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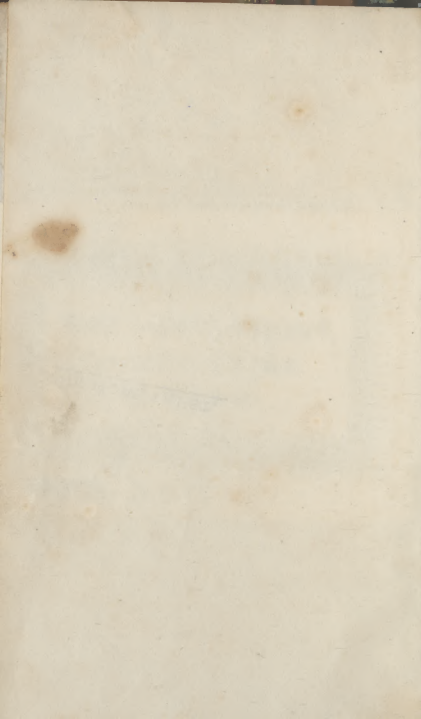
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REPLY TO DEMOCRITUS,

BY DR. F. R. LEES.

THE following letters were written in reply to the edition of DEMOCRITUS published some years ago, and are now issued as a reply to the abridgement of DEMOCRITUS issued under the auspices of the *Moderation Society* in this Town, a Society which we believe exists in name only; for if it has a real existence who are its executive? who is the Treasurer? who are the Secretaries? where are the Members? The introduction to 'Tracts for the Times,' No. I., is beneath contempt. As there is nothing to which to reply, a reply is impossible; we will not waste ink, type, and paper in an attempt.

SIR,—In responding to your Letter, addressed to what you designate "The Anti-Christian sect, vulgarly and illiterately calling themselves *Teetotallers*," it is with no expectation of ameliorating the virulent antipathy which you exhibit to the principles of Temperance, as developed in the operations of Total Abstinence Societies; or of impressing upon your understanding a conviction of their truth, necessity, and importance. The *animus* of your opposition precludes the probability of realizing such an expectation; and, therefore, while I nominally address yourself, my remarks are really intended for the honest and candid among your readers. It is to be hoped, however, for the credit of the British public, that comparatively few of them would be so unintelligent as to be deceived by the mingled falsehood and absurdity of your assertions; or so partial as not to perceive and condemn your "anti-christian" spirit; but for the sake of the few who may be so limited in their reading, or so credulous in their disposition, as to accept your spurious *pretensions* for real science, or the boldness of your *assertions* for the power of *demonstration*—an examination of your letter may not be altogether useless. The contrast which we shall present between your exalted pretensions and your real ignorance, will, at any rate be productive of some amusement, if it answer no better purpose.

You profess to dissect Teetotalism under a three-fold aspect—*medical*, *moral*, and *christian*. I shall observe your division, by arranging your objections under those respective heads; and in the present letter I shall investigate the extent and value of your MEDICAL attainments.

The first semblance of argument we meet with is as follows:—

"Teetotallers say that alcoholic drinks are poisons; but the atmosphere is composed of poisons—oxygen and nitrogen gas; therefore, alcoholic drinks are *not* poisons!"

There are three great faults in this argument. First, it starts with a mis-statement; for we do *not* say that intoxicating drinks *are* poisons, but that they *contain* poison, and are consequently *poisonous*. The second proposition is a blunder—the question being, not whether the atmosphere is “*composed*” of poisons, but whether it is a poison. Of whatever it may be “*composed*,” it is not *itself* a poison; and thus, of whatever alcohol may be “*composed*” that will not *prevent* it being a poison. Thirdly, the *conclusion* of your argument is totally unauthorized by your premises; for the atmosphere being “*composed*” of poisons, no more proves that alcohol is *not* a poison, than it proves that the Khan of Tartary is the Queen of England! We repeat, that the question is, whether the atmosphere *is* a poison? not whether it is *composed* of poisons. That it is *not* such, you have shown, in testifying that it “gives vigor, vivacity, health, beauty, and existence to man.” Can you show that *alcohol* partakes of the same life-giving and beautifying properties? If not, your time and paper are worse than wasted.

Your *second* argument may be expressed thus:—

“The *pure oxygen* of the atmosphere produces excitement; but the all-wise Creator appointed it for our health; therefore we ought to breathe *pure oxygen* for our health!”

