent spirit did it. I know it: others knew it. Many sighed deeply as they laid him in the grave, and thought it was so; and I wished to say it was. I spoke long at the house, and again at the grave, and of every thing but his destroyer. Fire burned in my bosom, and I wished to attack the murderer over the lifeless body, and warn the young of my charge to beware of his wiles. But all would have pronounced it imprudent, and unkind to friends, and unsuitable to the occasion, and I was compelled to be silent. And thus, thought I, the demon Intemperance can slay our youth, and none dare *peep* or mutter. The cause of their death must be hushed up. It must be ascribed to every thing but the reality. It was said, that H. C. died of consumption, and the demon laughed every time the lie was told."

Alexander the Great having invited several of his friends and general officers to supper, proposed a crown as a reward for him who should drink most. He who conquered on the occasion was Promachus, who swallowed fourteen measures of wine, that is eighteen or twenty pints. After receiving the prize, which was a crown, worth a talent, *i. e.* about a thousand crowns, he survived his victory only three days. Of the rest of the guests, forty died of their intemperate drinking. "The end of these things is death."

It is said by Dr Hosack in a late address, that it appears from the Society of Friends, that, in consequence of their habitual temperance, one half of the members of that Society live to the age of 47; and

that one in ten lives to be 80 ; whereas the average of human life is 33 years, and not more than one in forty, of the general population, lives to be 80 years of age. The amount of human life, then, gained by temperance, is more than the difference between 33 and 47—or an average of 14 years gained in every life—which is equal to 42 per cent.

“ A few weeks ago,” says the Temperance Society Record for 1831, “ a middle-aged man died here, under the effects of intoxication. He was a periodical drunkard,—working keenly for several months, till he had earned a considerable sum ; and drinking as keenly for several weeks, till that sum was completely expended. Since our Temperance Society was formed, he had scarcely tasted spirits, boasting that he could temperate himself. At the fair, however, he began to tittle, and continued tipping for three weeks. Two days before his death, he cried almost incessantly, that he was burning, and drank immense quantities of small beer, to alleviate his intolerable anguish. When he went to bed the night of his death, instead of taking a bottle of spirits with him, (as in these debauches he was wont to do,) he placed two or three bottles of ale upon the table ; and early in the morning, having taken hold of one of them he tried to drink, but could not. His vitals were in fact literally burned up. He felt that he was gone ;—and crying out, ‘ *See what man brings himself to, with his own hand,* ’ he fell back on the bed, and expired.”

An old gentleman, who had impaired his digestion, by eating and drinking, applied to Mr Abernethy for relief. He inquired into his mode of living ; he heard that he drank so much spirits before he got up in the morning, and so much before he went to bed at night, and so much in the day time ; after which he told him that he could not set him right without a year’s attention to regimen and diet. “ What ! ” said the man, “ are you a great doctor ? I thought I had only to come to you, and you would give me some physic to take, which would set me right directly. “ You rascal ! ” said Abernethy, “ do you go burning your bowels out,

for years, and then come to me to set you right in a minute?"

The West India Magistrates appointed to govern the slaves—"The majority of the special magistrates," said Dr. Palmer, "were men of the most abandoned character, and selected from the worst men throughout Great Britain. A man, named Pearson, who was in the next district to me, in three or four weeks *drank himself to death*. He never got out of bed before having six glasses of brandy and water, and he died afflicted with the *delirium tremens*. Another magistrate, a Captain Jackson, who, in this country, was a drunkard, died in three or four months, from *hard drinking*. A Mr. Jerdan, a most wild and ungovernable character in this country, made it his boast that he had administered 2000 lashes weekly, since he had been a magistrate, and in four months he *drank himself to death*."

Intemperance Demoralizing in its Effects.

Mr Mark More, in examination before the Committee of the House of Commons, states:—"For more than three years I was connected with a Society established for the improvement both of the morals and the temporal condition of sailors, and in that capacity I had an opportunity of seeing not only a great deal of sailors, but also of their places of resort, at the east end of London. I have visited, for that purpose, most of the public-houses in that part of the metropolis, and I suppose there are not fewer than twenty of those houses, where, at the back of the gin-shops, there are what are called 'long rooms;' those long rooms will contain from 100 to 300 persons, and every evening, almost, those rooms are full of sailors and girls of the town, and a class of men, principally Jews, called crimps, and it is really awful and distressing to see the demoralization, not only of the sailors, but

the other individuals who frequent those disgraceful places ; some of those houses, I am sorry to say, are kept open at all hours during the night. I have been into those long rooms at ten and eleven o'clock at night, and the whole company, perhaps, 200 or 300 persons, have been drinking and dancing till the poor fellows are in a most dreadful state. It is a very common practice for those girls to get various articles, such as laudanum and other drugs, put into the liquor of the sailors, who thus become completely intoxicated : they are then easily prevailed upon to accompany them to their lodgings, and they soon sink into a state of stupefaction ; they are then robbed of every penny they possess, and very often of their new clothes, and when they awake, an old jacket and an old pair of trowsers are all the articles left to them. I have known instances of men being thus robbed of £30, £40, or £50, upon those occasions."

Robert E. Broughton, Esq. a Police Magistrate, stated before the Committee of the House of Commons, on drunkenness, the following fact that came under his own observation :—" A decent man, a mechanic, waited upon me, and asked my advice what he should do. He said, I have two daughters, one is only sixteen, not quite, and the other fourteen ; I have some sons ; my wife has taken to the habit of drinking, and all my Sunday clothes, my tools, and every thing she can get hold of, goes to the pawn shop ; I have redeemed them a hundred times, all the children's clothes are taken whenever she can ; the children are left, but what am I to do ; I am obliged to go to my work, or my family would starve, and while I am at work, here is my daughter, between fifteen and sixteen, left wholly unprotected. I gave him the best advice I could, and he went away. He returned to me in a day or two afterwards, with those two daughters, at that early age, (I was then on the bench) with tears in his eyes ; he led his daughters into the office, one in each hand, and said, ' What am I to do, your worship ? At this moment, the mother of those two children is beastly drunk with the gin bought by

the things she has pawned, lying on the bed.' Now, that is the way in which it appears to me that it acts; the consequences to those girls is inevitable, nothing but a miracle can save them from becoming prostitutes."

The following is an extract from Mr Hill's Law Report, on the Prison Discipline of Scotland, recently published :—" Of all immediate causes of crime and offences in Scotland, drunkenness is by far the most potent. A considerable portion even of the thefts, are committed under the excitement of whisky, and the desire of obtaining this liquor is the cause of many others. And again, the means of committing a robbery are often afforded by intoxication in the person robbed. This is particularly the case with thefts by prostitutes—a numerous class of thefts, and one including robberies of large sums of money. As for assaults, they almost invariably spring from drunkenness. On my inquiring of Mr Henderson, the Procurator Fiscal for Caithness—a county abounding in assaults—on this point, his expressive reply was, ' Sir, I never knew a sober assault.'"

The following is taken from the Dublin Temperance Society.

" We, the undersigned, hereby declare, that in our opinion, an entire disuse of ardent spirits would materially tend to the moral improvement of the community, and that an indulgence in them is a most fruitful cause of crime in the city of Dublin.

Jacob West, Lord Mayor.
William Scott, High Sheriff.
George Hoyte, High Sheriff.
Frederick Shaw, Recorder.

Maxwell Blacker, Chairman
of Kilmainham.
Henry Chas. SIRR, Sen. Police
Magistrate."

The following account is taken from Mr Hardin's report in the House of Representatives in the State of Illinois, in America :—" A man dependent upon his daily exertions for his support, would on an idle winter day, go into a grocery, become intoxicated so that he could not walk, remain there until the grocery keeper was about to shut up his shop for the night, and then

he would be rolled out of the door by the very man who had sold him the liquor which intoxicated him. When he was found in the morning, the frost had penetrated his system; his feet and hands were frost bitten: his limbs were afflicted with rheumatism; and, as a necessary consequence, he becomes a confirmed pauper, and is compelled to live on the pittance allowed him by the county, or on the charity of the benevolent. This is no picture of fancy; and examination will prove that the large majority of the cases of pauperism in Illinois, although they may not be so aggravated in their features, still will point to the enticements of a grocery as the cause of their inability to support themselves."

Another case was witnessed by the editor, and Mr P. B. Whipple of this city, in the town of Pekin in this State, and published in the Herald, as follows:—

"Barbarous cruelty of a Rum-Seller.

While warming ourselves by the fire on Saturday night, in the aforesaid bar-room, we observed the bar-keeper dealing out liquor to a venerable looking man, who, with tremulous hand put the intoxicating cup to his lips. He seemed intelligent, was well dressed, and had the appearance of being a respectable man, abating his intemperance. We learn afterwards, that such was his character at home; and that he lived in an adjoining town, and was waiting for a boat to take him to St Louis. At midnight the old man became noisy, to the annoyance of the more sober inmates, by reason of the liquor he had received at the bar; whereupon, the bar-keeper, with characteristic benevolence, turned him out of doors to spend the rest of a most piercing cold night in the street. The next morning, we heard the bar-keeper boasting, with a fiend-like exultation, how he had disposed of the noisy old devil. We told him it was cruel to feed a man with rum till he had deprived him of his senses, and then turn him out to perish, because he did not act as a rational man. He denied having given him any liquor. We did not contradict him, although we saw him dealing it out to his victim the night before.

The fire had scarcely been kindled in the morning, before the old man came shivering back into the bar-room, where he was received as a good customer. He was one of our bar-room company all the Sabbath, alternately snoring in his chair and drinking, and acting like a maniac. By about ten o'clock on Sunday night he was again fully saturated with rum, when his hospitable landlord again turned him to the street. It was an intensely cold night. About an hour after he was turned out, a man came in, said he had seen the old fellow sitting on the ground, and had taken him up and thrust him into a tailor's shop. But for this act of kindness he would have frozen to death in a very short time. This is a specimen of the tender mercies of a rum-seller. Truly might our worthy mayor exclaim, as he did in a public speech some months ago, 'I have often thought, if there was any class of men under the heavens that are destitute of mercy, it is the rum-sellers!'

Cyrus when a youth, being at the court of his grandfather Cambyses, undertook one day to be a cup-bearer at table. It was the duty of this officer to taste the liquor before it was presented to the king. Cyrus, without performing this ceremony, delivered the cup in a very graceful manner to his grandfather. The king observed the omission, which he imputed to forgetfulness. "No," replied Cyrus, "I was afraid to taste, because I apprehended there was poison in the liquor: for not long since, at an entertainment which you gave, I observed that the lords of your court, after drinking of it, became noisy, quarrelsome, and frantic. Even you, Sir, seemed to have forgotten that you were a king."

Philip, king of Macedon, having drunk too much wine, determined a cause unjustly, to the hurt of a poor widow, who, when she heard his decree, boldly cried out, "I appeal to Philip *sober*." The King, struck with this strange appeal, began to recover his senses, heard the cause anew, and finding his mistake, ordered her to be paid, out of his own purse, double the sum she was to have lost.

In a town in Lancashire, there were resident in one house, nine or ten families—mournful spectacles of abject poverty. “At the time of which I treat,” says the narrator, “death had been there on his mournful visitation, and the lifeless corpse of a human being was seen lying in the midst of a scene that defies description: drunken men and infuriated women filled the sides of the picture, and the centre group, rendered callous by misery, and mad with drink, were playing at cards, not on the carved loo-table, but on the *dead corpse* of their companion, their friend—perhaps their brother!”

The following fact will show how much intemperance is subversive of natural affection. Not long ago, a comber, resident in the neighbourhood of Bingley, left his home for the purpose of ordering a coffin, to contain the remains of a child who had died a few days after birth; but on his way to the joiners, he got intoxicated, and in this state he returned home to his bereaved wife, having forgotten the object for which he started!

In a pamphlet, published about twelve years ago, and written by a minister of the Established Church, the following account is given of the state of religion and morals in the Isle of Skye, previous to the year 1805, (now, however, greatly improved)—“Assemblies for dancing,” says the author, “were frequent among them, and as they were accompanied with the drinking of ardent spirits to excess, they almost invariably ended in quarrels and scuffles. Nothing can serve to give a clearer idea of the extent to which the vice of drunkenness abounded among them, than a description of the barbarous manner in which their funerals were conducted. *Some were free enough to acknowledge, that they experienced delight at hearing of the death of a man or woman, because of the prospect it afforded them of getting their fill of whisky*; the friends of the deceased were particularly anxious to solemnize the funeral with a great feast. This was what they called burying their deceased friend *with decency*. Hence they wasted, not only unnecessarily, but most wantonly, a

great quantity of liquor and victuals on those occasions. This woeful and barbarous practice was so general and of so long standing, that persons, when arrived at old age, manifested a great anxiety to lay by a certain sum of money against their funeral. And upon their death-beds, while indifferent about the state of their souls, they would not forget to order matters regarding their funeral; often expressing, that they could not be happy, unless men *were drunk and fought at their funerals*. Their surviving relations would not neglect to attend to their dying requests. For honour's sake, this barbarous custom must be complied with. Not to do so was incurring much disgrace. Hence many who were poor in circumstances, in order to attend to it, ran themselves deep into debt, which some of them were never able to discharge. Surely it was a spectacle calculated to awaken deep regret in the bosom of an enlightened and benevolent Christian, to behold the distressed widow in the most destitute circumstances, going without shoes or head-dress, with six, seven, or eight ragged and starving children; while, perhaps, her only cow must be disposed of, to procure whisky to make her neighbours drunk, and fight one another. Although the people, on other occasions, would walk twenty or thirty miles without either food or drink, yet, at funerals, the persons assembled must be treated to excess, though the place of interment should not be a mile distant. Scores of men must be invited, and every man served with four or even five glasses of strong whisky, and some food, before they moved. Horse-loads of bread and cheese, dressed fowls, beef, and whisky, went along with them to the burying-ground. The funeral procession marched in good humour, preceded by a piper, to the place of interment. When the corpse was laid in the grave, a papistical cross was drawn with a spade upon the breast of the coffin, to render the deceased blessed. When the grave was secured, they sat down in some convenient place in the open air, but not unfrequently

in the church, when the minister happened to be so *generous* as to grant his permission. The feasting then commenced. The rulers of the feast were always most pressing in their liberality. A number of uninvited persons were sure to make their appearance; they were served separately. Bread and beef were tossed in the air, that they might alight among boys, to produce scuffling among them, to the no small amusement of the assembly, and to the great honour of the deceased. As the drinking advanced, they became wildly obstreperous and tumultuous, so that the clamour might be heard at a great distance. When the day was far spent, and the excessive drinking of ardent spirits had produced general intoxication, fighting and bloodshed ensued. The men of different clans would form themselves into parties and would furiously attack each other. Many would be so overcome with drunkenness, that they could not move. The *grosser* the transactions of the day, it was considered the more *honourable*, and a more lasting monument to the memory of the deceased who was buried on that day. At a gentleman's funeral, five or six ankers of whisky would perhaps be consumed. Most of the ministers would countenance this barbarous custom with their presence, and none of them ever made any vigorous effort to suppress and abolish it."

*Intemperance produces Irreligion in Churches
and Individuals.*

From authentic documents by the Rev. J. R. Barbour of the United States, it appears, that from 135 churches, more than 360 persons have been excommunicated for intemperance; and more than 200 others for immoralities to which, it is supposed, the use of ardent spirits, led them. In 1634 cases of discipline, more than 800 of them were for intemperance; and more than 400 others, it is believed, from the best information that can be obtained, were for immoralities

occasioned by the use of strong drink. More than seven-eighths of all the difficulties in churches, have probably resulted from this evil; and so long as members of churches, use ardent spirits, or traffic in them, they are instrumental in producing and perpetuating these evils.

The following resolution has already been adopted by the General Convention of New Hampshire, the Pastoral Association, and the General Association of Massachusetts, and the General Association of Connecticut;—bodies embracing more than 500 evangelical ministers of the gospel; and it expresses, no doubt, the views of hundreds of thousands of Christians and philanthropic men, in all parts of our land:—“As the use of ardent spirit, for persons in health, is not only needless, but hurtful;—as it tends to form intemperate appetites and habits; and while it is continued, the evils of intemperance can never be done away;—as it causes a great portion of the pauperism, crimes, and wretchedness of the community, increases the number, frequency, and violence of diseases; deprives many of reason, and brings down many to an untimely grave;—as it tends to produce in the children of those who use it a predisposition to intemperance, insanity, and various diseases; and to cause a universal deterioration of both body and mind;—as it tends to prevent the efficacy of the gospel, and all the means which God has provided for the moral and spiritual illumination and purification of men, and thus to ruin them for both worlds.—Therefore, resolved, that, in our opinion, the traffic in ardent spirits, as an article of luxury or diet, is inconsistent with the spirit and requirements of the Christian religion, and ought to be abandoned throughout the Christian world. And we would express our deep regret, that, after all the light which, in the course of providence, has been thrown on this subject, by physicians, jurists, philanthropists, and Christians, any sober man, especially any member of a Christian Church, should be found engaged in this destructive traffic.”

The Home Secretary of the London Missionary Society, in a letter to the Secretary of the British and Foreign Temperance Society, Dec. 1833, says, " You will, doubtless, have seen from some of the publications of the London Missionary Society, the demoralization produced at some of the Islands of the South Seas, by the increased use of ardent spirits; large quantities of which have been imported by our countrymen, and Americans, &c. and hawked about the Settlement, as well as sold in barrels. Recent accounts from the Islands, are, in reference to this subject, most discouraging. Our brethren state, that the besetting sin of Tahiti at present is *drunkenness*—that it had produced the greatest mischief in the churches, and had in some ports prevailed to such an extent, that in one of the churches, the administration of the ordinance of the Lord's Supper had been discontinued; and when speaking of the effects of increased intemperance, and of the war on Tahiti, one of the missionaries observes, ' I have seen more wickedness within the last *two weeks* than in *eighteen years* before.' "

Dr Philip mentions that some Dutch merchants opened a store-house for selling ardent spirits, on the borders of one of the missionary settlements in South Africa, which would have counteracted all the beneficial effects of the gospel on the untutored natives, had not the missionaries fallen on a happy expedient for defeating its baneful effects. When they heard of one of their converts entering into the store-house to purchase ardent spirits, they caused his name on the following Sabbath to be read before the congregation, that the minister and the whole church might unite in prayer on behalf of a brother exposed to great and dangerous temptation. This had so salutary an effect, that henceforth not a convert would enter the spirit shop. The storehouse was speedily removed, and caused no farther annoyance.

" When I entered on the work of the ministry, thirty-eight years ago," says the Rev. Dr Woods of America, " it was the general and almost universal

practice for ministers to make a frequent use of stimulating drinks, especially on the Sabbath. They considered this practice an important means of promoting their health, sustaining them under fatigue, and increasing the vigour of their constitution. The generality of physicians approved of this practice; and often recommended brandy, wine, gin, &c. as the best remedy for diseases of the stomach and lungs. Every family I visited, deemed it an act of kindness, and no more than what common civility required, to offer me wine, or distilled spirits, and thought it a little strange, if I refused to drink. At funerals, the bereaved friends, and others, were accustomed to use strong drink before, and after going to the burial. At ordinations, councils, and all other meetings of ministers, different kinds of stimulating drinks were provided; and there were but few, who did not partake of them. The state of things which I have referred to, among men of my own profession, together with its manifest consequences, began, early in my ministry, to alarm my fears. I remember, that at a particular period, before the temperance reformation commenced, I was able to count up nearly forty ministers of the gospel, and none of them at a very great distance, who were either drunkards, or so far addicted to intemperate drinking, that their reputation and usefulness were greatly injured, if not utterly ruined. And I could mention an ordination, that took place about twenty years ago, at which, I, myself, was ashamed and grieved, to see two aged ministers literally drunk; and a third indecently excited with strong drink. These disgusting and appalling facts, I should wish might be concealed. But they were made public by the guilty persons; and I have thought it just and proper to mention them, in order to shew how much we owe to a compassionate God, for the great deliverance he has wrought. I have frequently, and with deep concern, reflected on the effect of stimulating drinks upon our moral and religious state. And such is the result of my reflection, that, if I look back to the time, when ministers, and Christians generally,

made use of such drinks, I am ready to wonder, that their spiritual interests were not totally blasted ; and doubtless, they would have been thus blasted, had not God, in great forbearance and mercy, winked at the times of this ignorance. But with the light now cast on the subject, it seems to me incredible, that a minister of the gospel can be in the habit of using any intoxicating liquor, though in moderate quantities, without essentially injuring his own piety, and diminishing the success of his labours. This view of the subject, which I have taken the liberty to express very plainly, is the result of much sober and careful observation on myself and others, as to the moral influence of the habit which was once so common. It tends to inflame all that is depraved and earthly in a minister, and to extinguish all that is spiritual and holy. It is poison to the *soul*, as really as to the *body*."

"In the very early part of my ministry," says Mr Robinson, in an ordination sermon, "I had been preaching at a town far distant from this place, where I was on a friendly visit. One morning, a very decent grey-headed man inquired for me, and when he was admitted, without ceremony, he threw himself on a chair, and sobbed and wept, but could not speak. I retired to give him an opportunity to vent his passion ; for such swells of grief, whatever be the cause, threaten to burst the heart, and destroy the frame. On returning, the man had recovered his calmness, and, omitting his apologies, the substance of what he said was this : 'Compassion for your youth, compels me to tell you my case. At your age, I was as innocent and as happy as you ; like you too, I was chosen by one of our churches to teach. I taught ; the church caressed me ; neighbouring churches gave me unequivocal marks of their esteem ; each new day was winged with new delights ; my time passed sweetly ; every month was May. One day, an old man said to me, Young man, guard against vanity. I felt myself hurt, for I saw no need of caution, and I did not conceal my dislike. Does that offend you, added the old man ; take care you do not become a profligate ; for

know this, a man, unapprised of danger, is on the brink of a fall ; and as confidence is the parent of carelessness, so carelessness is the high road to the commission of actual sin : One sin leads to another ; and, by slow degrees, a plausible youth may become a profligate man. I paid very little regard to my admonisher ; and a few years after, some how or other, I first tasted, then submitted to entreaties, then repeated ; and at length found myself a lover of strong liquors, connected with dissipated men like myself ; fond of my condition, deaf to the remonstrances of my friends, and in brief, the church was obliged to cut me off, and I became a confirmed drunkard. I was never happy. My appetites, on fire, impelled me to intoxication ; but the stings of my conscience, could never be blunted ; and between the two, I was in a state of torment. How insensibly do habits of vice form themselves ! How difficult is it to subdue them, when they are become obstinate ! I am not come to you for advice ; I know all about it. I am not come to make you the depository of my holy resolutions ; I should try to keep them, if you were not in the world. I come in pure affection, to say to you, watch over yourself. Be afraid of the first emotions of sin ; and reverence the cautions of aged men, always older, and generally wiser than ministers, when they are first elected to office.' " Let such advice," adds Mr Robinson, " come from what quarter it will, it demands attention and gratitude."

A gentleman travelling in Essex, called at the house of a friend, where he met with a young minister, who was just going to preach in the neighbourhood. The lady of the house offered him a glass of spirits before he entered upon his work, which he accepted. An elderly man, who was present, thus addressed him :— " My young friend, let me offer you a word of advice respecting the use of liquors. There was a time, when I was as acceptable a preacher as you now may be ; but by too frequently accepting of the well-designed favours of my friends, I contracted a habit of drinking, so that now, I never go to bed sober if I can

get liquor. I am, indeed, just as miserable as a creature can be on this side of hell!" About two years after this, the traveller just mentioned, had occasion to call again at the same house, and made inquiry concerning the unhappy man, when he was informed, that he had been some time dead; and no doubt in consequence of his intemperance; it was stated, that towards the close of his life, he had not drunk to the same excess: but it was only because he could not obtain spirituous liquors.

There was in one of the towns of England, not long ago, a minister of high intellectual power, industrious habits, powerful eloquence, and literary fame. Unhappily, from some obliquity of mental vision, he had uniformly opposed and denounced the Temperance Society. This distinguished man had a son, who promised to be worthy of his father. There was a time, when the candle of the parent burning in his study until a very late hour, used to be denominated by his neighbours, "The evening star." Then, not long after its disappearance, another light was seen in another chamber, which was that of the son, who had risen thus early to pursue his studies. This was entitled "The morning star." Alas! "the evening star," has now set in the grave; and the "morning star" no longer shines. That youth of promise fell into habits of intemperance, spent all his property, and went to sea as a common sailor.

Ecclesiastical discipline, during the ministry of the Rev. Ralph Erskine at Dunfermline, was so faithfully administered, that elders themselves, when their conduct deserved it, were not exempted from its exercise, or even from the penalty of deprivation. In the year 1726, a certain elder had repeatedly given offence by drinking to excess; and notwithstanding promises of amendment, had lately been very guilty on the evening of a market-day. "The session, after serious and mature deliberation, thought fit, that Mr Erskine should pray for light and direction in this important matter; and that R—— C——, should be called to join therein; which being done accordingly, and he

again removed, they came to this state of the vote, suspend or depose from the office of ruling elder, and it carried by a great majority, depose."

An aged person, who had been many years a well esteemed member of the church, at length became a drunkard, and was excommunicated, and died in awful circumstances. Some of his dying words were these,—“ I often prayed unto God for a mercy, which he still denied me. At length I grew angry at God ; whereupon I grew slack in my acquaintance with the Lord : ever since which, he hath fearfully forsaken me ; and I know, that now he hath no mercy for me.”

The late Rev. Rowland Hill, once rebuked a person who was addicted to drinking ; when the man asked him impertinently, “ Now, do you think a glass of spirits will drive grace out of my heart ?” “ No,” replied Mr Hill, “ for there is none in it.”

A young man, who had been awakened to a deep conviction of his guilt as a sinner, who was in great distress, and anxiously inquiring what he should do to be saved ; recollected, that he had before banished such feelings, by the use of spirituous liquors. In his agony, he made his way to the place, where it was sold—procured it, and drank it. His distress abated. His eyes seemed to be so enlightened, that he could see that his former distress was delusion. A scoffer came in, and began to ridicule him for having, as he had heard, been serious. The young man denied it, ridiculed the idea ; and has apparently been in a state of moral death ever since.

A drunkard, meeting one of the members of the tee-total society, said, “ Well, tee-total, how are you ? I'll never be one of your sort.” “ You will,” replied the tee-totaller. “ When,” rejoined the poor drunkard. “ In hell—for if you go on, that must be your portion, and there will be no drink there.”

Some time ago, a party of profligate young men were sitting drinking, and, while in a state of intoxication, two of them agreed, for a sum of money, to try their skill in blasphemy ;—the prize to be given to him, who should be unanimously considered to have

poured out the most horrible imprecations and blasphemies. One of them having had greater opportunities of improvement in vice, and being also perfectly familiar with all kinds of sea-slang, was unanimously acknowledged conqueror. Crowned with this hellish honour, he left the place; but not reaching home so soon as was expected, a person was despatched in search of him. The wretched man was found in a field near a ditch, quite dead; and a scythe near him. From the position of the body, it was supposed, that he had taken up the scythe, intending either to throw it into the ditch for a frolic, or to try his skill at a stroke; but, being in liquor, he had fallen over on the scythe's sharp edge, for he was found lying in a pool of his own blood, with the main artery of his thigh completely cut through. Thus in a fit of drunkenness, and bearing off the prize, as the most accomplished blasphemer, he was hurried into eternity.

Some years ago, as a party were drinking in a public house at a village near Dundee, two of them agreed to make a trial, who should invent the newest and most profane oaths. While one of them was just opening his mouth to make the dreadful attempt, his jaws were suddenly arrested, so that he was unable to close his mouth, or speak a word. He was carried to the Infirmary, and died soon after. Let drunkards and profane swearers tremble for their danger!

*Intemperance leads to Lunacy, Murder, Suicide,
and Death.*

Of 286 persons in the Lunatic Asylum in Dublin, 115 were known to have been deprived of reason by intemperance, and there is reason to believe that this was the case also with many others.—In four years, from 1826 to 1829 inclusive, 495 patients were admitted into the Liverpool Lunatic Asylum; and 257 of them

were known to have brought on their derangement by drinking; and this was supposed to be the case with many others.—A distinguished medical gentleman, who has had extensive experience with regard to this malady, states, that more than one-half, and probably three-fourths, of all the cases of insanity which have come under his notice, were occasioned by excessive drinking. In the Pauper Lunatic Asylum, in Middlesex, the number of patients increased in one year from 825 to between 1100, and 1200; and principally by an increase of the use of gin.

A Mr L——, from his earliest years, looked with anxious desire to the period of his possessing the living of G—— to which he was the nearest heir. Some years ago the incumbent died. When intelligence was brought Mr L——, he collected all his friends, and treated them with a sumptuous feast for three days. He drank so large a quantity of wine upon this occasion, that he became deranged, was inhibited, and put in confinement, and his elder son took possession of his dwelling.

In a late murder that took place between Ross and Waterford, in March, 1833, Malone, the murderer of Mr Lennard (when the verdict guilty was pronounced against him in Kilkenny court-house,) said to the judge, "Yes, my Lord, I am guilty; and, pointing to his mother in the same dock, said, She has been the cause of it." The fact is, the aged monster had agreed for the price of the blood to be shed by her sons; there were two implicated; she was above eighty years of age; and she watched the approach of the unfortunate gentleman, and handed the pistol to her son when she saw him coming. Malone, at first, was startled, and said, "How can I murder the poor gentleman!" "Take this, you cowardly rascal," said the old woman, and gave him the remains of a half-pint of whisky obtained for the occasion. He drank the whisky—murdered the gentleman—and was tried and hanged.

At a Meeting of the Howard Society in Dublin, some years ago, Councillor Mackay said, "The only other instance I will trouble you with, is that of one

of the persons accused of the burning of the unfortunate Sheas of Wildgoose Lodge, in the county of Tipperary: all that hear me, must recollect that most atrocious crime. Some time after its perpetration, happening to be in that county, I had a conversation with one of the persons implicated, a very well looking young fellow, not quite twenty years of age. I asked how he could be induced to take part in so base and cowardly a crime? His answer I shall never forget. It was, 'I was made drunk; and with the aid of whisky, would not only commit such another crime, but twenty others like it.'"

A dreadful murder was perpetrated a few years ago, at the Hague. A young blacksmith, while heating an iron rod in the smithy fire, desired an apprentice to bring him some gin. The master had strictly forbidden the taking of spirits into the smithy, but the fellow insisted on being obeyed. The boy remonstrated, and finally refused to obey the order; upon which, the barbarian pulled the rod out of the fire, and, red hot as it was, run it against the boy's breast. The glowing iron passed through the body, and part of it came out at the back. Death instantly followed.

In 1815, a person was brought before the Court of Vannes, in France, accused of the murder of his mother. It appeared by the evidence given on the trial, that he had returned home intoxicated, and wet through with the rain; on his arrival, he took it into his head to get into the oven, in order to warm and dry himself; but the oven having been heated not long before, he burnt his hands and knees in the attempt; this rendered him furious, and he returned to the room in which all the family slept, and which was in total darkness; he there fell into a passion against his son, a lad of fourteen years, for not having told him that the oven had been lately heated, and took up a large bar in order to strike him. His father, more than sixty years old, ran and endeavoured to cool the rage of his son, but this only enraged him the more, and he was about to strike him, when his mother ran to the assistance of her hus-

band. She was no sooner come near him, than the prisoner struck her twice on the head with the bar; of which blows she died in a few hours afterwards, praying heaven for the pardon of her son. During the trial, the Court unanimously found him guilty; he was sentenced, as a parricide, to be conducted to the place of execution in a shirt with his feet naked, and his head covered with a black vail, to have his right hand struck off, and afterwards to be beheaded.

When Dr Donne took possession of his first living, he took a walk into the church-yard, where the sexton was digging a grave, and throwing up a skull. The doctor took it up, and found a rusty headless nail sticking in the temple, which he drew out secretly, and wrapt it up in the corner of his handkerchief. He then demanded of the grave-digger, whether he knew whose skull that was? He said, it was a man's who kept a brandy shop, an honest drunken fellow, who, one night, having taken two quarts, was found dead in his bed next morning. Had he a wife? "Yes." "What character does she bear?" "A very good one; only the neighbours reflect on her, because she married the day after her husband was buried." This was enough for the doctor, who, under the pretence of visiting his parishioners, called on her: he asked her several questions, and among others, what sickness her husband died of? She gave him the same account he had received: upon this, he suddenly opened the handkerchief, and cried in an authoritative voice, "Woman, do you know this nail?" She was struck with horror at the unexpected demand, instantly owned the fact, was tried, and executed.

"During my residence in India," says one, "I frequently visited a British soldier, who was under sentence of death, for having, when half intoxicated, wantonly shot a black man. In some of my visits to the jail, a number of other prisoners came and sat down with this man, to listen to a word of exhortation. In one instance, I spoke to them particularly on the desirableness of studying the Bible.—'Have any of you a Bible?' I inquired;—they answered,

‘ No.’ ‘ Have any of you ever possessed a Bible ?’—a pause ensued. At last the murderer broke silence ; and, amidst sobs and tears, confessed that he once had a Bible : ‘ But O,’ said he, ‘ I sold it for drink. It was the companion of my youth. I brought it with me, from my native land, and have since sold it for drink ! O, if I had listened to my Bible, I should not have been here.’”

About the beginning of 1837, a man named Pegsworth, was summoned before the Court of Requests, Tower Hamlets, London, for a trifling debt due to Mr John Holliday. Ready judgment was given against the defendant. The next day, Pegsworth, being in a state of intoxication, went to the house of his creditor, and, after some little altercation, drew a knife and stabbed him to the heart. The unhappy man has since made a full confession of his crime. He says,—“ In a fit of madness and intemperance, I am brought to this. I declare to God, before whose bar I must shortly appear, that I was not sober, and can say, to the best of my recollection, that I did not think of the horrid deed at all, until about twenty minutes before it was perpetrated.” Who can tell what may not be the consequences of drunkenness ? Pegsworth was not an habitual drunkard : his friends speak highly of his general conduct,—but he took the fatal draught, temporarily destroyed his reason, and precipitated a fellow-creature into eternity. His crime speaks to all—Beware of the fatal draught !

Judge Edwards of America, in passing sentence on an unhappy man, for the murder of his wife, said, “ By one fatal act, your wife was sent to the cold and silent mansions of the dead ; your children were deprived of all the endearments and fostering care of their mother, and you are fated to expiate your offence upon a gallows. Upon a review of this shocking transaction, the question naturally presents itself, what could so have perverted your nature ? The answer is,—spirituous liquor. It has had the effect to estrange you from the most endearing relation ; from the ties of blood ; from your obligations to your fel-

low-beings, and to your Creator. If any further evidence were wanting to manifest the desolating effects of ardent spirits, which have moved like a destroying angel over our land, we have it in the astounding fact, that within the last two months, three men have been arraigned before me, on charges of murdering their wives: each of these offences was committed by intemperate men.

A gentleman from Portsea, in England, writes, "I was called yesterday to a house in the neighbourhood, where a man had just murdered his wife; the purple gore was yet flowing, and life was not extinct, when I arrived. The husband was in a state of intoxication, and his wife speedily expired, from a wound inflicted by him, with a shoemaker's knife. They were both drunkards. I attended the inquest: the verdict returned, was, 'wilful murder.' The day before, a child was burnt to death by its clothes taking fire. The father and mother, at the time it took place, were both so drunk, that they could not assist the little sufferer."

Paul B. Torrey, of Naples, New York, in a fit of intoxication one Lord's day, after cruelly beating his own son, took him by the legs and dashed his head against the side of the house with such violence, as to break the wall; and then with a boot-jack, beat the poor child's head literally to a jelly. The dead body was discovered on Monday afternoon. The murderer was put in jail; he was addicted to intemperance, and it appears had driven his wife from the house sometime before.

An unhappy man of the name of Williams, was executed at York, in 1837, for murder. At the conclusion of the prayers appointed for the occasion, the prisoner intimated his wish to address the assembled multitude, who had come to witness his execution. Silence being obtained, he spoke as follows in a firm and audible voice, which was heard to a great distance:—"Fellow-men, you have come to witness a spectacle of intemperance, an awful scene: I pray, that this may make a lasting impression on every soul

before me—a man cut off in the prime of life, thirty years of age—cut off in consequence of the *diabolical crime of intemperance*. Is there a drunkard before me?—I fear there are many, let him go home and do so no more.”

The following is the confession of a soldier on the drop, who was lately executed at Barbadoes, for the murder of a serjeant-major of the same regiment.

“ Brother soldiers and comrades, take warning by my example ; listen to my dying words,—abstain from drinking *intoxicating liquors*, for that has brought me to this untimely end. A report was in circulation—that a conspiracy to take the life of the serjeant, existed with two or three men of the company, and that I was the leader. With my dying breath, I assure you, there was no such thing ; no mortal knew my intention ; it was known to myself alone and to my God, in whose awful presence I shall soon be. I pray you all to forgive me. I have no one to blame but myself, and *the use of strong drinks*.”

About twenty-eight years ago, —, entered upon active life. His manners were mild and pleasant ; his disposition kind and obliging, and he was a decided favourite with all his acquaintances. He began business, and as his character and credit were really high, he had every prospect of success. Unfortunately, however, during the evenings of the winter months, some shop-keepers have too much idle time upon their hands ; and, in place of devoting such hours to mental improvement, or innocent recreation, poor —, was induced to accompany others to the adjoining taverns. The consequence was, that in the course of a few years, he was pointed out as a dissipated character, and his business soon ended in bankruptcy. He has since appeared daily a vagabond on our streets—a spectacle of poverty and misery—a beacon and a warning—and, at the same time, a source of much grief to former acquaintances and well-wishers.—The end of such things is death ; but, alas ! poor —, waited not for the call of outraged nature : by his own hand, he hastened his appearance before his Almighty

God and Judge. A few weeks ago, a provincial paper announced the self-murder of a miserable, pennyless stranger; and this was the mortal end of a once highly-gifted, esteemed, and happy man: *He became another victim to intemperance.*

About two years ago, a young man, of the name of Errington, a mason by trade, only about twenty-one or twenty-two years of age, and who had been married only three weeks, after he had been drinking on a Saturday with some of his companions, and got into a state of intoxication, said, he would leap down the pit, meaning a colliery close by, called Broomside, belonging to the Marquis of Londonderry, and situate about two miles from the city of Durham; and after setting up three huzzas to his comrades, in token of courage and heroism, he leaped down, to their utter astonishment, and was killed instantly.

Young B. was the son of the Rev. Mr B., a Scottish clergyman. The youth, after enjoying all the advantages of early education and accomplishments necessary to qualify him for refined society, was sent to the metropolis, to prepare himself for taking a leading part amongst the merchants of Europe. The injudicious indulgence of paternal affection, too amply supplied him with the means of gratifying the vanities and desires incident to uncontrolled youth; and those, who in all large towns subsist by the ruin of the unwary, soon found in him an easy victim. A short time stripped him of all his means; and his poor father, shocked at the sad intelligence of this change in the conduct of his favourite son, ordered him home, and instructed the captain of the vessel, by which he was to return, not to let him taste any intoxicating drink, during the voyage. They had but just cleared the land, when he called for his favourite liquor, brandy and water. The steward made some excuse; but a few hours after, the demand was repeated, and the captain told him his instructions. Exasperated at what he considered insulting treatment, he retired to his berth, and continued there till evening, with the exception of an occasional perambulation upon deck.