This is a startling conclusion to those who know that to inhale *pure oxygen* “would instantly kill,” as you admit in the next paragraph; which seems to be totally irreconcilable with your assertion that it is the “appointed” breath of life! In this argument, therefore, while your inference is correct, the main assertion upon which it rests is totally false.

Your *third* objection; which is embodied in two questions, is the product of a gross misconception.

“Is the Creator wrong, and are Teetotallers right, as to taking no stimulus? Must we abstain from that of the *atmosphere*?”

The fact is, that Teetotallers do not object to ALL stimulants, but merely to such as are *poisonous* and *unnatural*; such, for example, as opium, spirits, or mercury. These will be allowed, when *really* wanted, for *medicinal purposes*; but for men *in health*, nothing can be more absurd than the regular consumption of such stimulating drugs.

Your *fourth* argument contains the same fallacy as your first:—

“The *atmosphere* is COMPOUNDED of oxygen and nitrogen; these, *taken separately*, are poisons; therefore, the atmosphere is a stimulating poison!!”

This, Sir, is reasoning with a vengeance! I must remind you, however, that the Teetotallers are not yet so “illiterate” as to allow you to argue from the *things* compounded to the *compound* itself—from *sodium* (a metal) and *chlorine* (a gas) to our common *salt*, which is the compound. The atmosphere is “*compounded*” of the same elements as *aquafortis*; but is it, therefore, the same thing? We might, with equal propriety, argue from the *compound* to the *things* compounded, and parody your foolish argument in this fashion:—

“Oxygen and nitrogen, *taken separately*, instantly kill; therefore, when COMPOUNDED they do the same!!!”

The fact is, Sir, that all the gases, or ultimate elements, of which the vegetable and animal kingdoms are “*compounded*,” are, “*taken separately*,” not only unfit for the purposes of life, but destructive of it.

Hence, upon your principle, *every form of animal and vegetable existence is a poison!* and, consequently, there is no real distinction between henbane and sugar—opium and wheat—air and aquafortis—strychnia and new milk—alcohol and beef steaks!! Upon your principle, Democritus, there is indeed, “*Death in the Pot!*” Strange! that you, who would place the inscription “POISON” upon the pure atmosphere of the sky, and suspend it, like a pall, over our golden fields and fruitful gardens, should exclaim so loudly against us, for affixing that startling name to *one* solitary production of the perverted ingenuity of man—a mere arrested form of decomposition.

Your *fifth* argument is only a different version of your first and fourth:—

“Do Teetotallers know that the *water* they drink is compounded of two stimulating poisons—hydrogen and oxygen? That hydrogen, in CERTAIN QUANTITIES, with oxygen, explodes with a violence surpassing gunpowder, and is also the gas that illuminates their shops and streets?”

Teetotallers know all this, and something more, which you, Sir, seem not to know. They know that the “CERTAIN QUANTITIES” which you pass over as of no moment, are of the *greatest consequence* in the world. Hence, Sir, they drink water precisely because they know that it is compounded of hydrogen, in such “CERTAIN QUANTITIES” with oxygen, as to constitute a healthful and natural stimulant; and not in those *other certain quantities* which constitute the explosive compound which you mention. Thus, they *abstain* from alcohol, because they know it is compounded of hydrogen, in *such certain quantities* with oxygen and carbon, as to produce an unnatural and poisonous stimulant; while they do not *abstain* from sugar, (from the decomposition of which alcohol is produced,) because they know that it is compounded of hydrogen, in *certain other quantities* with oxygen and carbon, as produce a natural and healthful substance.

Your *sixth* objection is, however, either original, or imported from the Emerald Isle.

“Do Teetotallers know that walking, riding, or running, so conducive to health, is PRODUCED BY an *increased flow of the pulse?*”

No—we did not know this: you have the advantage of us here! On the contrary, we imagined that the flow of the pulse was *produced by the exercise*, rather than the *exercise by the pulse*. Hence, Sir, unless you have put the cart before the horse, we are debtors to your philosophical sagacity!

But what is your *inference*? Is it that *all* excitement is not bad? If so, we admit your argument; but ask, in turn, is all excitement, *therefore good*? Is there no difference between that excitement which is *natural*, and that which is *morbid*?—no difference between the pulse which is produced and sustained by *food and exercise*, and that which is produced by *fever*, or the narcotic stimulant of *alcohol*? Are you prepared to affirm that there is little difference between the excitement which a good horse will display after a *feed of corn*, and that which is produced by an application of *spur and whip* to its nerves of sensation? If not, you have come far short of the real question.