All the passengers knew him and his parents well, and felt for his agitated state of mind. They endeavoured to draw him into conversation, but he spurned their attentions, and maintained a supercilious silence. After the passengers had retired to rest, about the solemn hour of midnight, he went upon deck, and, in an agitated voice, asked the helmsman, at what rate the vessel held on her course? Being answered, "ten to twelve," he paced the deck for a short time, suddenly grasped the shrouds, and was over board in a moment. The helmsman and men before the mast joined in the shout, 'Lower away the stern boat—cut the lashings—about ship—a passenger overboard!' Captain, men, and passengers, were all crowding upon deck; the ship's head was thrown up to the wind, and her sails shivered in the breeze; the boat was lowered, but they knew not in which direction to look. They stood in silence on the quarter-deck, straining their eyes over the wide waste of waters, till silence was interrupted by the captain,—“ 'Tis no use: ease away: give the ship headway: he's gone, poor fellow, he was a fine young man.”

A young man, a few years ago, one evening, about 10 o'clock, threw himself over the North Bridge, Edinburgh. He fell at the foot of Halkerston's Wynd, and, beyond a heavy sigh, gave no signs of life afterwards. The body was carried to the Police Office. His name was David Douglas, a tailor by trade. Intoxication for several days previous, which probably produced temporary insanity, was assigned as having driven him to commit the fatal act.

A certain jury were giving in a verdict of "died by visitation of God," upon a case of sudden death caused by drinking, when one of them started up, and said, he could not agree to that. "What is your reason," some one inquired? "Why, I will not have God *be-lied*; the man died, not by the visitation of God, but by the *visitation of drink*." The verdict was framed accordingly.

"I dissected a man," says Dr Kirk, "who died in a state of intoxication after a debauch. The operation

was performed a few hours after death. In two of the cavities of the brain, the lateral ventricles, was found the usual quantity of limpid fluid. When we smelt it, the odour of whisky was distinctly visible; and when we applied the candle to a portion in a spoon, it actually burned blue—the lambent blue flame, characteristic of the poison, playing on the surface of the spoon for some seconds.”

Three Warsaw butchers went to a tippling-house, abandoned themselves to every sort of excess, and drank till they were so intoxicated that they were carried home senseless. A few hours had scarcely elapsed, when the miserable men were seized with all the symptoms of cholera, which advanced with such rapidity, as to prove fatal to the whole three within four hours.

Two young men, lately drinking together at a public house, in a village near Huntingdon, fell into a conversation, as to who could drink most without being intoxicated. One of them said to the other, “I will call for a half-crown’s worth of gin: if you finish the liquor, I will pay for it—If not, you shall.” The other agreed to the proposal, and drank till he fell from the chair, when he was carried home, and soon after died. How awful to meet death in such a state!

A man in North America, who, for several years, had been guilty of occasional excess, was, for a week prior to his death, intoxicated every day, and abused his family unmercifully. The morning of the day on which he died, he said to his wife, with a horrible oath, “When I drink another glass of rum, I hope God Almighty will strike me dead!” He immediately went to a public house—drank rum while there—filled his jug—and, returning, beat his wife, and knocked her to the floor, though her peculiar situation demanded the more kind and affectionate treatment from her husband. A little before two o’clock in the afternoon, he took his jug, and, going to another room, said, “I swear I will drink till I die, let it be longer or shorter.” His wife expostulated, when he swore he would do so,

calling the Saviour to witness. He expired before three o'clock.

"One may see what drinking leads to," said a reformed drunkard at Halshaw-Moor. "I was at the joiner's the other day, and he was making a coffin for —, who was drowned in the canal through drinking. This is the *seventh* of my companions who have died from the same cause, within a short time."

A gentleman, writing from Melrose, about the end of 1834, says,—“Here the grand enemy has almost undisputed dominion. Spirit shops and spirit gulpers are as numerous as sea-gulls, and to refuse, or say a word against the use of their whisky, is to incur their displeasure, and especially if you venture, as I did, the other day, on the strong and appropriate Lancashire terms, ‘liquid death and distilled damnation;’ or, with Mr Wesley, ‘liquid fire.’ Nor do the sudden and suicidal deaths of many of their drunken neighbours work any change. About the beginning of this month, two wretched whisky drinkers of Arbroath, finished their morbid and mortal career. An aged fish-hawker, one night missed his way, and fell over a cliff, by the sea. A female drunkard, having swallowed a bottle of whisky, walked to the sea, and put an end to whisky drinking by drowning. Of this accursed practice it may truly be said, that property, reputation, health, life, and salvation, fall before it.”

A man who had been furnished by his neighbour with intoxicating liquor, and been brought by it to the verge of the grave, was visited in his last moments, by the author of his ruin, who asked him, whether he remembered him? The dying man, forgetting his struggle with the king of terrors, said, “Yes, I remember you, and I remember your stove, where I formed the habit which has ruined me for this world and the next. And when I am dead and gone, and you come and take from my widow and fatherless children the shattered remains of my property to pay my rum debts, they too will remember you.” And he added, as they were both members of the same church,

“ Yes, brother we shall all remember you, to all eternity.”

A professional man in one of the towns in Illinois, who had become intemperate, in a fit of *delirium tremens*, lately left the village where he had been drinking, for the village where he lived, and was not seen again for six or eight weeks, when his bones were found in a corn-field; his carcass had been eaten by the wolves, and all that was left whereby he could be recognized were his *hat and boots*!

In the “*Temperance Society Record*,” for 1834, the following *eight deaths* arising from intemperance, are said to have occurred on the preceding New Year’s Day, events that serve to show the wickedness and danger of the intemperate customs of our country on these occasions.—Early on that day, a young man belonging to Camlachie, who had been engaged in nocturnal revels, in coming down an outside stair, came against a railing which was broken, and fell to the ground upon his head, and almost instantly expired—A man, named William Ellis, at Milngavie, went out with his bottle, when, having to cross a small wooden bridge, he fell in, and was drowned.—An old man in Balfron, fell from a stair, and was killed on the spot. An old woman was found burned to death in a house in Blackfriars-street. It is remarkable, that though burned to blackness, and the clothes completely consumed, she was found sitting at a table, a short distance from the fire, with one arm leaning on the table, and the hands joined in each other. She is said to have been intemperate.—A little boy about three years of age, residing in Carnegie-street, Edinburgh, seized hold of a bottle of whisky, while his mother was engaged in other matters, and drank a small quantity of its contents, which caused almost instant suffocation. The child was conveyed to the Infirmary, but life was found to be extinct.—A boy, about ten years of age, the son of a poor woman in Stirling, having gone a first-footing with some other boys, was, in about an hour afterwards, carried home in a state of extreme intoxication, and, though medical aid was promptly procured,

he died at 8 o'clock, the following morning, in much agony.—In St. Enoch's Wynd, a woman 85 years of age, endeavouring to ascend a stair whilst in a state of intoxication, fell to the bottom, and shortly after expired.—The last, in this melancholy list, was an outdoor labourer at the Busby Printfield, who, when in a state of intoxication, madly attempted to cross the bank-head of the river Cart, which runs through the village. The force of the swollen current carried him down to the falls, and thence into the linn, where his body remained till the following day. So strong was this man's aversion to Temperance principles, that, only a few days before, he declared publicly he had taken an oath never to join a Temperance Society.

It is well known that the celebrated poet, Burns, fell a victim to intemperance. In the beginning of 1796, he had a severe attack of rheumatic fever: a few days after his convalescence, we are told by Lockhart, "he was so exceedingly imprudent as to join a festive circle at a tavern dinner, where he remained till about three in the morning. The weather was severe, and he being much intoxicated, took no precaution in thus exposing his debilitated frame to its influence. It has been said that he fell asleep upon the snow on his way home. It is certain that next morning, he was sensible of an icy numbness through his joints, that his rheumatism returned with three-fold force upon him, and that, from that unhappy hour, his mind brooded anxiously on the fatal issue." In the following July, Robert Burns was committed to the grave.

The Rev. Dr Ritclie of Edinburgh, in an excellent speech, delivered at the late Anniversary Total Abstinence Meeting, at Newcastle on Tyne, related the following anecdote, in illustration of the great danger consequent on the practice of allowing children to sip out of glasses, that persons in company may have been drinking from, and thus early to acquire a taste for strong drink;—a practice he most strongly reprobated, and which had been the means of bringing down many a parent's grey hairs in sorrow to the grave.

The young persons he now alluded to were married, and, from an insensible beginning in early life, the use of spirits had become habitual. He had been called in to see the husband, who was ill; and on going in, he found him in bed *drunk*, and his wife reclining behind him, *also drunk!* He got some neighbours in to their assistance, and he was asked to pray. He could not pray with them, but he prayed for them. The man died in less than half an hour. He saw his body laid in the grave,—the victim of intemperance. Nine months after, he saw the body of the woman laid in the same grave. She had fallen to pieces under a dropsy brought on by *intemperance*.

The striking fact, detailed in the following lines of poetry, took place in the spring of 1812, at a public-house in Rochester, in the county of Kent:—

Now to my tale and ditty
I beg you'll lend an ear;
Two sailors in a city
Began to curse and swear.

The one was a brawler, a slave to his sin,
On mischief was bent, and in haste to begin:
In a tempest of wrath he swore he would fight,
Take vengeance on *Robert*, and kill him out-right.
Alas! how this wretch was transported with rage,
He deserv'd to be iron'd and put in a cage.
The old man, the landlord, himself interfer'd,
He rais'd his voice, and his arm he uprear'd:
"Suppose, wicked rascal, God *you* should strike dead,
And send you to hell with his curse on your head!"
The sailor replied, with an oath most severe,
"God *cannot* do that—give the tankard of beer;
If he can—to the regions of hell I will sink,
Before this good liquor of your's I shall drink!"
The tankard he seized, with an oath most profane,
But he instantly *fell*, as one that was slain!
He spoke not a word, nor a sigh did he heave,
The Judge would not grant him one moment's reprieve;
The terror created, each mind petrified,

To think that a man his great Maker defied !
They gaz'd on his corpse—ah ! the spirit was fled,
The stroke was severe—now the sinner was dead !

An American paper gives the following account of the awful end of a drunkard, once a sober and prosperous man, and having a lovely and happy family. As he lay upon his bed, groaning under the burden of a guilty conscience, and his family,—they seem still lovely, although reduced to beggary by his infernal appetite,—gathered weeping around his bed, “ I came,” says the physician, “ into the room.” ‘ Doctor,’ said he, ‘ do you believe there is a hell ?’ Laying a strong emphasis upon the last word as he repeated it, ‘ I certainly do,’ I replied. ‘ I know there is,’ rejoined he, ‘ I know there is, for I feel it here ; the worm that can never die—the fire that can never be quenched—eternal punishments—endless torments ! I feel them, they have begun to be my portion even in this world.’ I suggested to him, that the mercy of God was infinite, and would be extended even to the vilest sinner upon repentance. ‘ Repentance,’ said he, catching my words, ‘ Repentance ! I cannot repent ; the time of repentance is gone for ever ! I can reflect on my treatment of my wife, on my dreadful abuse of my children, on my loss of respect, honour, and every noble feeling, and still not be moved—not be penitent. The day of repentance is past—there is no hope—I am lost—I am lost.’” He lay silent for a few minutes, and again burst forth into the most blasphemous expressions of horror and despair, followed by a dreadful cry, for rum.—‘ Give me some rum ! give me some rum !’ The physician, fearing he might spring from his bed, and do injury to those around, as he had on similar occasions, exhibited more than human strength, ordered it to be given him. Seizing the tumbler with a convulsive grasp, he made an ineffectual attempt to carry it to his mouth. Enraged at his repeated failures, occasioned by the high excitement of his nervous system, he uttered a dreadful oath, and called upon his wife for assistance. Before

she could reach the bed, with a fiendish laugh, and a hellish spite, he dashed from him the tumbler ; and, muttering, " Damnation ! Damnation !" fell back and expired.

A young man, who had committed a crime so horrid, that it was thought to be incredible, was asked by the magistrate in his examination, how it was possible, that he could commit such a crime ? He answered, " With the help of *whisky*, I could commit twenty such crimes."

" Of 1969 paupers," says an American Report, in different alms-houses in the United States, 1790, according to the testimony of the overseers of the poor, were made such by spirituous liquor. And of 1764 criminals in different prisons, more than 1300 were either intemperate men, or were under the power of intoxicating liquor, when the crimes, for which they were imprisoned, were committed. And of forty-four murders, according to the testimony of those who prosecuted or conducted the defence of the murderers, or witnessed their trials, forty-three were committed by intemperate men, or upon intemperate men, or those, who at the time of the murder, were under the power of strong drink."

During the space of twelve days, three deaths from intoxication occurred a few years ago, in Wakefield and its immediate vicinity. One, a brewer, was burnt to death, while under the influence of his own liquor ; another fell into the canal ; and the third drove his horse and cart and himself into the river. Each of these persons was once a moderate drinker, and one a professor of religion.

There was in a populous Swiss village, a pious and excellent clergyman, who preached and lived with such holy zeal and exemplary piety, that many were converted under his ministry. But there lived in the same place, a wicked and abandoned character, who not only slighted all the means of grace, but turned the most serious matter into ridicule, and made a laughing-stock of the preacher's expressions. One

morning, he came very early to the public-house, and began to intoxicate himself with liquor, profaning the name and word of God, and ridiculing the term of conversion. "Now," says he, "I myself will become a convert," turning himself from one side to the other, and dancing about in the room with a variety of foolish gestures. He quickly left the room; fell down the stairs; broke his neck, and expired, exhibiting an awful monument of God's most righteous vengeance, which sometimes, even in this life, overtakes those who indulge in excess and profanity.

Insatiable craving for Liquor, or the force of Intemperate Habits.

A gentleman of a very amiable disposition, and justly popular, contracted habits of intemperance; his friends argued, implored, remonstrated; at last he put an end to all importunity in this manner. To a friend, who was addressing him in the following strain:—"Dear Sir George, your family are in the utmost distress on account of this unfortunate habit; they perceive that business is neglected; your moral influence is gone; your health is ruined; and, depend upon it, the coats of your stomach will soon give way, and then a change will come too late."—The poor victim, deeply convinced of the hopelessness of his case, replied thus:—"My good friend, your remarks are just, they are indeed too true; but I can no longer resist temptation: if a bottle of brandy stood at one hand, and the pit of hell yawned on the other; and if I were convinced, that I would be pushed in, as surely as I took one glass more, I could not refrain; you are very kind; I ought to be very grateful for so many kind, good friends; but you may spare yourself the trouble of trying to reform me,—the thing is impossible."

“A gentleman in one of the Southern States, some years ago,” says the Rev. Mr Armstrong, “contracted an appetite for strong drink. To the earnest and affectionate remonstrance of a friend, his reply was, ‘Hear me first a few words, and then you may proceed. I am sensible, that the gratification of this acquired appetite will lead to the loss of reputation; the loss of property; the loss of domestic happiness; the disgrace of my family; a premature death, and the irretrievable loss of my immortal soul. And now, with all this conviction settled firmly on my mind, and flashing over my conscience like lightning, if I still continue to gratify my propensity for strong drink; do you think any thing you can say, will induce me to abandon it?’”

Between two and three years ago, a man called into a grocery, and requested of the keeper a glass of grog. He was refused, under a belief, that he had already made too free use of the bottle. His impatience became excessive—he used violent language, and *swore he would have some spirits, if he went to hell for it!* He left the store—it was in the evening—and, in a few minutes, walked off the wharf into the water, and was drowned.

On Thursday morning, at an early hour, a female in a state of beastly intoxication, offered for sale to several persons in High-Street, Glasgow, an infant of a few months old, which she carried in her arms. She was at last sent to the police-office, to prevent the possibility of the child's receiving harm. Next day, the brutal mother had apparently lost all recollection of the disgusting exhibition she had made, but was detained a day or two in custody, in order to give time for inquiry. She was, however, subsequently discharged with a severe reprimand. This abandoned woman, it turned out, had stripped her husband's house literally of every thing which it contained. After reducing herself and family to this miserable condition, the wretched woman, in the madness of intoxication, staggered to the streets, and offered her

very infant for sale, to satisfy her craving for ardent spirits!

In 1837, a woman, named Eliza Green, was brought before the authorities at Manchester, charged with having disposed of her child, an infant in arms, to a stranger, for a sovereign. It appeared, that as a man, named O' Hara, was drinking in a public-house, the prisoner went in, when the man, who was intoxicated, asked her what she would take for the child, when she replied, "a sovereign!" He immediately gave her one, and took the child. In the meantime, she went away; but the man, finding the infant become burdensome to him, went in quest of her, and conveyed her to the police-office. A girl, who was present in the public-house, corroborated the man's statement with regard to the purchase of the child. When the woman was taken, she had spent about eight shillings of the money, chiefly in liquor. The magistrate committed her to jail for one month.

The late Dr Finlay, President of Princetown College, had once in his congregation, a man over whom intemperate drinking had got the dominion. But when the pastor discovered the fact, he applied himself most anxiously to the reformation of the wanderer. His commanding eloquence in the pulpit, was seconded by most earnest and impressive appeals in private. Every thing was united in Dr Finlay, to show the utmost effect of talent and piety—the power of his personal presence—his watchful care and tender solicitude,—and when he preached on the end of the drunkard, the thunder of his eloquence. The effect was irresistible, and the parishioner abstained from liquor many years. At length, Dr Finlay fell sick, and the unhappy man, in his turn, showed a corresponding anxiety for his minister's health. He often sent to inquire how the President was; and, as the accounts became more unfavourable, his anxiety became distressing. At length, the answer came, that Dr Finlay was dead: "Then," said he, "I am a lost man." He returned to his house, resumed his cups, and soon drank himself to death.



There lived, some years ago, at Kilburn, Yorkshire, an individual of the name of Lakin; he was a great drinker, which caused him to have sore eyes; he applied to a physician. "You must give up drinking spirits," says the Doctor, "or you will lose your eyes." "Why, farewell, e'en then," was his laconic answer: "farewell e'en," is a saying in Kilburn to this day.

A shameful instance of petty trading in rum, is recorded by the Elizabeth-Town Journal. A person in that place had been long in the habit of dealing out to a poor husband and father, for a few paltry pence, the poisonous fluid, knowing that thereby a dependent family were deprived of bread. On a late Saturday night, the miserable victim appeared at the retailer's counter, without money, and received his customary dose, *for a pair of his children's shoes*, a little worn. It was the last. In less than twenty-four hours, the hapless drunkard was a lifeless corpse. The reader is left to decide, whether the vender or the consumer of the liquor be the more depraved character.

On 19th January, 1837, at Reeth, a man was, in consequence of having taken a quantity of rum, thrown into a convulsive fit. Medical aid being at hand, and a little coffee having been administered, he was in a short time restored. Scarcely had he recovered, when he called out for *another glass*. Death, however, prevented the accomplishment of the desire. He died immediately!

Danger of Moderate Use of Intoxicating Liquors.

A person who lately died in an alms-house, said to a friend, who called on him just before death, "A tea-spoonful of rum and molasses has brought me to this." When this person was a little boy, his father was in the habit of drinking a little rum and molasses

in the morning. When he had finished his own dram, he gave his little son a taste from the tea-spoon. His son thus formed a habit, which robbed him of property, respectability, and comfort, and brought him to a miserable death in an alms-house.

A gentleman, of the most amiable disposition, had contracted confirmed habits of intemperance. His friends persuaded him to come under a written engagement, that he would not drink, except *moderately*, in his own house, or the house of a friend. In a few days, he was brought home in a state of bestial intoxication. His apology to a gentleman, a short time after, was, that had the engagement allowed no intoxicating liquor whatever, he was safe; "but if," said he, "I take the half-full of a thimble, I have no power over myself at all." He has practised entire abstinence since, and is strong and well.

"I remember," says Mr Livesey, in a Temperance Lecture, "a man of the name of Walker, who had been several times excluded from a religious society for this vice. He observed, 'When my brethren came to admonish me, they urged me to be careful, to attend the means of grace, and not to take more than what would do me good. But when I met with the temperance people, they told me to abstain from the liquor that made me drunk; and if I had heard that twenty years ago, I should all that time, have been a sober man.'"

An American Deacon, one of those who did not see how moderate drinking encouraged drunkenness, appeared on the platform, at a temperance meeting, and, with all his powers of eloquence, advocated the system of moderate drinking, and opposed the temperance reform. Big with self-importance, as the champion of ancient customs and drinking usages, he left the platform, and mingled with the crowd. He had no sooner done so, than he was accosted in a familiar manner by a drunken woman, with a slap on the shoulder, and a "well done, Deacon, you and I think exactly alike on this point!" He was smitten to the heart, to think that his conduct, in opposing the tem-

perance cause, had identified him with a drunken prostitute, and he returned to the platform, and signed the pledge.

A physician, who resided at Chester, was a clever man in his profession, an elegant scholar, and temperate almost to an extreme. His digestive powers, however, becoming deranged, he was induced to drink brandy and water to restore them; and, mark the result! He began with a little and weak; but unlike the pyramid that becomes beautifully less, his glass increased in an inverse ratio, till his measure amounted to two bottles a-day of the best Cognac, and he died a driveller and a sot.

An aged man, over whom had rolled a hundred winters, died not many years since in New England, who was, in the estimation of all who knew him, pious. But he had early contracted a fondness for ardent spirits, and drank *temperately*, and daily, for the greater part of his life. He gave a little to his children as they gathered round him; and they thought, what their father loved, must be innocent. But with their growing years, a fondness for stimulus increased; and this aged man lived to mourn the death of half his sons, and *forty* descendants, who went down to the grave, drunkards. One son yet lives, who was a professor of religion, but has been excommunicated, and is an exile and a drunkard, with a large family, who are ruined by his sin. One respectable temperate drinker will do more by the force of example, to multiply drunkards, than five hundred absolute sots; *their* example disgusts and repels, but *his* attracts and allures.

A lady at Edinburgh, who spent some portion of her time in visiting persons in sickness and distress, and in ministering to their temporal and spiritual necessities, was earnestly desired to visit a poor woman, who was dying in consequence of disease brought on by intemperance. The lady recognized her, as a woman who had formerly been in the habit of assisting to wash in her own family. After putting to her a few questions, she began to remonstrate with her on

the folly and wickedness of her conduct, in giving way to so dreadful a sin, as that of intemperance. The dying woman said, "It is true ma'am, that it is very sad and wicked; but you, ma'am, have been the *cause* of my intemperance!" "What did you say?" inquired the lady with pious horror. "I the author of your intemperance!" "Yes, ma'am: I never drank whisky, till I came to wash in your family. You gave me some after my work, and told me, it would do me good. I felt invigorated, and you gave it to me again. When I was at other houses not so hospitable as yours, I purchased a little, and by and by, I found my way to the spirit shop, and thought it was necessary to carry me through my work. By little and little, I became what you now see me." Let all who give the moderate glass to friends, or persons in their employment, tremble at what may be the dreadful consequences.

A gentleman advertised for a coachman; three persons applied, and were admitted into the parlour. The road leading to the hall went near to a dangerous precipice. "How near the edge of this precipice can you drive me, without any danger of an upset," inquired the gentleman of the first applicant? "Within a hair's breadth," answered the man. "And how near could *you* drive me," said the gentleman to the second? "Within a hand's breadth," was the reply. The third man had taken up his hat and was leaving the room, supposing he had no chance of competing with either of these two. "Stop, stop," said the gentleman, "let us hear what you have got to say?" "Why, Sir, I cannot compete with either of these: if I were to drive you, *I would keep as far off as I possibly could.*" "You are the man for me," said the gentleman, and engaged him immediately. The moral is plain. The moderation man goes as near as he dares, and is frequently upset: the tee-totaller keeps as far off as he can, and is always safe.

Archdeacon Paley, in his chapter on drunkenness, lays down the very principle which none can deny; and when carried out, must result in the Total Absti-

nence Pledge. He says, "*Indefinite* resolutions of abstemiousness are apt to yield to extraordinary occasions, and extraordinary occasions to occur perpetually; whereas the stricter the rule is, *the more tenacious we grow of it*; and many a man will abstain, rather than break his rule, who would not easily be brought to exercise the same mortification from higher motives. Not to mention that when our rule is once known, we are provided with an answer to every importunity."

A gentleman, once of a fair and sober character, in the city of Philadelphia, for many years drank toddy, as his common drink. From this, he proceeded to drink grog. After a while, nothing would satisfy him but equal parts of rum and water, with a little sugar. From this, he advanced to raw rum—and from raw rum to Jamaica spirits. Here he rested for a few months; but at last, he found that even Jamaica spirits were not strong enough to warm his stomach; and he made it a common practice to throw a table spoonful of ground pepper into each glass of spirits, in order, as he said, to take off their coldness. It need scarcely be added, that he soon died of his intemperance.

"When stationed in the city of Bath," says Mr. Towler, "I was introduced into the company of an aged man, whom I understood to have been intimate with Mr. Wesley, and once a useful local preacher. We entered into conversation about Mr. Wesley's times, when, among other things, he observed:—'On one occasion, when Mr. Wesley dined with me, after dinner, as usual, I was preparing a little brandy and water. On perceiving this, with an air of surprise he cried, "What! my brother, what's that: do you drink spirits?" "It is brandy," said I, "my digestion is so bad; I am obliged to take a little after dinner." "How much do you take?" said he; "let me see." "Only about a table spoonful." "Truly," said he, "that is not much; but one spoonful will soon lose its effects, and then you will take two; from two you will get to a full glass, and that, in like mau-

ner, by habituating yourself to it, will lose its effect ; and then you will take two glasses, and so on, till in the end, perhaps, you will become a drunkard. O my brother, take care what you do." Happy had it been for that man, if he had taken the timely warning of his good friend Wesley. But, alas ! he trifled with his little drops, until he actually did become a drunkard, ruined his reputation, and at the very time, I had the interview with him, he was a poor, old, miserable backslider, apparently within a few steps of the grave."

It will be remembered, that President Humphrey and another gentleman, were sent from America on a temperance visit in this country at the beginning of the summer. The following is an extract from a letter of the former :—" In another respect, I was disappointed. My respected colleague and brother, Dr. Codman has mentioned the wine, which was offered him after preaching in all the vestries ; and has animadverted upon the custom of keeping it there, with a brotherly faithfulness, which leaves me nothing to say. But I was surprised and pained, to find the wine decanters so generally upon the tables of ministers, as well as the members of their churches, almost wherever I was invited to dine. And not only so, but again and again was the wine brought on the supper table, just before we bowed at the family altar, and retired to rest. This custom, I believe, is kept up by some clergymen, who are members of the temperance society ; and I could not help saying, often, the curse of intemperance, I am persuaded, will never be removed, till *you give up your wine.*"

" It ought to be mentioned," says Judge Parker, " to the honour of the bar of Berkshire, that they have, I believe unanimously, entered into a compact which they strictly execute, to promote the cause of temperance by example and otherwise. They have banished all ardent spirits from their houses at home, and their lodgings when at Court, making literally no use of them. They have also discarded the use of wine, which, at first, I thought might be carrying the thing too far, because extremes generally cause re-

vulsions ; but, upon hearing their reasons, I am satisfied they are right. They do not object to wine, as, of itself, used in moderation, hurtful ; but the use of it, in a great measure, destroys the power of example, and tends much to defeat the effect of any remonstrance they may have occasion to make to those who are destroying themselves and families by hard drinking. The poor man, when urged to refrain, is apt to retort, Why, if we could afford to drink wine, as you do, we certainly would not drink rum ; but we must have something, as well as you ; and rum is the cheapest thing we can get. It is necessary to show such people, that their is no need of *any* stimulants."

"I have found so much benefit," says a Manchester traveller, "by abstaining from all intoxicating drink, that I believe an angel from heaven would fail in the attempt to prove, that the *moderate* use of even malt liquor was good for me."

Intemperance in the Army and Navy—Shipwrecks.

A distinguished officer of the army of the United States, declared, "Nearly all the trouble we have with the men arises from drinking." And in a letter which the Secretary of the American Temperance Society lately received from him, he says, "Since I last wrote you, I have visited a military post, and, on looking over the sick list, with the acting surgeon and hospital steward at my elbow, to tell me the cause of each man's sickness, I was assured, that, out of forty-six cases, the diseases of more than forty had their origin in intemperance." Probably more than five-sixths of all military offences tried before our courts-martial, result from intemperance. The same officer gave it as his opinion, that, since his acquaintance with the army, which has been for many years, more than three-fourths of the deaths among the soldiers, were occa-

sioned by ardent spirits. And he says, "The Secretary of War has, in my opinion, done incalculable good to the army, by withholding the whisky part of the rations. We want now a few temperance preachers to visit from post to post, and bring the subject of temperance before the troops; form Societies; furnish them with addresses, essays, and periodicals; and I doubt not that a happy reformation would be witnessed in the army."

"I am under great obligations to you," says an officer of rank in the army, when writing to the Secretary of the American Temperance Society, "for the Fourth Report of the American Temperance Society; and I feel myself highly honoured in having been made a member of that truly benevolent institution. When I arrived here, I question whether there were three men who abstained wholly from the use of ardent spirits—now, more than three-fourths of our whole number are members of a Temperance Society, on the principle of Entire Abstinence. They hold regular meetings once a fortnight, at which, one of their number reads an essay or tract on intemperance. The effect has been just what I anticipated—a manifest improvement in the appearance, spirits, and conduct of the soldiers. Instead of the stupid and bloated visage, is now seen the cheerful and healthy countenance—where were wrangling and strife, are good humour and playfulness,—and insubordination and negligence have given place to cheerful obedience, and prompt attention to duty. Not a member of the Society, which is of six weeks standing, has been confined in the guard-house, and such has been its influence even upon others, that but two men of the whole command, have been confined since the society was established. I hardly need to add, that the offence, in both cases, was intoxication—while, before the society was formed, the average number of men confined, was three in twenty-four hours; so that there were as many men confined before in one day, as are now confined in six weeks.—Since the formation of the society, no desertion has occurred; while, during

the month preceding its formation, five men deserted. —I must believe that the difference is mainly to be attributed to the temperance reformation.—I am more than ever convinced, that were a judicious friend of temperance to visit the various military posts, and exert himself in this truly benevolent cause, his efforts would save the government thousands, and the members of the army from incalculable evils."

A soldier in the army of the United States, once a sober and respectable man, by daily taking a little spirits, acquired an appetite for it. That appetite he gratified, and, under its influence, he deserted. He was taken and condemned to be shot. Just before his execution, he said to the officer who visited him, "I owe my death to ardent spirits. It has ruined me; I never violated the orders, or broke the laws, except when I had been drinking. I am now to die, and this it is which has killed me. And now, if I could only get a draught of it, I should care nothing about death!" He actually pleaded for whisky while they were taking off his irons, with as much earnestness as a sinner pleads for salvation. He was furnished with a pint (most unadvisedly surely?) and, under its influence, he was plunged into eternity, with the all-consuming appetite strong in death.

"I might have been promoted many times, but for this drink," said an old soldier: "I was once made corporal, but it was only for three days—they took the stripes from the *arm*, and laid them upon my *back*."

"The great day of account," says a distinguished navigator, "will bear terrible witness, when the sea shall give up the dead that are in it, of the vast and unsuspected extent of the sacrifice of life among seamen, from shipwrecks, and other catastrophes occasioned by drunkenness. One disgraceful instance, among the numbers that will hereafter be brought to light, occurred within my own observation. A collier brig was stranded on the York coast; and I had occasion to assist in the interesting, but distressing service of rescuing a part of the crew, by drawing them

up a vertical cliff, two or three hundred feet in altitude, by means of a deep sea lead-line, the only rope that could be procured. The first two men who caught hold of this slender line, were hauled safely up this frightful cliff; but the next, after being drawn to a considerable height, slipped his hold, and he fell; and with the fourth and last, who ventured upon his only chance of life, the rope gave way, and he also was plunged into foaming breakers beneath. Immediately afterwards, the vessel broke up, and the remnant of the ill-fated crew, with the exception of two, who were washed into a cavern in the cliff, perished before our eyes. But what was the cause of this heart-rending event? Was it stress of weather, or bewildering fog, or unavoidable accident? No;—it arose entirely from the want of *sobriety*; every sailor to a man, being in a state of *intoxication*! The vessel, but a few hours before, had sailed from Sunderland, the men being drunk, a boy, unacquainted with the coast, was intrusted with the helm. He ran the brig upon Whitby Rock, and one half of the miserable, dissipated crew, awoke to consciousness in eternity! To this solitary instance, I might add many; but this must suffice, both as to illustration and proof of the terrible consequences of intemperance at sea."

Extract from an Address of the London Maritime Temperance Auxiliary Society, July, 1834.—“But there is one debasing vice extensively prevailing among our seamen, to the calamitous effects of which the daily press, and other authentic sources, bear fearful and formidable testimony—a vice, above all others productive of consequences which come home to every patriotic and feeling mind—that of *intoxication*. The great day of account, when ‘the sea shall give up her dead,’ can alone reveal the extent to which human life has been the sacrifice of this baneful propensity. Individual victims and casualties are of daily occurrence, and secretly obtain notice; but from time to time, the public mind is appalled with a catastrophe which involves life by wholesale. Such was the late memorable and most melancholy wreck of the *Rothsay-*

Castle steam-vessel, when, out of 150 souls, there perished 127. The lamentable loss of the Kent East Indiaman, with 81 lives, and her valuable cargo, was occasioned by ignition of the spirits during the operation of pumping a quantity for distribution to her crew. The same cause led to the destruction, last year, of the Liverpool ship, *Hibernia*, bound to Van Dieman's Land, on which disastrous occasion, the loss of life was truly appalling. Her crew and passengers amounted to 232, of whom 180 perished! The two last ships would have escaped this dreadful fate, had they sailed under Temperance regulations, with spirits only in the medicine chest."

The master of a steam-boat, with one hundred and twenty persons on board, was, while under the influence of intoxicating liquor, called to encounter a storm. Night approached, danger became imminent, and being near the port, the passengers besought him to return. "No," said he, "if we go back we shall have no profit." And for three hours he held those passengers in danger of death; and when entreated to make signals of distress, he utterly refused; and would not even hang out a light; although by doing it, the prospect was that all would be saved; and by not doing it, that all would be lost. The vessel struck upon a rock, and fifty persons were plunged into the sea. And, as if in judgment, the first among them, was the captain himself; and there, amidst the foaming billows, more than a hundred persons found a watery grave,—all apparently occasioned by ardent spirits. One of the passengers who was saved, said, that the captain was intoxicated all the way.

A vessel lately coming from Virginia to New York, with a number of passengers on board, was overtaken with a storm, which raged with great violence, and continued a long time. All the sailors on board who drank ardent spirits, from intemperance, fatigue, or despair, gave up, and ceased to labour. But one man on board drank no ardent spirits; and although he, with the rest, had buffeted the storm, he took the helm, and stood for hours after the others had ceased to make

exertion; and the whole crew were saved. Had it not been for him, long before the storm abated, they had all probably been at the bottom of the ocean.

A merchant from one of the principal sea-ports in the United States, remarks, "I sent out a vessel under an express agreement that no ardent spirits should be taken on board. I had suffered so many losses from it, that I resolved never to permit it to be taken on board again. The captain, in violation of his agreement, when about to return, took on board four gallons of brandy, which lasted him about four weeks; and that four gallons of brandy cost me 4000 cents. A great proportion of all the shipwrecks on the ocean are occasioned by it. I hardly ever suffered a loss at sea, or had vessels meet with disasters, when this was not the case; and I am resolved never to send out another vessel under the command of a man, who will either use or furnish it."

On the 21st December 1834, James. M. Hardy, one of the sailors on board the *Boston*, being drunk, went into the fore-castle, armed with a long sheath-knife, and stabbed two of the passengers, as they were sleeping in their berths; both expired in the course of twenty minutes. He afterwards proceeded to strike with the same instrument those who attempted to apprehend him. He was shown the corpses before they were committed to the waves, but exhibited very little emotion. When asked his reason for killing two innocent men, who had never injured him, he answered, he did not know.

Fourteen men, "navigators," after drinking at a beer-shop, on Wednesday, 25th February, 1835, got into a small ferry-boat, at Hollins Green, to cross the Mersey. Being far too many for the size of the boat, and being restless, on account of the influence of the liquor, it upset, and the whole party were precipitated into the river. Seven, with some difficulty, succeeded in reaching to the banks, but the other seven were drowned.

M'Kay, one of the mutineers in the ship *Bounty*, who afterwards settled in Pitcairn's Island, had formerly been employed in a Scottish distillery, and

being much addicted to ardent spirits, set about making experiments on the *best-root*, and at length, unfortunately succeeded in producing an intoxicating liquor. This success induced his companion, Quintal, to turn his kettle into a still. The consequence was, that these two men were in a constant state of drunkenness, particularly M'Kay, on whom it seems it had the effect of producing fits of delirium. In one of these he threw himself from a cliff, and was killed on the spot. Quintal's conduct was so horribly savage, that Adam and Young considered themselves justified, for the preservation of their own lives, in felling him, like an ox, with a hatchet. Captain Beachey says—"The melancholy fate of M'Kay created so forcible an impression on those remaining, that they resolved never again to touch spirits." Happy people! no wonder that those who visited your temperate, peaceful island were delighted! no wonder that it should be recorded of them, "they are certainly a finer and more athletic race than is usually found among the families of mankind."

A midshipman, on board a trading vessel, was on his duty to attend at the helm for three hours; when his time was expired, he gave the usual signal to be relieved from his duty, but the call was not attended to: after waiting some time, until he was exceedingly fatigued, he rang the alarm bell, but still received no answer. Unable to account for this neglect, he was forced to leave his post, though at imminent risk to the ship, as the sea was running very high: he went to the cabin, where, to his astonishment, he found the captain, and the whole of the crew, quite intoxicated: He endeavoured to rouse them, and hastened back to the helm, where he performed nine hours duty instead of three, when he became so exhausted as to be obliged a second time to relinquish his station, and crawled down into the cabin again, when he succeeded in rousing the captain. On his arrival in port, he communicated the circumstance to his employers, who rewarded him for his exertions, and wished him to continue in their service; he declined, however, and en-

tered a ship sailing on Temperance principles, and had the satisfaction afterwards, of learning that the ship he had been the means of saving, was also sailing without intoxicating liquors.

A President of one of the Companies for Marine Insurance, in the city of New York, himself a retired sea captain, on being called upon to give his influence in favour of the distribution of Temperance publications, replied, unhesitatingly, "Yes, I shall do so,—I had rather insure the veriest hulk that sails out of New York, under a Temperance captain, than the finest packet ship that ever sailed under the care of a man whose breath smells of intoxicating drink."

*Testimonies of Physicians and Judges against
Intemperance.*

The following document has received the signatures of four Professors of the Medical Faculty of the University of Edinburgh, of eleven Members of the Royal College of Physicians, of the President and twenty-seven Fellows of the Royal College of Surgeons, and of thirty-four other medical gentlemen;—77 in all.

"We, the undersigned, do hereby declare our conviction, that ardent spirits are not to be regarded as a nourishing article of diet; that the habitual use of them is a principal cause of disease, poverty, and misery in this place; and that the entire disuse of them would powerfully contribute to improve the health and comfort of the community."

Berwick, November 1731.

"We, the undersigned, do hereby declare our conviction, that ardent spirits are not to be regarded as a nourishing article of diet, that the habitual use of them is a principal cause of disease, poverty, misery, and crime,—that the habitual use of them particularly predisposes to that disease, with which we are at present threatened, the Cholera Morbus,—and that re-

fraining from the use of spirits, would powerfully contribute to improve the health and comfort of the community."

Alexander Kellock, M. D.
A. Cahill, M. D.
George Johnston, M. D.
Wm. Dunbar How, M. D.
John Edgar, Surgeon.
John Mannus, Surgeon.

Andrew Henderson, Surgeon.
Johnston How, Surgeon.
Charles Y. Troker, Surgeon.
Alexander A. Carr, Surgeon.
Jas. Young, Assistant Surgeon.
70th Highlanders.

Kilmarnock, 3rd November, 1831.