Your *seventh* argument is thus propounded:—

“Do Teetotallers know that *sedentary men* have recourse to a

healthy artificial stimulus, as ale or porter, wine or *spirits* moderately used?¹⁷

We do know that individuals of that class have recourse to *spirituous* stimulants; but we do not know, nor can their *use* of them prove, that they are *healthy* stimulants! In fact, to none can they be so injurious as to *sedentary* characters. If any can ward off their effects with comparative impunity, it must be the powerful and robust laborer, who works the stimulus off. CHARLES TURNER THACHRAH, in his excellent work on "*The Effects of Arts, Trades, and Professions on Health and Longevity*," strongly condemns the practice. "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."

Your *eighth* objection consists of another question, evincing an equal confusion of thought with the preceding:—

"Oil of vitriol, *with water*, is an excellent *tonic* and *stimulant*; but, undiluted, it is certain death. Must we abstain from this poison, too?"

Why, Sir, are you *really* in the habit of taking your daily glass of *vitriol and water*? You place it upon the same footing as your wine or brandy, and in *this* you are *perfectly consistent*,—one being just as proper a beverage as the other; but, we repeat, do you *really use it* in the same way? Let your *own practice* reply to your *own question*; and we apprehend it will be a *Teetotal reply*!

After enumerating the MEDICAL USES of mercury, opium, foxglove, hemlock, arsenic, tobacco, &c., you ask—

"Because they are poisons, must they be struck from the Pharmacopœias, as neither health-giving nor beneficial in THEIR PROPER USE?"

It is yielding much to the claims of TEETOTALISM, when you are COMPELLED TO JUSTIFY THE CUSTOMARY USE OF ALCOHOLIC DRINKS BY THE SAME ARGUMENT WHICH JUSTIFIES THE TURK AND THE CHINESE IN THE DEMORALIZING CUSTOM OF OPIUM-EATING. In fact, the two principles must stand or fall together.

Teetotalism involves no denial of the PROPER USE of anything. On the contrary, its definition of *true Temperance* is, THE PROPER USE OF ALL THINGS. In accordance with this definition, Teetotalism maintains that the PROPER USE of poisons is their *medical use*; and hence we seek to banish intoxicating drinks to the shelf of the apothecary; while the proper use of food and innocent drinks consists in their *moderate and customary use*!

Your *ninth* argument is merely a modification of the one just exposed.

"Because Mustard and Salt, in large doses, act as emetics, will Teetotallers not use them?"

Teetotallers do not abstain from small doses of alcohol *because* large doses are bad, as you here represent them; but they abstain from *large* doses, *because* even *small* ones are injurious! If you can show that a small dose of salt is as poisonous as a small dose of alcohol, then we shall be bound to abstain from salt; but this you have not done. As to mustard: if the smallest quantity *irritates* or *inflames* the stomach,

without answering any better purpose, then, certainly, both you and I would be bound to refrain from it by the laws of health. Whether such is the fact, remains to be determined, and can in no way affect Teetotalism.

Your *tenth* apology for an argument, is a mis-statement :—

“Teetotallers state the *poison* to be IN the intoxicating *qualities* of the ale or porter—now the intoxicating qualities exist IN the spirit or alcohol.”

It is really too bad, Democritus, to invest our teetotal “sayings” with your own improprieties of expression. “Illiterate” as we may be, we cannot accept your “polished” versions of our statements. That the *poison* contained in ale or porter is the intoxicating *principle* or agent, and that the spirit may POSSESS intoxicating *qualities*, are propositions which we understand and maintain; but to say that *poisons* exist in *qualities*! and *qualities* literally exist IN agents! are expressions of a very questionable character. What we really say, then, is this :—“The *POISON* to which we object is, the intoxicating *PRINCIPLE* of ale or porter.” What is your spurious amendment? “Now,” say you “the intoxicating *qualities* exist in the spirit! Well, Sir, and what then? Allowing that the spirit *possesses* the intoxicating *qualities*—which is what you mean by their existing *in* the spirit—that is a proposition altogether different from stating what is the *poison*. I beg, Sir, that you will understand the force and difference of terms, before you again scribble about Teetotalism; for, though we are ready to defend our own assertions, in our own words, it is unfair to make us responsible for your endless mistakes of conception and statement.