We do hereby declare, that the habitual use of ardent spirits is productive of many diseases, and often renders them incurable. It aggravates almost all acute diseases, and these are the most dangerous to the intemperate. Those addicted to ardent spirits, sink rapidly under any inflammatory disease—their constitutions are so undermined, that they can neither bear disease, nor the remedies necessary to remove it. It tends materially to shorten life, by causing an undue excitement of the organs necessary to existence.—It is our opinion, that the disuse of ardent spirits would tend much to improve the health and comfort of the community, as well as diminish much existing poverty and immorality amongst the working classes.

James Reid, M. D.
John Crooks, Surgeon.
James Guthrie, Surgeon.
John Miller, Surgeon.

James Aitken, Surgeon.
George M'Kinlay, Surgeon.
J. A. Hendry, Surgeon.
Robert Walker, M. D.

The following is Sir Astley Cooper's opinion of dram-drinking, in answer to an application by the secretary of the Temperance Society, for his support and patronage, "My Dear Sir,—No person has greater hostility to dram-drinking than myself, insomuch that I never suffer any ardent spirits in my house, thinking them *Evil Spirits*. And if the poor could witness the white livers, the dropsies, and the shattered nervous systems which I have seen, as the consequence of drinking, they would be aware that Spirits and Poisons were synonymous terms. But still I think the scheme so Utopian, that I cannot annex my name to it, for I would as soon believe that I could, by my own efforts, stop

the cataract of Niagara, as prevent the poor of London from destroying themselves by intemperance."

Dr Aitken, in a paper published in the first volume of the 'Memoirs of the Literary and Philosophical Society of Manchester,' on the different success, with respect to health, of some attempts to pass the winter in high Northern Latitudes, after observing, that in all the unsuccessful instances, vinous or spirituous liquors were used, states his conviction, "that art never made so fatal a present to mankind as the invention of distilling spirituous liquors, and that they are seldom or never a necessary, but almost always a pernicious article in the diet of men in health. Dr Beddoes remarks, that every man shall become a valetudinarian, more or less miserable, if he drink daily a quarter of a pint, (two glasses,) or half a pint of port wine, from his sixteenth year, is to the full as probable as that he shall have a dangerous disease if he shall come within the reach of its effluvia." Dr Cheyne, an eminent physician, occupying a high official situation at Dublin, states, "that the observation of twenty years has convinced him, that were ten young men, on their twenty-first birth-day, to begin to drink one glass of ardent spirits, or a pint of port wine or sherry; and were they to drink this supposed moderate quantity of strong liquor daily, the lives of eight out of the ten would be abridged by twelve or fifteen years." Dr Willan, one of the highest authorities on medical statistics, has left it on record, "that the use of these liquors, in large cities, produces more disease, than confined air, unwholesome exhalations, or than the combined influence of all the other evils of such situations." Dr Trotter, late physician to the British fleet, has delivered it as his deliberate conviction, that these liquors, in all their forms, and however used, are the most productive of the causes of disease with which he is acquainted. Dr Paris, a celebrated writer on medicine and diet, says, that he considers the art of preparing spirituous liquors the greatest curse ever inflicted on humanity. Dr Frank, a German physician of great authority, forbids the use of these sub-

stances entirely, at least to the young, on account of their tendency, even in small doses, to induce disease, premature old age, and death. Dr Cheyne, of London, a well known writer on "Health and long Life," stigmatizes drams as being most like opium in their nature and in the manner of their operation, and nearest arsenic in their deleterious and poisonous qualities. Dr J. Johnston, in a work on the influence of civic life, &c. on the human constitution, after enumerating water, table beer, brandy and water, &c. as varieties of drinks, observes, that 'in proportion as we adhere to the upper links of this chain, so have we a chance of continued health: as we descend in the series, so do we lay down a substratum for disease.' Dr Harris, in an official report to the Secretary of the American Navy, says, that the moderate use of spirituous liquors has destroyed many who were never drunk; and that no fact is more satisfactorily established, than that those who use them freely are the most exposed to the attacks of epidemic disease.

"Malt liquors," says Dr Buchan, "render the blood sizo and unfit for circulation; hence proceed obstructions and inflammation of the lungs. There are few great beer drinkers who are not phthical, brought on by the glutinous and indigestible nature of strong ale. Those who drink ardent spirits, or wine, run still greater hazard; these liquors inflame the blood, and tear the tender vessels of the lungs to pieces."

Dr James Johnston, an eminent physician, resident in London, remarks upon water as follows:—"There can be no question that water is the best and the only drink which nature has designed for man; and there is as little doubt but that every person might gradually, or even pretty quickly, accustom himself to this aqueous beverage. The water drinker glides tranquilly through life without much exhilaration, or depression, and escapes many diseases to which he would otherwise be subject. The wine drinker experiences short but vivid periods of rapture, and long intervals of gloom; he is also more subject to disease. The balance of enjoyment then, turns decidedly in favour

of the water drinker, leaving out his temporal prosperity and future anticipations ; and the nearer we keep to his regimen, the happier we shall be."

"It is my deliberate opinion," says Dr Kaye Greville, "that the use of *intoxicating liquors* is unnecessary to the healthful, human constitution ; and that the strength which they seem to impart, is temporary and unnatural. It is present energy purchased at the expense of future weakness."

The following is an extract from a letter written by an eminent surgeon and author :—"My Dear Sir,—A friend informed me, that when you were in Nottingham last, you still had the troublesome affection of the throat ; and I could not feel satisfied, until I wrote to you on the subject. I want you to give a fair and full trial of Total Abstinence from all stimulating liquors, and also from tobacco in every form. I am fully persuaded, that many chronic diseases are brought on and continued by their use. I consider I shall do more in curing disease, and preventing disease, in one year, by prescribing Total Abstinence, than I could do in the ordinary course of an extensive practice in one hundred years. I have already seen diseases cured by total abstinence, that would not have been cured by other means. You can form no idea of the comfort, peace of mind, and happiness arising from abstaining.—Try it. Yours, sincerely."

Dr Rush, physician in America, says, "Since the introduction of spirituous liquors into such general use, physicians have remarked, that a number of diseases have appeared amongst us, and have described many new symptoms, as common to all diseases." Dr Trotter, physician to the Fleet, says, "Amidst all the evils of human life, no cause of disease has so wide a range, or so large a share, as the use of spirits. Spirituous liquors destroy more lives than the sword ; war has its intervals of destruction, but spirits operate at all times and seasons upon human life." And Dr Paris, a physician of London, says, "That the art of extracting alcoholic liquors by distillation, must be re-

garded as the greatest crime inflicted on human nature."

"I remember," says an eminent physician, "a gentleman at Prince of Wales' Island, some years ago, who was remarkable for his convivial talents, and flow of spirits. The first time I happened to be in a large company with him, I attributed his animation and hilarity to the wine, and expected to see them flag, as is usual, when the first effects of the bottle were past off; but I was surprised, to find them maintain a uniform level, after many younger heroes had bowed to the rosy god. I now contrived to get near him, and enter into a conversation, when he disclosed the secret, by assuring me, he had drunk nothing but water for many years in India: that in consequence, his health was excellent—his spirits free—his mental faculties unclouded, although far advanced in time's list; in short, that he could conscientiously recommend the 'antediluvian' beverage, as he termed it, to every one that sojourned in a tropical climate."

Desmoulin, a celebrated French physician, when on his death-bed, having called around him the most distinguished physicians of Paris, "Gentlemen," says he, "I leave behind me three great physicians;"—on their urging him to mention them, expecting probably to hear their own names, he briefly added, "WATER, EXERCISE, AND DIET."

Dr Bailey, surgeon of the Somerset Hospital, Cape Town, Africa, gives the following facts, taken from the books of the Institution:—During the first two years of the establishment, 1819 and 1820, the number of patients admitted, was 620. Of these, only four were cases of *delirium tremens*. From March 1827, to January 1830, two years and ten months, there were admitted to the hospital 33 such cases. From May 1830, to January 1832, 1050 patients were admitted; of which, arising chiefly from drunkenness, were 55 cases of *delirium tremens*; diseased livers, 400, ulcers, 200; pulmonary consumption, 60; mania, 21: total, 736.—The distinguished physician, above named, in view of these facts, remarks, "I wish I

could lead some of my friends, who are now hesitating to become members of the Temperance Society, through the wards of Somerset Hospital, and let them witness the unfortunate objects, which are daily writhing under the effects of drunkenness and debauchery. I feel no hesitation in saying, they would no longer pause in joining a Society, which has for its object the preservation of both soul and body."

Judge Hale, after twenty years' observation and experience, declared, "That if all the murders, and manslaughters, and burglaries, and robberies, and riots, and tumults, the adulteries, fornications, rapes, and other great enormities which had been committed within that time, were divided into five parts, four of them would be found to have been the result of intemperance."

Jurists, of distinguished character, and judges, in great numbers, have testified, that this liquor occasions a great majority of all the crimes which are committed. One says, "Of eleven murders committed, all, except one, were occasioned by strong drink." Another says, "Of eleven murders committed, all were occasioned by intemperance." Another says, "Of twenty murders examined by me, all were occasioned by spirituous liquors." And a fourth says, "Of more than two hundred murders committed in the United States in a year, nearly all have their origin in drinking."

Mr Poynder, the Sub-sheriff of London, states, that he has been so long in the habit of hearing criminals refer all their misery to the habit of dram-drinking, that he has latterly ceased to ask them the causes of their ruin; nearly all the convicts for murder with whom he had conversed, had acknowledged, that they were under the influence of spirits at the time they committed the acts for which they were about to suffer. Many had assured him, that they found it necessary, before they could commit crimes of particular atrocity, to have recourse to dram-drinking, as a stimulus to fortify their minds to encounter any risk, and to proceed to all lengths; and he mentions the

cases of several atrocious offenders, whose depravity was by themselves attributed to, and was on investigation found to have originated in, such habits of intoxication.

Robert Edwards Broughton, a Police Magistrate in London, when asked by the Parliamentary Committee, if he had ever any of the higher classes of mechanics, who are in the receipt of large wages, 40s. a-week, brought before him? replied—"Certainly—If the committee will give me leave, I will mention a case to show the baneful and dreadful effects of drinking upon that class, to which allusion is made. It was the case of a discovery being made of a family in a state, that if it had not been seen, it could not have been believed. I think there were four children; there was no bed—a few old rags in the corner, into which they huddled. Upon information being given, they were all taken and brought before me; and I felt a good deal of interest, from the nature of the case, and went very minutely into the history of it from its origin; and I found, that the woman two years before, had borne a most respectable character; he was a mechanic, and could earn, certainly, two guineas a-week. His brother came before me, for I committed both the husband and the wife to prison for neglecting their family, and adjourned the case for further inquiry, and sent the children to the work-house; and the brother came, with tears in his eyes, and was quite ashamed to appear, and said, that this man had had a little property, and that he might have lived with great comfort; that from the property derived to himself and his wife from a common parent, he might have been in possession of an income of about £200 a-year. I went further into the inquiry, by examining the boy, who was a very intelligent boy, of ten years of age; and I found, that the woman regularly rose from the rags on which she slept—the father, the wife, and the baby, slept together on one batch of rags, and the others huddled up in a corner, without any rags at all,—and the father and mother went immediately into the gin-shop, and the same

gin-shop. I had the keeper of the gin-shop before me ; it was kept by a woman, and she certainly seemed ashamed of it. And the boy described his mother as getting up, and going into the gin-shop ; and the biggest boy then went out into the market, and tried to get a few pence by holding horses, leaving the other children to wander about, and pick up cabbage leaves, and so on, to eat ; they never were washed, they were never carried to a church. And the whole of this was brought on by drinking. He shook like an aspen leaf, and she was reduced to the greatest state of misery and wretchedness ; she had scarcely a rag on ; I believe she had not undressed herself for many months ; and they had become addicted to these habits ; and then when the money was all exhausted, he went to work ; but there was no money expended on the education of the children, and they had never been washed."

The Solicitor-General of Ireland, in an address at the first public meeting of the London Temperance Society, remarked, that he had been long in the habit of prosecuting criminals at the bar of justice in Ireland, and he could state positively, that at least three fourths of the criminals tried there, were led on to crime by intemperance. The greater part of the crimes which were committed in Ireland, were the results of intoxication—of the use of ardent spirits. He had the sanction of all the high authorities in Dublin to the statement, that the disuse of ardent spirits would be one of the most effectual means of preventing crime there. And would not the same cause produce similar effects in London ? An individual, who has been in the habit of visiting the cells of the condemned, had told him that a condemned criminal had stated, that the plan adopted in the commission of murder, was, to get hold of some man fond of liquor ; and, having taken him to a public-house, having there made him high in spirits, to reveal gradually the plan laid for robbery and murder, and then to prevail on him to execute the fatal deed. First, hints would be thrown out, and then more explicit

statements would be made; and he who at first shuddered at the very thought of crime, would ultimately yield to the effects of liquor and persuasion, and consent to do the deadly act proposed to him.

The late Mr Charles T. Thackrah, in his celebrated work, "The effects of Arts, Trades, and Professions, on Health and Longevity," says,—“Some literary men have been in the habit of taking vinous and spirituous liquors; but this practice is decidedly injurious. The intellectual excitement it produces at the time, is more than counterbalanced by the subsequent depression; and ruin of health, and the abbreviation of life, are the ultimate results. Tea and coffee are much better and safer stimulants. They have been highly prized by Harvey, Pope, Voltaire, Napoleon, and others. Their moderate use may be commended; but the student should be informed, at the same time, that their abuse—the drinking, I mean, of tea and coffee of great strength, or several times a-day,—decidedly impairs the tone of the stomach. Fermented liquors are injurious.”

The following is an extract from a speech delivered by George Thomson, Esq. the eloquent advocate of Negro Emancipation:—

“He was impressed,” he said, “with a deep religious conviction, that he dare not, for another hour, withhold the declaration that he believed it to be his duty, in the presence of God, and before his people, on his own behalf, and on behalf of his race, thousands of whom were scattered and destroyed by the wasting pestilence of intemperance, which was sweeping over the world,—to tender his name, as the last convert to the Total Abstinence principle. He did it solemnly and deliberately, as in the presence of God, well knowing, that he should have to take up his cross, and that he should be exposed to powerful temptation. He hoped, henceforth, to advocate the principle of Total Abstinence. (Cheers.) He had been an advocate for some time, for that principle, in the abstract; but it had been said, ‘Do you practice that principle?’ and then the blush came to his

cheek. Speaking, as he was accustomed to do, for four or five hours, and that repeatedly, with how much animal exhaustion no one but himself could judge, he was convinced, that if he were able to abstain, and if by abstaining, he could attain greater clearness of thought, greater bodily or mental vigour;—any man might abstain, whatever might be his occupation. He now felt it to be his duty, to exhort all who had to speak in public, to abstain from the use of intoxicating drinks. He could speak from experience. As he travelled from place to place in America, nothing was offered to him but cold water. At first he felt disappointed: he looked back with longing ‘to the flesh-pots of Egypt.’ But no wine was presented to him, nor did he ever get any thing stronger than ginger and water, sweetened with molasses, from the kindest, fairest hands; from persons, who proved their affection for him in every possible way; from those, who would have stood between him and the gleaming dagger of the assassin. He was compelled, therefore, to try the system of Total Abstinence. He had tried it while having to speak fifteen times a-week, and found, that he was well able to do so. Every argument calculated to produce conviction, was on the side of the advocates of Total Abstinence. All history, all philosophy, all chemistry, all morality, all religion, was on their side. And why were not all Christians on their side?”

The following article from the pen of the Rev. Richard Knill, late a missionary in St Peterburgh, appeared in a London paper sometime ago: “Mr Editor, On Saturday, the 19th of November last, (1836) I was travelling in Essex. The rain poured down incessantly, and the night was dark and cheerless; but amidst this gloom we saw an universal brightness in the distant horizon. Next morning, inquiry was made about this universal brightness, when we ascertained that it had been occasioned by a stack of corn on fire, supposed to be the work of an incendiary. The Monday following we held a missionary meeting at Rochford; and just before the service

commenced, a friend came to us, expressing his fears that our meeting would be injured, as an alarming fire had broken out in a barn near the town. A person was afterwards apprehended, under suspicion of having committed the diabolical act of setting fire to the barn. I have since heard of something more alarming—that is to say, that not less than *forty millions of bushels of good corn are destroyed every year* in England, Scotland, and Ireland, in order to produce *certain liquors*, whereby thousands of families are impoverished,—our work-houses, and jails, and prison-ships filled, and an extensive establishment kept up at Botany Bay.—Is this true, Mr Editor? If it be true—and who can disprove it?—then I say, it ought to awaken the patriotism and religion of the British public, to raise their hands and their voices against this destruction of corn, and morals, and life, and souls.—There is one way of stopping it all by the end of the year 1837, and that is by adopting the same plan with the liquor that the Quakers adopted with the slave-trade sugar—NEVER TOUCH IT.”

“In the first month of my official duties,” says the Hon. Robert G. White, late High-Sheriff of Dublin, twenty-two persons were condemned to suffer death; but strong intercessions having succeeded with the government, twelve only, including a female, were executed. And, as a powerful proof of the dreadful effects of intemperance, the condemned cells, as well as myself, witnessed *every one* of these individuals attributing their melancholy end to *drunkenness* and bad company.”

“Notwithstanding this,” adds Mr Buckingham, M. P. “with an infatuation most blind and besotted, and too much, I regret to say, fostered and encouraged by those of their superiors, who talk of the ‘comfort and refreshment’ which these deadly poisons afford to the labouring classes, we see the town and country population with sickly countenances, sunken eyes, pallid cheeks, livid lips, enfeebled knees, palsied heads, and tremulous hands, absolutely diminishing in stature, and becoming uglier in feature, begetting a progeny,

which, besides partaking of the diseased constitution of their parents, are initiated into the use of the insidious poison in their very infancy by the parents themselves, and are growing up more feeble in bodily strength, more weak in mental power, and more vicious and degraded in moral conduct, than even their parents themselves, to whom they are inferior in physical stamina, but whom they exceed in self-abandonment and dissipation."

Burton, in his "Anatomy of Melancholy," written upwards of two hundred years ago, when speaking of drunkards, says,—“ Like Timocreon of Rhodes, they drown their wits, wash their brains in ale, consume their fortunes, lose their time, weaken their temperatures, contract filthy diseases, also rheums, dropsies, calentures, tremor; get swollen jugulars, pimpled red faces, sore eyes; they heat their livers, alter their complexions, spoil their stomachs, overthrow their bodies, (for drink drowns more than the sea and all the rivers that fall into it), mere purges, and casks; confound their souls, suppress reason, go from Scylla to Charybdis, and use that which is an help to their undoing. And, like grasshoppers, whilst they sing over their cups all summer, they starve in winter; and, for a little vain merriment, shall find sorrowful reckoning in the end.”

A distinguished officer of the United States government, informed a gentleman, that the celebrated Author (Jefferson) of the Declaration of American Independence, after long and painful experience in the discharge of his arduous duties, as Chief Magistrate of the nation, said with great emphasis, “ The habit of using ardent spirit, by men in public office, has occasioned more injury to the public service, and more trouble to me, than any other circumstance which has occurred in the internal concerns of the country, during my administration. And were I to commence my administration again, with the knowledge which from experience I have acquired, the first question which I would ask, with regard to every can-

didate for public office, should be, *Is he addicted to the use of ardent spirit?*"

The Rev. John Wesley says, "That the men who traffic in ardent spirit, and sell to all who will buy, are poisoners general; that they murder his majesty's subjects by wholesale; neither does their eye pity or spare. And what is their gain? Is it not the blood of these men? Who would envy their large estates, and sumptuous palaces? A curse is in the midst of them. The curse of God is on their gardens, their walks, their groves; a fire that burns to the nethermost hell. Blood, blood, is there; the foundation, the floor, the walls, the roof, are stained with blood. And canst thou hope, O man of blood, though thou art clothed in scarlet, and fine linen, and farest sumptuously every day, canst thou hope to deliver down the fields of blood to the third generation? Not so—there is a God in heaven; therefore thy name shall be rooted out. Like as those, whom thou hast destroyed, both body and soul, thy memorial shall perish with thee."

ADVANTAGES OF TEMPERANCE.

Temperance promotes Temporal Interests.

A hard whisky-drinking mechanic, soon after the Temperance Societies began to make a stir, determined that he would quit his bad habit, if for no other reason, than to see how much money he was actually spending on that, which poisoned his body and ruined his soul. For this purpose, he made a small box with an aperture cut in the top, and at every grog time of the day, he would go to the little box, and drop in the money it would cost. This he did for three years; and then being anxious to know how much his little box contained, he resolved to break it open. On doing so, what was his surprise to find, that he had saved for himself and his family, no less, than eighteen pounds, five shillings.

A blacksmith, in the city of Philadelphia, above forty years ago, complained to his iron merchant, that such was the scarcity of money, that he could not pay his rent. The merchant then asked him, how much rum he used in his family in the course of the day. Upon his answering the question, the merchant made a calculation, and showed him, that his rum amounted to more money in the year, than his house-rent. The calculation so astonished the mechanic, that he determined from that day, not to buy or drink spirits of any kind. In the course of the ensuing year, he paid his rent, and bought a suit of new clothes out of the savings of his temperance. He persevered in the habit of temperance through the course of his life; and the consequence was, competence and respectability.

“ We will here mention a fact,” says a London paper, “ which came to our knowledge from being connected with a saving-bank; viz., that the greater proportion of new accounts, lately added to the bank in question, are *reformed drunkards*, who make no scruple in stating, when they bring a pound or two, that the amount is the difference betwixt sobriety and drunkenness.”

“ I called,” says a gentleman, “ upon Mr Stringer, a respectable timber-merchant, of Wherlook, near Sandbach, last week. Four of his sawyers signed the pledge at Haslington, a year and ten months ago, and remain firm and consistent members. I saw them all; they seem very happy and thankful. Mr Stringer assured me, he never was so comfortable with his men, before they signed the pledge, as he is now. He says, he has now no tradesmen calling upon him, to request him to stop some of their wages. He assured me, one of his men had paid £20, of old debts in the twenty-two months.”

“ We have always regarded Temperance Associations,” says a writer in *Tait's Magazine*, “ as an impertinent interference by the rich, with the concerns and enjoyments of the poor.” “ To this absurd objection,” says the *Leeds Temperance Herald*, “ we

cannot better reply, than in the language of Dr. Morgan, at the Bath Temperance Anniversary, in 1835. 'It is also objected, that we interfere with the comforts of others. I deny the charge. When Dr. Solander, in an overland expedition, crossed a mountain deeply covered with snow, he called their little band together, warned them of the stupifying effects of cold, and exhorted them not to yield; for, to sleep was to die. Yet the doctor himself was the first to lie down; and when his companions, with friendly violence, forced him on, he made every exertion against their kindness, and said, he should and would sleep. They persevered: and he lived for many years afterwards, to bless them, for thus 'interfering with his comforts.' This is all that Temperance Societies would do. They would save the life—even without the violence. I can never forget the reply of a poor blacksmith to one of those hired objectors, who pleaded with such apparent philanthropy against depriving the poor man of his comforts. The powerful natural oratory, emboldened by the feeling of conscious rectitude, towering above the base intentions and false representations of the hireling of intemperance, had the effect of electricity on a breathless audience. It came from one, who could speak from experience. He portrayed the miseries of intemperance—what he had endured for so long a time; what his family had suffered from poverty, disgrace, and the effects of his own brutalized disposition; and then contrasted his and their present happiness, with a force which admitted no reply, and needed no further argument. Such men are the great champions in the Temperance cause. One such had more effect upon the working classes, than all that logical reasoning could produce. He is one of themselves, and he is heard willingly; they all know that he speaks the truth, and it comes to their hearts."

At a meeting of the Launceston Board of Guardians, it was asked, when the names of the paupers were called over, "Where is such a man?" when it was said, "O! he has become a tee-totaller, you will see

no more of him!" This simple circumstance speaks strongly in favour of Total Abstinence principles.

A little boy in destitute circumstances, was put out as an apprentice, and of course, had to go on errands for the apprentices, and not unfrequently to procure ardent spirits, of which all except himself partook; because, as they said, it did them good. He, however, used none; and in consequence of it, was the object of severe ridicule from the older apprentices: because, as they said, he had not sufficient manhood to drink rum. And as they were revelling over their poison, he, under their insults and cruelty, often retired, and vented his grief in tears.—But now, every one of the older apprentices, is a drunkard, or in a drunkard's grave; and this youngest apprentice, at whom they used to scoff, is sober and respectable, worth £25,000. In his employment are about 100 men, who do not use ardent spirits; and he is exerting upon many thousands, an influence in the highest degree salutary, which may be transmitted by them to future generations, and be the means, through grace, of preparing multitudes, not only for usefulness and respectability on earth, but for an exceeding and eternal weight of glory in heaven.

A brewer, one day, met a tee-totaller, an old customer of his, well dressed, and intending to *trot* him, said, "Come, John, show us the tee-total sign," (alluding to the pass signs of secret societies.) "Very well, I will," and pulling his hand out of his pocket, full of silver, said, "*This is the tee-total sign!*"

Temperance conducive to health and Longevity.

From a gentleman, who, on a late excursion, had occasion to visit various parts of Lanarkshire, we learn, that in one of its parishes, namely, Culter, there is not a single public-house! What is the conse-

quence? A healthier and a happier parish is no where to be found; and what is more, there is not a single pauper within its boundary! Some time ago, a person from Biggar, thought a public-house in its principal village would be a good speculation, and prepared to set up one; but when his intention came to the ears of the villagers, they used all their interest with the resident Justices to refuse a license, in the fear of opening up a fertile source of mischief. They were successful—the license was refused,—and they are now congratulating themselves on their escape from the first step to poverty, misery, degradation, and vice.

“To your inquiry relative to the effects on my health, of the disuse of intoxicating drinks,” says an American gentleman, “I reply briefly, that several years have now elapsed, since I have practised total abstinence; and during that time, my health has regularly improved. For more than twenty years I have been severely afflicted with chronic, and most obstinate constipation of the bowels; and, at times, to a degree that almost deprived me of comfort. My physician assured me, that from original temperament, or confirmed habit, or the combined influence of both, he had no expectation, that I should obtain any thing more than temporary relief by the use of medicine. But I can now state, and I do it with sincere gratitude, that since I have abandoned alcohol, under all its various disguises, and substituted cold water as my only beverage, I have been gradually and constantly improving in this particular, and that I have now scarcely a vestige of the complaint remaining. During the year past, I have sustained greater mental effort, than at any previous period of my life; yet my health has steadily improved; and I recently ascertained that, during the same time, I had gained in weight nine pounds, seven more than I ever weighed before.”

The Rev. J. Fox, vicar of Stamfordham, in his address at the Carlisle soiree, said,—“He had now tried the total abstinence plan about three years. He had been always what is called a moderate man, never

given to take much, and one of the first members of the old or Moderate Society; and he believed, the first to establish one in Northumberland. Formerly, he had been accustomed to take a single glass of negus on Sunday evenings, after the fatigues of the day; but he found the effect uniformly the same—a temporary stimulant, but followed by depression and head-ache the next morning, and was in the habit of taking soda to correct the acidity in the stomach, uniformly produced. He had been led into an inquiry of the cause of this, and had only found out the folly from the investigation employed in the cause of temperance. Since leaving it off altogether, he was now better than ever he was previously, and had no occasion ever to apply to soda powders.”

A gentleman in America, who had been labouring under stomach and other complaints, at length abstained from the use of all distilled spirits, and found by this means his health gradually improved. Besides, as he states, “I threw away my *tobacco*, and since that time, I have not chewed, snuffed, nor smoked the *filthy weed*. From this time, my health daily and permanently improved, and is now *perfectly good*. When I first abstained from all the above, my weight was 123 pounds, and now it is 153 pounds, and my stomach no more emits from it the food and natural drink taken therein, but digests it in the most natural and pleasant manner; and my jaundice and sick head-ache have left me, and taken up their abode where they can find more natural food to feed on, than plain diet and cold water.”

“Doctor,” said a gentleman, about nine years ago, after reading the prescription of a distinguished friend of temperance, whom ill health had obliged him to consult,—“Doctor, do you think that a little spirits, now and then, will hurt me very much?” “Why, no Sir,” answered the Doctor, very deliberately, “I do not know that a *little*, now and then, would hurt you *very much*; but, Sir, if you don’t take *any*, it would not hurt you *at all*.”

An old man of more than fourscore, afflicted with

a bodily infirmity, for which he had been advised by a physician, to use ardent spirit as a medicine, was presented with a constitution of a Temperance Society on the plan of abstinence. He read it, and said, "That is the thing to save our country; I will join it." "No," said one, "you must not join it, because ardent spirit is necessary for you, as a medicine." "I know," said he, "that I have used it, but if something is not done, our country will be ruined; and I will not be accessory to the ruin of my country. I will join the Society." "Then," said another, "you will die." "Well," said the old man, "for my country I can die;" and signed the constitution; gave up his medicine, and his disease fled away. It was the remedy that kept up the disease; and when he had renounced the one, he was relieved of the other.

It is mentioned in the life of Captain Cook, "that one circumstance peculiarly worthy of notice, is the perfect and uninterrupted health of the inhabitants of New Zealand. In all the visits made to their towns, where old and young men and women crowded about our voyagers, we scarcely observed a single person who appeared to have any bodily complaint. Water, as far as we could discover, was the only beverage."

The following is the termination of a curious dialogue, between Dr Gregory of Edinburgh, and a wealthy manufacturer of the west of Scotland, who applied to him for advice, arising from a disorder in the stomach. "Well Sir," said the doctor in conclusion, "you are a fine fellow! you are indeed a fine fellow! you come to me with a lie in your mouth, and tell me you are a sober man, and a temperate man, and moreover a Deacon, as your worthy father was before you; and you make yourself out, by your own statements, to be a *glutton*, and a *wine-bibber*, and a *whisky-tippler*, and a *beer-swiller*, and also a drinker of that most abominable of all compositions, called *punch*. Go home, Sir, and reform yourself, and become *temperate* in your eating and drinking, and you will have no need of my advice."

Out of a cargo of convicts, two hundred and fifty

in number, lately sent to New South Wales, who were allowed no stimulants, not one died on the passage; while of the ship's crew, who were allowed their rations of rum, twenty per cent, or one-fifth of their number, died before reaching Sydney.

Joseph Anderson died at Greenwich work-house, after an illness of four days, aged one hundred and ten years. He was a fisherman, and had been in the work-house fifteen years. He was a *sober* man, and never before known to be ill. At Bybrook in the parish of St. Elizabeth, Jamaica, on the 26th June, Mrs Letitia Cox. "By her account," says the Jamaica Royal Gazette, "she was a grown-up young woman at the time of the destruction of Port-Royal by an earthquake. She declared she never drank any thing but *water*, during life. She must have been *One Hundred and Sixty Years* of age." An old black woman of Holland estate, died eighteen months ago, *One Hundred and Forty* years old. She also declared she never drank any thing but *water*.

Temperance fits for the endurance of Labour and Cold.

Dr Cheyne of Dublin has related the details of an experiment made by two graziers on two sets of herdsmen, all of whom were young men of similar habits, engaged in winter on the same journey, and exposed to the same fatigue. The one grazier supplied his men with abundance of wholesome food, but gave them water only to drink; while the other served them, in addition, with a copious supply of whisky. At the end of the journey, Dr Cheyne states, that the water-drinkers were in full vigour, had never quitted their posts, and bore up well to the last; while the others were so completely exhausted, that during part of the fair to which they had driven their cattle, they were useless, and on their return home were scarcely able to drag one leg after the other.

“ I wish,” said an old man, who rose at the close of a Temperance meeting, “ to say to the people, before they go away, that all which they have heard with regard to the utility of abstinence from ardent spirits is true. I have tried it. More than a hundred tons of hay I have gathered this summer off my farm, and not a man in my employment has used a drop. I never got through the business of a season before without having some of my men sick. In the hot days of haying and harvesting, one was taken off a day, another a week, and so on. But this summer not a man has lost a meal of victuals during the season. They have not broken the tools, as they used to do ; and I finished the business of the season much sooner than my neighbours who kept on in the old ways, and much better than before. Oh ! it is a great improvement.”

Mr Buckingham, the Chairman of the Parliamentary Committee, in his Address at Liverpool, stated, that he had himself sailed to the East and the West, in hot weather, and in cold, and that he never found any benefit from that enervating, disorganizing, and destructive poison, which, wherever it found an entrance, was always sure to be productive of mischief. He afterwards became a land traveller. He had passed through Egypt and Palestine, and Mesopotamia, and Arabia ; and afterwards settled in India, where he lived six years. In the course of these journeys, he passed twice to India, and back again to land ; and travelled not less than 30,000 miles. He visited the cities of Cairo, Damascus, Aleppo, Ispahan, &c.,—and in his tours, had seen, it was supposed, more than 3,000,000 people. Of course he had had a very extensive opportunity to witness the different habits of men ; and he had never known them to be in any respect, benefited by the use of strong drink. Nor had he ever known any people who had adopted the use of it, among whom it had not been, in proportion to that use, detrimental. He also stated, that the finest race of men he had ever seen, were a tribe residing on the Himalaya Mountains in India. They came down to Calcutta, as *Ath-*

letae, to show their skill in wrestling, boxing, throwing the quoit, and other athletic exercises. They were pitted against British grenadiers and sailors, the strongest that could be found. The result was, that one of these men was more than a match for any three that could be brought against them; and they had never tasted any drink, from their infancy upwards, stronger than milk or water. He had himself travelled from Diabekir to Bagdad, a distance of 800 miles on horseback, in ten days, with the thermometer ranging from 100 at sunrise, to 125 degrees in the afternoon, without injury, and without any drink, but water. During his arduous labours in Parliament, and during his recent tour of 2,400 miles, in the course of which, he had lectured six nights in the week in town frequently 80 or 100 miles apart, he had tasted nothing but water, and yet those who heard him one night, would perceive no essential difference in him, should he continue a similar course for six months together.

“As to the capability of a tee-totaller’s exertions,” says the Rev. R. G. White, late High-Sheriff of Dublin “permit me to mention those made by my dear and worthy friend, Mr Joseph Livesey, of Preston, who, in October last, travelled upwards of three hundred miles in six days; in which time he attended five evening, and one noon Temperance meetings, speaking upwards of two hours at each of them, without feeling the least inconvenience or fatigue; and this he is able and willing to repeat, whenever opportunity offers, or the cause of temperance requires.”

In a speech on Intemperance, Mr Buckingham says, “I cannot forbear adding to this the fact of two experiments having been recently tried, one among the anchor-smiths in one of the king’s dock-yards, and another among the furnace-men, who are smelters of tin-ore in Cornwall. As in each of these occupations the heat of the fires is excessive, and the labour great, it had been always hitherto considered necessary to grant an unlimited supply of beer to the persons engaged in it. But a party of each were prevailed upon,

for a sum of money divided among them, to try the experiment of working a gang of water-drinkers against one of beer-drinkers, each equal in number and average strength; and the result of both the experiments went to prove, that water-drinkers could sustain the greatest degree of heat and labour with the least exhaustion or inconvenience."

Dr Smollet, in his "Travels to Italy," remarks, that "a porter in London quenches his thirst with a draught of strong beer,—a porter of Rome or Naples refreshes himself with a slice of water-melon, or a glass of ice-water. The one costs three half-pence, the last a farthing. Which of them is most effectual? I am sure the men are equally pleased. It is commonly remarked, that beer strengthens us, as well as refreshes us; but the porters of Constantinople, who never drink any thing stronger than *water*, will carry a load of seven hundred weight, which is more than an English porter can attempt to raise."

The following statement, taken from the Limerick Chronicle, will show that intoxicating liquors are unnecessary for excessive labour: "From the long continuance of wet weather, a field of mangel-warzel, at Corbally, county of Limerick, the property of John Abell, was overflowed. Twenty persons, of both sexes, were employed to get out the crop; and, as the preservation of their health, from the effect of working in the water, and under almost continued heavy rain, required some stimulant, he had them supplied with half-a-pint of strong coffee three times per day. Although they were nearly a week thus employed, he had the satisfaction to find that their health had not suffered in the slightest degree."

A Missionary, under date, October 1828, says, "Several farmers of my parish have informed me, that they tried the experiment of abstinence, and found it salutary beyond the recommendation. Some who have never been known to drink what is called *too much*, but who have used gallons during the warm weather heretofore, tell me that they have not used so many quarts this season as gallons in former sea-

sons; and yet that they have got along with their work fully as well, and as to health, feel a great deal better. Two young men, recently from M—— tell me, that they have been in the habit of making a free use of spirits in past years, and that they have never got through with their haying and harvesting without being laid up for a week or more in each season, with complaints of the stomach and bowels,—this year they have drunk none, have worked harder, and have not lost a day by ill health."

A minister in America, writing to a correspondent says, "In reply to yours, recently received, I can say, that I have abstained for a number of years, from all intoxicating drinks (which I never took largely,) water having been, for a long time my only drink. My health is perfectly sound, and has been so for 20 years, in which time I have had but few pains and aches, except during a short sickness some ten years since; and I feel as youthful and vigorous (I am forty-four) as when I was twenty-four. I have, for years, and at all seasons, preached uniformly three, frequently four, sermons on the Sabbath, and several others during the week; besides making more than one thousand pastoral visits, annually, and attending to much other labour, bodily and mental; and I believe that upon my water drinking, regular diet, and early rising system, with the divine blessing, I may hope to be young, vigorous, and healthy, for many years yet to come."

"Amongst my acquaintance," says Mr Egerton Smith of Liverpool, "there is a gentleman who has lately sailed to New-York, whose case ought to be known to you. For many years he was a confirmed drunkard, who could do nothing without brandy in the morning, and who has been often in a state of intoxication for weeks together—once drunk and almost insensible during a whole voyage across the Atlantic. Many years ago (at least fifteen) he made a resolution, from which he has never since swerved, to abandon stimulating liquors of every kind, and to confine himself to water or milk. The consequence has been, that

he can now lift a heavier weight, and walk without fatigue, three times greater distance than he could do fifteen years ago. He now, he says, sleeps undisturbed like a child, and he is, in short, quite a new man. His name is Japson, well known and *now* highly respected here."

A merchant of Boston in America, thus gives his testimony in favour of total abstinence:—"It is now several years since I have entirely abandoned the use of all kinds of alcoholic drinks. The only use I ever made of them was such as I supposed my health rendered necessary. Being of a feeble constitution, and affected with dyspepsia, I believed it essential that I should make use of spirits on particular occasions; as, when travelling and exposed to the inclemency of the weather, or uncommon hardships and fatigues. But since I have adopted the principle of *total abstinence*, I find I can perform the longest journeys, by night and day, on land and water, in heat and cold, and yet not suffer any inconvenience from the want of stimulating drinks. So far from it, that I know my general health is improved by abstinence, and that I can make greater efforts of body and mind than formerly. I am fully satisfied, from my own experience, that *all kinds* of intoxicating drinks irritate the organs of digestion, impair the vital powers, and tend inevitably to indispose the mind for calm, vigorous, and long continued action, as well as to destroy its cheerfulness and equanimity. *Tobacco*, which I once used habitually, I am now satisfied was highly injurious, and subtracted greatly from my enjoyment of life, and from my powers of physical and mental action; and hence I would earnestly entreat all, especially *young men*, to avoid entirely the use, in any form whatever, not only of all kinds of intoxicating drink, but also of all narcotic substances."

"Stay, coachman," said a passenger to the driver as he was ordering the horses water at the half way house, "these animals have all the work; do you give them a little of your brandy. How can you expect

them to do so much work *on nothing but cold water?*" The coachman could make no satisfactory reply.

"I have introduced," says Dr Jackson, "my own experience on the present occasion, because it enables me to speak from conviction, that an English soldier may be rendered capable of going through the severest military service in the West Indies, and that temperance will be one of the best means of enabling him to perform his duty with safety and effect. Personal experience has taught me, that the use of ardent spirits is not necessary to enable a European to undergo the fatigue of marching in a climate, whose mean temperature is between 73°, and 80°. as I have often marched on foot, and been employed in the operations of the field, with troops in such a climate, without any other beverage than water and coffee. So far from being calculated to assist the human body in enduring fatigue, I have always found that the strongest liquors were the most enervating, and this in whatever quantity they were consumed; for the daily use of spirits is an evil habit, which retains its pernicious character through all its gradations. Indulged in *at all*, it can produce nothing better than a more diluted or mitigated degree of mischief."

Of 186 whaling vessels belonging to New-Bedford, Massachusetts, 168 furnish no spirits for their crews; and the uniform opinion of the owners and captains of these, as well as of merchant vessels in different ports, as furnished to the executive committee of the New York State Temperance Society is, that the use of intoxicating drinks for sea-faring men in any climate, and under any circumstances, are not necessary, but injurious; and they assert that observation and experience prove that sailors are more healthy, more orderly, and perform their duty altogether better without these liquors.

"The Brig *Globe*, Captain Moore," says an American Report for 1831, "has lately returned from a voyage to the Pacific Ocean. She had on board a crew of ten persons, and was absent nearly eighteen months. She was, during the voyage, in almost all the climates

of the world ; had not one person sick on board, and brought the crew all back orderly and obedient. All these advantages Captain Moore attributes, in a great measure, to the absence of spirituous liquors. There was not one drop used in all that time ; indeed there was none on board the vessel."

The Medusa French frigate, with 365 persons on board, was wrecked in 1816. It is a remarkable fact, that as long as the men abstained from strong liquors, they were able to support the hardships of their situation in a surprising manner, but when they began to drink brandy, their health daily and rapidly diminished.

The two following instances are adduced, as tests of tee-total principles by heat and cold.

"After crossing the Great Desert," says General M'Gregor, in his Report of the march of the British army from India to Egypt, "in July, 1801, from a difficulty in procuring carriage, no ardent spirit was issued to the troops in Upper Egypt. At this time there was much duty of fatigue, which, for want of followers, was done by the soldiers themselves. The other duties were severe upon them : they were frequently exercised, and much in the sun ; the heat was excessive ; in the soldiers tents, in the middle of the day, the mercury in the thermometer of Fahrenheit stood at from 114 degrees to 118, but at no time was the Indian army in so *healthy* a state !"

Opinion of Sir John Ross, Capt. R. N. formed in the Arctic Regions, during his second Voyage of Discovery, in search of a North-west passage, between the years 1829 and 1833. Extracted from his Journal.

"It is difficult to persuade men, even though they should not be habitual drinkers of spirits, that the use of these liquors is debilitating instead of the reverse. The immediate stimulus gives a temporary courage, and its effect is mistaken for an infusion of new strength ; but the slightest attention will show how exactly the result is the reverse. It is sufficient to give men, under hard and steady labour, a draught of the usual grog, or a dram, to perceive that, often in

a few minutes, they become languid, and, as they generally term it, faint; losing their strength in reality, while they attribute that to the continuance of the fatiguing exertions. He who will make the corresponding experiments on two equal boats' crews, rowing in a heavy sea, will soon be convinced that the *water drinkers* will far out-do the others."

Temperance connected with Revivals.

A distinguished gentleman from the State of New York writes:—"The great and good work of the Lord goes on in the midst of us; and the temperance movement, like John the Baptist, prepares the way of the Lord. One might follow in the work of this movement, and say, *The Kingdom of God is at hand.*"

Another gentleman, from another part of the State, writes,—“In this county, it is notorious that those towns which have been the most active in the temperance cause have been the most blessed by the Holy Spirit. In all the towns in this county, there have been revivals; and, as a general remark, it may be said, that, in every town, those neighbourhoods which have done the most in the promotion of temperance, have been most blessed in religious matters. In C—, the Spirit has seemed to follow the temperance effort from neighbourhood to neighbourhood; and so in other places. In short, so manifest is the connexion between temperance and revivals of religion, in this county, that we no more expect the latter, when the former does not exist, than we expect snow in summer. This, of course, is a general remark. There are, undoubtedly, exceptions.”

A gentleman from Vermont writes:—"I am more and more convinced of the importance of the Temperance Reformation, considered merely in its bearings on the *success of the gospel.* — A few years ago, the

churches were withering under an alcoholic curse. Members generally were moderate drinkers, and some *immoderate*. As the sin of intemperance naturally increased, a reformation on the principle of total abstinence became indispensable. I have known churches and congregations on the brink of a hopeless overthrow, because some leading member or members would drink rum. How long the church and congregation under my care would have sustained themselves without a Temperance reform, I cannot tell; but to me ruin appeared to be near. We were almost deluged with liquid fires. Two distilleries, five stores, four taverns, all grog-shops, sent abroad their poisonous effluvia. A little more than two years ago, I determined to have a Temperance Society here, at a time when there were none in this part of the country. I took the constitution recommended by the Parent Society, and spent nearly three weeks, pleading the cause of temperance from house to house. The result was a Temperance Society of 100 members. Hardly had we time to forget the struggle and the victory of temperance, before the Holy Spirit descended, and a revival of six months continuance rejoiced our souls. The extent of the revival seemed to be measured by the success of Temperance Reform. There were in town about 100 hopeful conversions. So far as we could ascertain facts, and form an opinion, the number of converts differed little from the number who first broke away from the iron bondage of custom, and adopted the principle of abstinence. Those families where the parents had enlisted on the side of temperance, were more richly blessed with divine influence than others. Indeed, the revival scarcely prevailed, without the influence of the Temperance Reformation. The history of other towns in this vicinity, is similar to ours. In B—, the Temperance Reformation has been triumphant. Scarcely was the Temperance movement begun, when an interesting revival of religion commenced, and the two reformations mutually aided and strengthened each other. In A—, and H—, and W—, and C—, there are revivals

of religion of great interest, bringing into the kingdom, not only children and youth, but the aged, and men of influence. The revivals have followed directly after the commencement of an efficient Temperance Reform. The cause of temperance in M——, has always been wonderfully successful. They have a Temperance Society of nearly 1000 members. There, also, heavenly influence has followed in the track of temperance, and there is now a glorious revival of religion."

From Pennsylvania, a gentleman writes,—“ In February, 1829, a Temperance Society was formed here, and during the spring and summer, the cause made rapid advance. Temperance was the all-engrossing topic. In the ensuing fall, a powerful revival of religion commenced in the Presbyterian churches under my care ; which, in the course of the winter, extended to the Baptist churches in the neighbourhood. About 300 persons have been called to the communion of the two denominations. Of these a very large proportion had previously become members of the Temperance Society. It is a remarkable fact, that the revival was the most powerful in those neighbourhoods in which the temperance cause had been most triumphant ; and scarcely perceptible in those where the way had not then been previously prepared. It was also remarked, that those professors of religion who opposed the progress of temperance, and continued to use the drink of drunkards, and the cup of devils, in no instance appeared to share in the reviving influences of the Spirit, while those who had been most active in the cause of temperance, seemed to share those influences in the largest measure. I could mention many instances of hopeful conversion, in which the Temperance Society was the first in the chain of means which conducted them to a Saviour. Multitudes in this section of country will bless God to all eternity, that such a Society has been established here. A revival of religion has succeeded a temperance movement at M——, in this county ; another at S——, in Virginia.”

A gentleman from Tennessee writes, that the formation of a Temperance Society in his vicinity, was followed by such a revival of religion, as in those parts was never before known. That in numerous other places where Temperance Societies were formed, they were followed by the same glorious results; and that in a compass of about three miles, as the result apparently of the temperance reformation, more than three hundred persons were hopefully added to the Lord. And so generally has it been followed by such results, that it is spoken of in various countries, and on opposite sides of the globe, as "John the Baptist," preparing the way of the Lord.

Testimony of Captain J. Hart Davies, as to Prince Edwards' Island.

"Since the consumption of ardent spirits had ceased, there had not been a single quarrel among the people. I was much struck with the religious character of the inhabitants, who appropriated the money they used to spend in spirits, in providing spiritual teachers for themselves. Throughout the whole community, I found the people uniformly speaking well of each other, and studying to be quiet and mind their own business. Here also religious feelings prevailed: in this house, the day was opened and closed with sacred devotions. Farther up, I went to the house of a magistrate, who assured me that the Temperance Society was the most blessed thing in the world; and since it had prevailed, he had had nothing to do. He had just returned from attending an election, which lasted three days, and out of the thousands that came, there was not one man drunk, though rum was so cheap, a man might get drunk for a penny. In fine, these Temperance people were the most happy and contented portion of mankind I have ever seen. I was not prejudiced in favour of the Society before I witnessed these things; but while others are taught by arguments, I have been convinced by the evidence of pleasing facts."

Drunkards Reformed, and Traffic Abandoned.

Mr Clark, in his "Examples," relates the case of a person who, having a brother that spent his time in hawking, drinking, and swearing, set apart one Saturday, on which his brother had gone a fowling, for fasting and prayer to God for his conversion. It pleased God to answer his prayer; for his brother, on coming home, abandoned his former wicked practices, and lived and died a true penitent.

A correspondent of the *Western Christian Advocate*, states, that he found the following temperance pledge, written on the blank leaf of an old English Bible, which has been handed down from parent to child for several generations. The book, he says, appears at the time, to have been the property of good old Robert Bolton, Bachelor of Divinity, and preacher of God's word, at Broughton, in Northamptonshire. It shows, that temperance principles were properly appreciated by some, at least, in *olden time* :—

"From this day forward, to the end of my life, I will never pledge any health, nor drink a whole carouse in a glass, cup, bowl, or other drinking instrument whatsoever. Whosoever it be, from whomsoever it come, except the necessity of nature do require it. Not my own most gracious king, nor any the greatest monarch or tyrant on earth, not my dearest friend, nor all the gold in the world, shall ever enforce me or allure me. Not an angel from heaven, (who I know will not attempt it,) shall persuade me. Not Satan, with all his old subtleties, nor all the powers of hell itself, shall ever betray me. By this very sin (for a sin it is, and not a little one,) I do plainly find, that I have more offended and dishonoured my great and glorious Maker and most merciful Saviour, than by all other sins that I am subject unto; and for this very sin it is, that my God hath often been strange unto me; and for that cause, and no other respect, I have thus vowed; and I heartily

beg my good Father in heaven, of his great goodness and infinite mercy in Jesus Christ, to assist me in the same, and to be favourable unto me for what is past. Amen.—R. BOLTON.”

“ Broughton, April 10, 1637.”

The Rev. Rees Pritchard, vicar of Slandover, in the county of Carmarthen, when he entered on his living, was extremely gay, and much addicted to drinking, but was reformed by the following singular circumstance. He had a favourite goat, which used to ramble about the town, and was once enticed into a public-house by some loose fellows, who made it drunk with ale. After this, the animal seemed more disposed than its owner, to learn wisdom from past misfortune. It would never again go near the tavern, and always retained a strong aversion to that intoxicating liquor, of which it had been made to drink. It would never taste the deceitful draught, nor even endure the smell of it. This sagacious conduct of the goat, so powerfully arrested the mind of Mr Pritchard, as to render him heartily ashamed of the odious sin of drunkenness; while it led him to a train of reflections, which became the means of his conversion; and he lived afterwards to be an eminently pious and useful minister of the gospel.

A person in Maryland, who was addicted to drunkenness, hearing a considerable uproar in his kitchen one night, felt the curiosity to step without noise to the door, to know what was the matter; when he found his servants indulging in the most unbounded roars of laughter at a couple of negro boys, who were mimicking himself in his drunken fits!—as how he reeled and staggered—how he looked and nodded—and hiccupped and tumbled. The pictures which these children of nature drew of him, and which had filled the rest with such inexhaustible merriment, struck him with so salutary a disgust, that from that night, he became a perfectly sober man, to the great joy of his wife and children.

A sailor of the name of Campbell, on board a Guineaman, on the Congo, a river in Africa, while in a

state of intoxication, bathed in that river. When he had swam some distance from the vessel, some persons on board discovered an alligator making towards him. His escape was now considered impossible; two shots were fired at the formidable creature, but without effect. The report of the piece, and the noise on board, made Campbell acquainted with his danger; he saw the creature advancing towards him, and with all the strength and skill he possessed, made for the shore. On approaching, within a very short distance of some canes and shrubs that covered the bank, while closely pursued by the alligator, a ferocious tiger sprang towards him, at the instant the jaws of his first enemy were expanded to devour him. At this awful moment, Campbell was preserved. The eager tiger, by overleaping him, encountered the gripe of the amphibious monster. A conflict ensued between them; the water was coloured with the blood of the tiger, whose efforts to tear the scaly covering of the alligator were unavailing, while the latter had also the advantage of keeping his adversary under water, by which the victory was presently obtained, for the tiger's death was now effected. They both sunk to the bottom, and the alligator was no more seen. Campbell was recovered, and instantly conveyed on board. His danger had sobered him, and the moment he leaped on deck, he fell on his knees, and returned thanks to providence, who had so wonderfully preserved him; and what is more singular, "from that time to the time I am writing," says the narrator, "he has never been seen the least intoxicated, nor has he been heard to utter a single oath. If there ever was a reformed being in the universe, Campbell is the man."

The late Dr A. Thomson, when minister at Sprouston, having seen a member of his congregation coming out of a public-house in a state of intoxication, resolved to seize the first opportunity to rebuke him for his sin, and warn him of his danger. Nor was it long before such an opportunity occurred. In a few days after, the man came to him, requesting baptism for his child. This Mr T. decidedly refused, until he ac-

knowledged his sin, and promised amendment; informing him, at the same time, that he himself had been an eye-witness of his inebriety. The man immediately commenced an apology, in which he happened to stumble on another occasion, than that to which the minister alluded; which furnished Mr T. with additional matter of solemn and pointed rebukes. This was too much for the stubborn delinquent, who immediately left the house in a rage. Shortly after, however, his wife called on Mr T., and earnestly entreated him to receive her husband again into the communion of the church. "Most certainly," replied Mr Thomson, "provided he candidly acknowledges his offence against God, and gives me the solemn promise, that he will abandon the sin of intemperance." To this the now humbled penitent agreed, and in due time received baptism for his child.

A heathen king, who had been for years confirmed in the sin of drunkenness, by the evil practices of white men on the Sandwich Islands, had been led to forsake the dreadful habit. He said lately to a missionary, "Suppose you put 4000 dollars in one hand, and a glass of rum in the other, you say, you drink this rum, I give you 4000 dollars, I no drink it; you say you kill me, I no drink it."

A certain gentleman had an intemperate wife. Although he had suffered tribulation for years on her account, and had made many efforts to reform her, yet all proved fruitless, until one mighty effort, which he made about two years since. Reader, what, think you, was this mighty effort? It was simply saying to the companion of his bosom, "I will drink none myself." And she replied, "If you will drink none, I will do without as long as you will." The wife of the man is now a completely reformed woman.

An inn-keeper, addicted to intemperance, on hearing of the particularly pleasing mode of singing at a church some miles distant, went to gratify his curiosity, but with a resolution not to hear a word of the sermon. Having with difficulty, found admission into a narrow open pew, as soon as the hymn before ser-

mon was sung, which he heard with great attention, he secured both his ears against the sermon with his forefingers. He had not been in this position many minutes, before the prayer finished; and the sermon commenced with an awful appeal to the consciences of the hearers, of the necessity of attending to the things which belonged to their everlasting peace; and the minister addressing them solemnly, said, 'He that hath ears to hear, let him hear.' Just the moment before these words were pronounced, a fly had fastened on the face of the inn-keeper, and stinging him sharply, he drew one of his fingers from his ears, and struck off the painful visitant. At that very moment, the words, 'He that hath ears to hear, let him hear,' pronounced with great solemnity, entered the ear that was opened, as a clap of thunder. It struck him with irresistible force: he kept his hand from returning to his ear, and, feeling an impression he had never known before, he presently withdrew the other finger, and hearkened with deep attention to the discourse which followed. A salutary change was produced on him. He abandoned his former wicked practices, became truly serious, and for many years, went, during all weathers, six miles to the church, where he first received the knowledge of divine things. After about eighteen years faithful and close walk with God, he died rejoicing in the hope of that glory which he now enjoys.

A person, who had been for many years a professor of religion, and had sustained a respectable character, from following the drinking customs and practices of his religious acquaintances, became a tippler, and afterwards a confirmed drunkard. For several years, he continued an habitual frequenter of public-houses and beer-shops. His intemperate habits, poverty, and deep consciousness of guilt, conspired to alienate him from his former friends, and the society of all decent persons. His poor wife bore upon her haggard and woe-stricken countenance, the marks of grief and distress. His house was destitute of every thing comfortable, and of many things necessary. One fine

morning, this wretched man, staggering home in a filthy and loathsome state, crossed the path of one who pitied his situation, and who determined to visit him when sober. He found him out, and spoke to him of deliverance. The man listened attentively. The kind visitor offered to join him in signing a pledge to taste no more of any kind of intoxicating drink. The poor, debased outcast felt it was a moment of hope, and answered, "I will try." He did try, and has never tasted since. He has been led to embrace religion, and is now honouring his profession by a consistent deportment. If a cup of cold water, given in the name of Christ, shall not go unrewarded, what a glorious recompense shall he receive, who, for the sake of the poor outcast drunkard, gave up his favourite glass! Christian! "Go, and do thou likewise."

A farmer who had contracted a habit of intemperance, by frequenting a tavern that had been opened in his neighbourhood, quickly brought himself and his family to want and wretchedness. A Temperance Society having been formed at the place where he lived, he joined it, and like other persons in his circumstances, he soon experienced its beneficial effects. Not long after, two men came into the place to transact some business with him, and sent for him to come to the tavern. After the business was completed, they called for some liquor, and asked him to drink with them. He politely declined. They urged, but he refused. The tavern-keeper who stood looking on, now interrupted them with a most taunting and bitter reproach upon the farmer: "He dares not drink!—he is not his own man!—he is a slave to the Temperance Society!—he is not capable of thinking and acting for himself, and so he has sunk into the base condition of a slave, and has got masters to take care of him, and keep him from drinking!" The unhappy man felt the reproach keenly, but it neither kindled his wrath, nor shook his resolution. With the tears of tender emotion moistening his eyes, he turned and fixed a steadfast look upon the tavern-keeper, and with a gentle, but decided tone, thus re-

plied to him : " Sir, if I am now a slave to the Temperance Society, remember that I was for many years a slave to you, and you was a cruel master to me ! you kept me in bitter bondage, in the most ignominious vassalage ! You found me in prosperous circumstances, surrounded by competence, and all the tender charities of a domestic life ; a happy husband and father, and a contented man. But you robbed me of my possessions, and respectability, and peace. You blighted all my domestic endearments, and brought poverty, and disgrace, and wretchedness, upon my family ; and the property which would have sustained my wife, and fed and clothed and educated my children, you took away from me, for the poisonous means with which you enslaved me. Indeed, you was a cruel master ! but, Sir, I am your slave no longer. I am certain, that the Temperance Society cannot hold me in severer bondage than you did ; it cannot rob me of so much as you did ; and, therefore, if I must be a slave, I will be a slave to the Temperance Society." The tavern-keeper had no reply to make to this. The farmer soon recovered his respectability in society, gathered his family around him again, and, by industry and frugality, was able to support them comfortably ; and peace returned to that family, where adversity and suffering long had reigned.

" I am struck," said a Wesleyan, to a writer in the Temperance Magazine, " with the striking proofs I see around me of the efficacy of your principles. An old man, who lives just by me, who was for many years a drunkard, called upon me the other evening. I was surprised at his appearance. He was *well clad, clean, and sober*. And, what do you think he called upon me for ? To inquire when he might come to the class-meeting, as since he had become a sober man, he had *read his Bible*, and wished to lay hold on eternal life, by obtaining, through Christ, the pardon of his sins."

An individual, notorious for his habits of intemperance, lately entered a draper's shop in one of the towns of Scotland, so drunk, that he was scarcely able

to stand. He purchased a small article,—and the shopkeeper, who is a tee-totaller, slipped into the parcel a tract on the advantages of abstinence from intoxicating liquors. This was found by the drunkard when he got home—he perused it when sober,—and, soon afterwards became a member of the Total Abstinence Society.

A person in the neighbourhood of Wakefield, started in life with £285, but falling into intemperate habits, he neglected home and business; for some years he hardly ever went home a night sober—he was either “fresh, sharp fresh,” or drunk; he was “sold up,” and changed, as master, his situation with one of his journeymen; his wife died broken-hearted; his daughters deserted him; one became a house-servant at Leeds, the other became an unfortunate girl, and died shortly afterwards. He received weekly allowance as a pauper for some time. He resolved at length to join a Temperance Society; his strength increased with his abstinence, and he returned to his work. “Two years,” he writes, “have now expired, within a few days, and during that time I have never wanted a guinea for any purpose; I gave my daughter £50, on her marriage-day in February; I have paid many old debts; I have not a ragged article in the house, which I have again furnished, and well furnished too; and I can be a master again on any day of the year I choose. I have stated my case over and over again in private, but I am anxious that it should be made public. I have sorrowed, and must sorrow, for the family wreck I have occasioned, and for the death of a kind partner, whom I destroyed by the evils I brought on; but I am a better man now, and may Providence give me resolution and strength of mind yet to improve. The drunkard should remember that a shilling a day is not far short of £20 a-year, and alas! how many hundreds of men have I known to consume more than a shilling a-day in drink, whilst their wives and families have been starving at home, if homes they could be called.”

—In a parish near London, there resides a squire of

great wealth, and of a cultivated mind ; but unfortunately so given to drink, that he would sometimes be in a state of intoxication for three weeks together ! and while in this state, was a grief and trouble in his family, and a nuisance to the neighbourhood. The clergyman of the parish one day went to him to recommend him to become a member of the Total Abstinence Society. The squire listened to his arguments, and with much feeling said, he knew that if he persevered in the course he had been pursuing, he should ruin himself, soul and body, and ruin his wife and family ; but still he had not strength to resist the fascination of drink. The clergyman continuing urgent, the other at length said,—“ Well, will you sign with me, for if you do, that will keep my courage up ? ” “ There is no occasion for my signing,” was the reply ; “ I never take more than two glasses of wine in a day, and I was never under the influence of liquor in my life.” “ But,” continued the other, “ if you will not do it on your own account, do it for the sake of me : do it in pity to a poor drunkard.” This appeal had its effect : in the spirit which animated Paul, when he wrote that passage—“ If meat make my brother to offend, I will eat no flesh while the world standeth,” the clergyman declared he would sign, adding “ I do so, because I love your soul more than I love a glass of wine.” The squire has since become a steady and respectable character, a constant frequenter of the house of God, and a right hand man to the pious clergyman of the village. Oh ! who would not make a little sacrifice, thus to snatch a brother from destruction.

Mr S. Smalley, of Preston, now upwards of sixty years of age, was a confirmed drunkard for upwards of forty years, and no hope was ever entertained of his being reclaimed. Though both he and his wife were at work, yet he spent all his earnings. He was frequently seen reeling drunk in the streets on the Sabbath forenoon, insulting persons as they went to their places of worship. He joined the Temperance Society, and has been a consistent tee-total

member for upwards of two years. He is well clothed, has got a good watch, carries a purse, one part containing silver, and the other gold, and so anxious is he to assist in reclaiming others, that he makes it his regular practice, every Sabbath morning, to go and visit old drunkards. His last pledge having been for twelve months, early in November last it was out, and he manifested the utmost anxiety to get it renewed; and, after receiving his card, the following statement was written on the back. "After having spent a wretched and miserable life for upwards of forty years, it was not until I was prevailed upon by my excellent friend, Mr John Ewans, to attend one of the Temperance meetings. I promised him that I would go. I went that night, which was in June, 1832, and joined the pledge, for which I shall have to thank God as long as I live. By means of forsaking my drunken companions, and constant prayer to God, I have been enabled to keep my pledge inviolable since that time; and do declare, that I have enjoyed that peaceful mind since I became a sober man, that the world can neither give nor take away. I feel happy in my mind, and happy in the prospect of a blissful immortality, in that place where sorrow and sighing are not known. I have this day renewed my pledge for *life*, and trust that that Being who has enabled me to keep my pledge, will still give me grace to keep it, until this frail and perishable body shall be consigned to its mother earth, and my soul wafts its way into the arms of Jesus, to be with him to all eternity."

At a public meeting at Preston, a person of the name of Johnson rose and said, "I am indeed a brand plucked from the fire." He then mentioned that during the days of his drunkenness, he twice resolved to take his own life; that he once took a razor for that purpose, but was providentially prevented from using it; that he then got a quantity of laudanum, mixed it with a glass of ale, and drank it, and lay down to sleep, never expecting to open his eyes again in this world.—But through the mercy of the Lord

he was preserved; was led to sign the pledge, of total abstinence from all intoxicating liquors, has since been sober, has united with a religious society, and, said he, "I hope soon to be able to say, Johnson owes no man any-thing. If you mean to be steady men, take up with religion, and stand to the cause like men."

Another said, "When I go through the streets on Sunday, it does my soul good, to meet so many reformed drunkards, well dressed, and going to their places of public worship. What fools you are, to cover the landlord's table, while you yourselves must live on potatoes and salt; your children bare-footed, and bare-headed, your coats out at the elbows, and your trousers out at your knees, as mine used to be. I called the temperance people fools, but after attending a meeting at the Moss school-house, I found that I was the fool, and that they were wise men. I signed the tee-total, I am strong and healthy, can do my work better than ever, and I am determined, to go about proclaiming Temperance as long as I live."

A man, in the United States, of respectable employment, character and property, with an amiable and intelligent wife, and a number of lovely children, had become a drunkard, lost his property, and sunk to the lowest depths of inebriety and debasement, while his family experienced all the heart-breaking evils common in such cases; and some that were very peculiar. For more than ten years, they struggled hard, amidst an almost unheard of complication of trials, till the case appeared to be hopeless; when after many fruitless removes from place to place, and changes of many kinds, they removed about thirty miles into a neighbourhood, in which no individual sold ardent spirits, and no one drank them. And when, this solitary drunkard looked around and saw not an individual, who would touch the drunkards poison, except himself, and all were far happier than he, he said, "If other people can do without, I can." He had no idea of being singular and sustaining all the odium of drunkard making, and drunkenness alone. He resolved to be like other people, and for three

years had avoided the use of intoxicating liquors, and his house has now become the abode of peace and joy.

A gentleman, in one of the towns of America, accosted the Secretary of the Temperance Society, as he was walking in the streets, and said, "There is one thing, as you go about the country, and speak on the subject of Temperance, I wish you to impress particularly on the minds of sober men. They must set an example, which drunkards may safely follow; and if they will do that, and not avoid the drunkard, or pass him by and neglect him, but go to him, and treat him kindly, and say, 'Come now, though you are wretched, and your family are wretched, and while you continue your present course, you never can be any better, yet you are not lost. Break off the use of spirit, and you will find many that are ready to help you. They often think they are lost, and that if they should reform, nobody would ever care for them, and they never could be any-thing. I know how they feel, I have had full experience. And it will affect them exceedingly, to find that they have friends, and that people feel kind toward them, and wish to help them. There is another thing. I want to have it impressed on their minds, that they may break off *entirely*, and *at once*, and it will not kill them. They often think that should they break off suddenly, it will kill them, and the devil tries to have them think so, and it is the doctrine of some people. But without the least danger they may break off at once. And there is no other way. If sober men will set them the example, treat them kindly, and as they break off help them into business, it will be the salvation of thousands. I hope, Sir, you will bear this in mind. The Lord bless you, in your great and good work. Good bye." To be thus accosted by a stranger, awakened a desire who and what he was. Meeting a merchant, the Secretary made the inquiry. "Oh" said the merchant, "his name is——, he used to be picked up in the street here, and carried home a number of times in the week, drunk. He is now the

Cashier of—Bank, a very respectable and most excellent man." His employment is of course sufficient evidence of his entire reformation.

A drunkard attending a temperance meeting in one of the cities in the State of New York, the speaker, in his remarks, took it for granted that the case of the drunkard was hopeless, that he must as a matter of course die a drunkard and have the drunkard's portion in another world. The poor inebriate returned home from the meeting, and in great agony of mind asked himself, "Am I indeed so lost—is my case helpless?" He called his son, a lad fourteen years of age, and said, "Here, my son, here are the keys of the spirit cup-board, your father intends to give up the use of rum, and I charge you, as you respect my authority, never to give them to me, should I plead ever so hard, or even command them. The son, with joy and hope for his poor father, promised. The father's period of longing came upon him—he went to his son and begged for the keys—but he was kindly but firmly refused, and reminded of his resolutions. After struggles of this kind, the victory was won—the habit was broken. The father has since been a sober man for several years, and for two years a humble disciple of the Lord Jesus.

A respectable merchant, in one of the principal cities of the United States, said, "I shall have reason to remember the Temperance cause as long as I live. Had it not been for that, I, before now, should have been a drunkard." On relating this fact to a merchant, in another city, "And so," said he, "should I. I was on the brink of ruin; but it saved me." and the grace of God came in, and he, it is believed was doubly saved. "Yes," said he, with grateful emphasis, as he looked on his wife and children, "and I will give a hundred dollars a-year, to spread the Temperance Reformation through the country."

A respectable grocer in R—, in the West of Scotland, was, for a considerable time, in the habit of retailing ardent spirits along with his other commodities, and by this practice realized annually a very

considerable sum. Soon after the establishment of a Temperance Society in that town, he began to entertain doubts regarding the propriety of selling such an article. By a deliberate consideration of the matter, he was ultimately led to the conviction that he was gaining money by participating in a traffic which was bringing temporal and eternal misery upon thousands of fellow-creatures; and finding it impossible to justify such conduct on Christian principles, he resolved immediately to discontinue the selling of spirits. In most cases, such a line of conduct cannot be adopted without a very considerable pecuniary sacrifice; but in the case of the conscientious tradesman of whom we are speaking, it has been otherwise. Although he abandoned the practice of selling ardent spirits with the prospect of pecuniary disadvantage, the other branches of his business have since been so much increased, that he finds, that even temporally he will be no loser by the step he has taken. If publicans in general could be prevailed upon to follow the above example, they would, we are convinced, find even their pecuniary loss much less than they anticipated.

A person who had abandoned the traffic in ardent spirits, in writing to a member of the Annan Temperance Society says,—“It is now high time you should cease to speak of me in the terms you have sometimes done, in reference to my relinquishing the spirit trade. *It was not with me a matter of choice but of necessity. I saw it to be an open rebellion against the Most High, and I felt it to be at my peril to move one step farther.* Much of the language employed by you, and some others, in writing to me on the subject, to say the least of it, is very much out of place. It would surely be more befitting, to lead me to be deeply humbled, from the consideration of the length I had run in the dismal traffic, and on account of the multitude of immortal beings whom I may have been instrumental in hurrying on in their downward course. A right view of this subject should banish all idea of self-gratulation.”

“In reference to the tavern sign at S——, mentioned in my last, (says the Secretary of the Auxiliary of

Winchester, Virginia,) the circumstances, so far as I am informed, are in substance as follows :—Some unknown person left in the tavern, the Tract ‘ To Distillers and their Allies.’ It came into the tavern-keeper’s hands, who, on looking into it, found on the cover a piece headed, *The Drunkard’s Home*, which drew his attention. He read it, and became considerably out of humour, wondering who could have left *that* in *his* house. The result however was, that *he* took down *his* sign, declaring that his house should never again be called *The Drunkard’s Home*.”

An individual, who was partner in a brewing concern, on entering a public-house belonging to the firm, was accosted by a drunken fellow with “ Ah, Sir, your name is——, I believe ?” “ Yes it is,” said the gentleman, “ but I cannot say I know you.” “ Why, Sir,” said the man, “ I should thank you for just a trifle, for I and my comrades have been here drinking your ale these eight or ten days.” This was rather too much for the *conscience* of a man of really benevolent feelings and religious principles, and he determined, at once, to get out of a concern which he saw was supported by vice and misery.

Intemperance Successfully Opposed.

“ The evening of this day,” (Feb. 25, 1785,) says the Rev. David Brown in his Journal, “ was remarkable for a debate, in which my sentiments respecting song-singing, drinking to excess, &c., were brought to the test. After my glass of claret, I declined taking more ; when the captain *forcibly* urged me, and would have taken my glass and filled it : but, with a determined air, I told him, he might attempt as easily to shake Gibraltar, as to *shake me* from my purpose. It was replied, ‘ Then you must sing.’ I told them, I considered it as inconsistent with my character, and I could not oblige them by a violation of my judg-

ment. The captain observed, that we ought to accommodate ourselves to the spirits of the company we sit down with, and that it was only good-breeding, and harmless to do so. I replied, that I was a great advocate for liberty; that I gave large scope to others to follow their own judgments; and that I valued myself on this prerogative of man. I had opinions, I could not part with to oblige any company whatsoever; that man must be dastardly and unprincipled, who would, to please others, act contrary to his judgment, and thus give up the most precious right of human nature. That respecting the innocency of table singing, I would not hesitate to affirm, that some songs were really criminal, and by no rules of morality in the world to be justified: and that to me all seemed improper and inconsistent. I added, that it was contrary to good sense, as well as good-breeding, and all the laws of freedom, to press a person after such a declaration; and that I did not doubt, but the present company, every one of them, would have as contemptible an opinion of me as I deserved, should I comply and give up my opinion; and concluded by answering to the captain's argument, saying, that I did not believe it would give him any satisfaction to hurt my feelings, but that I should disoblige him by granting what they had asked. To this the captain made a short and proper answer, that I should never more be pressed to any thing disagreeable, or contrary to my judgment, as long as I was in his ship."

Among a few individuals, who lately met at a Christmas supper in a public-house, there happened to be a tradesman, who belonged to the Temperance Society. His unprincipled companions thought it too good an opportunity to be lost, of working the fall of the poor man, and of injuring the general cause of temperance. They accordingly made use of every artifice, in order to induce him to drink the poisonous cup, though without success—when the landlady, who had been acquainted with the proceeding, immediately stepped between them, and declared that, as he had joined the Temperance Society, no one should give

him one drop of whisky in her house ; but that if he chose, he might have ale or porter. The poor man, being thus supported, took courage ; but, wisely considering, that it was unsafe for him to take even ale or porter in such company, went home after supper, without drinking any thing, to the grievous mortification and disappointment of his drunken companions.

A man wickedly attempting to seduce a reformed drunkard, called at his shop every day, to tempt him to have a glass : he said to his wife, " I'll fix him the next time he comes," which he did the following day. The man invited him to come and have a glass of the best the house contained. " Yes," says he, " I will." Away they went to the sign of the ship. " Come, mistress, bring my old friend a glass of the best, and I will pay for it." She brought him a glass of brandy, for which he paid 9d. The reformed drunkard took it up, and looking at it, he says, " There's poison in thee," and threw the brandy into the ashes. He turned to the tempter, " There," said he, " let's have another to wet the ashes with." But it had the desired effect, he would pay for no more, and he has forgot to call on the reformed drunkard any more.

A man of temperate habits was once dining at the house of a free drinker. No sooner was the cloth removed from the dinner table, than wine and spirits were produced, and he was asked to take a glass of spirits and water. " No, thank you," said he, " I am not ill." " Take a glass of wine, then," said his hospitable host, " or a glass of ale." " No, thank you," said he, " I am not thirsty." These answers called forth a loud burst of laughter.—Soon after this, the temperate man took a piece of bread from the side-board, and handed it to his host, who refused it, saying, that he was not hungry. At this the temperate man laughed in his turn. " Surely," said he, " I have as much reason to laugh at you for not eating, when you are not hungry, as you have to laugh at me for declining medicine when not ill, and drink when I am not thirsty."

The Rev. Peter Jones, Indian Missionary, in speak-

ing of the present state of the Chippeway Indian tribes, states, that "they abstain entirely from drinking ardent spirits, although frequently urged to do so by the wicked white people, who use every means in their power to turn them again to their old crooked ways. When the Indians at Muncey Town became Christians, a white man, who used to sell the *firewaters* to them for their furs and skins, got very angry, because they would buy no more *firewaters* from him. He swore against the Methodist Missionaries, and said, that the Indians would not drink so long as the Missionaries were among them; but that, as soon as the Indians were by themselves, he knew he could get them to drink. So when the Indians got alone by themselves, the *white heathen* went and placed a keg of whisky by the side of an Indian path, where he knew they would pass, and then went and hid himself in the bushes in sight of his keg, that he might enjoy the pleasure of seeing the poor Indians tap his keg. Presently four of the Indians came along the path; and the foremost Indian coming up to it, stopped suddenly, and exclaimed, 'So, the evil spirit (the devil) is here.' The second came up, and said, 'Yes, me smell him.' The third shook the keg with his foot, and said, 'Of a truth me hear him.' The fourth Indian, in passing by the keg, gave it a kick with his foot, and away went the keg of *firewaters*, tumbling down the hill, and the Indians went on their way like brave warriors, after overcoming their enemy; and the poor disappointed, and sadly mortified white man, was obliged to come and take up his keg, and convey it to his own home, where I suppose he and his friends opened, and let out the 'evil spirit,' and swallowed him."

At a Temperance meeting in Boston, Dr Edwards related the story of a chief of a distant nation, on the opposite side of the globe, (the Sandwich Islands,) Foreigners, Europeans, and Americans, came to him, as usual, for licenses to sell rum, not to the natives, for that was prohibited, but to their own countrymen. He answered, "No! To horses, cattle, and hogs, you

may sell rum: but to real MEN you shall not, on these shores!"

A writer at the Society Islands says:—"I saw at Tahiti some proof of the determination of the Queen to banish their most deadly foe. A foreigner, residing on shore, who had recently sold liquor, was fined eighteen dollars; and three, who drank, were fined five dollars each. Another foreign resident was fined thirty dollars for selling, and his house was taken away from him."

"The beneficial effects of Temperance Societies," says a Missionary in New Zealand, "have also reached this land, and one has been established at Hokianga." A meeting was held there the other day, and some resolutions passed. One was to destroy all the rum in the river. Accordingly, several went to work, knocked in the heads of several casks, and let it all go! Another resolution was, to prevent the importation of spirits into the river; and the *natives* took an active part in the business, and smashed several bottles of the intoxicating *fire-waters*! If heathens become temperate, surely Christians ought.

Howard, the celebrated philanthropist, was a thorough-going temperance man. He abandoned even the use of wine and malt liquors. In his memoirs by Brown, will be found many notices concerning strong drink. In his excellent house at Ghent, their use was prohibited. A similar regulation was introduced in the Parisian jails. He found the English jails full of intemperance, and despaired of their reform in other respects, till that evil was banished. He bequeathed five pounds each, to the poor cottagers at Cardington, who should not have been at the ale-house for twelve months preceding his death—a pretty good testimony on the question respecting the use of malt liquors.

At Pontefract, about two or three years ago, a white-smith called upon a person of the name of George Lodge, a joiner, wishing him to assist in saw-work. The joiner, (who is a staunch tee-totaller,) immediately shouldered his tools to accompany the smith to

the place where the work was to be done. Before they arrived at the place, the joiner inquired the nature of the work, and was told it was to fix up a *malt-mill*. He instantly declared, he would not go one step further, to assist in establishing a machine, the object of which, was to destroy human happiness, and to sow the seeds of poverty, misery, and death. After giving the smith a good tee-total lecture, he left him to reflect on the lesson of consistency.

A respectable master mill-wright was solicited to repair the pumps of a distillery; but he refused, and said, that he could not without a violation of conscience, even in the way of business, aid in expediting the manufacture of an article, that was working such terrible destruction among his fellow-men. Another man was applied to, to paint a sign that should show the passing traveller the place in which he could get the poison. But though dependent on his business for his living, he promptly refused; and let the applicant know, that he believed it to be *morally wrong* thus to assist in destroying others.

THE END.