As your *tenth* argument consisted of a misrepresentation of our “sayings,” your *eleventh* is a mis-statement of our “doings.”

“Heat will drive the alcohol off in vapor, which is the mode of distilling spirits; and what is *left* has neither *strength* nor intoxicating quality. It is the refuse with which they *feed pigs*.”

It would be extremely profitable, Democritus, if you can teach your Irish brethren how to *feed pigs* with what has *no strength*,

“After the Teetotallers have *evaporated* the spirit, they take the *bitter residuum* (a good tonic,) and with a mountebank grimace, shout, “*There’s the poison!*” while the matter they think they’ve got is *floating in thin vapor around their scientific heads!*”

Now, Sir, do you here speak from hearsay, or from the evidence of your own senses? If you scribbled your miserable pamphlet upon mere *hearsay* authority, your informant deceived you. If you have seen the experiment you pretend to describe, then, Sir, you have *belied the evidence of your senses*, and are as reprehensible for your *falsehood* on this, as for your *folly* on the other supposition.

In performing this experiment we do *not* mistake the glutinous and “*bitter residuum*” for the “*poison*.” Indeed, you say that we “complain that the *spirit* does all the *mischiefs*,” and hence you are self-convicted of wilful falsehood! This alcohol, or spirit, we do *not* allow to “float around our heads;” but we cool and condense it, preparatory to its being *burnt*, in order to demonstrate that the same spirituous principle which is denounced by the “moderation society” in the form of *spirits*, also exists as *alcohol*, in the ale and wine which it allows. We refer to the “*bitter residuum*, the good tonic,” not as being *the poison* of the alcohol, but as

an exhibition of the minute quantity, disgusting quality, and costly nature of the NUTRITION which you ignorantly ascribe to fermented drinks! If, as you say, our *evaporating* experiment is "the mode of distilling spirits," how do the distillers contrive to recover the thin vapor which floats around their heads? That they *do* recover it, if ever it escaped, is evident, for they have it for sale. In fact, it is *not* allowed to evaporate; the still being constructed for the express purpose of condensing and securing this spirit. Either you knew this fact, or you must have been deplorably ignorant. If you did know it, then, Sir, in representing the teetotallars as permitting the spirit to escape and float around their heads, when you knew that they were cooling and condensing it in the still, you were giving expression to a statement that is neither "moral," nor "christian," nor true!

Your *eleventh* argument consists of two propositions:

1. "Boil a pint of tea or coffee, after the same way, down to a teaspoonful or two, and then offer it to one of your gaping gobe-mouches, without sugar or milk."

Will you allow us to place the *nutritious* parts of ale, which are left after the liquid is evaporated, in comparison with the *sediment* which may be discovered in an infusion of tea-leaves or coffee berries? If so, the question is at an end, for who takes tea or coffee, when without milk or sugar, in the expectation of their being nutritious?

2. Treat SUGAR, &c., after the same fashion, and see what would be its *residuum*—AFTER the nutritious parts are dispelled."

This supposition is an arrant absurdity. First, it implies that the vapor which is "dispelled" in the process of distillation, or of boiling down, contains "the nutritious parts!" whereas the nutrition consists in the solid parts which form the "residuum," and not in the watery or liquid portions, which evaporate. Secondly, while supposing these solid and nutritious parts, which alone can form the "residuum," to be "dispelled," it yet supposes a "residuum" of some sort to exist. Or, in other words, it supposes that the residuum is left, even AFTER the nutrition or residuum is dispelled!! Thirdly, it is a supposition directly opposed to facts. How, for instance, is the SUGAR actually obtained from the juice of the sugar cane? By boiling down the juice until the liquid parts are sufficiently "dispelled" when the residuum crystallizes, and assumes the form of SUGAR. Thus, the process does *not* dispel the nutrition, as you ridiculously suppose. Hence, when we distil alcohol from ale, we do not "dispel" the "nutritious parts," but keep them perfectly safe, and exhibit their *true nature and value*, in the form of that pitch-looking and "bitter residuum," which you laud as such a capital "tonic."

The *twelfth* and last of your "medical" arguments worthily concentrates the fallacies of its predecessors:—

"The elements that compose alcohol, also compose sugar, vinegar, oil, cheese, white of eggs, and other animal matter, in proportions very similar. Therefore, learned Thebans, say what difference between EGG and alcohol."

Not to notice the difference of appearance—one being a liquid, while the other is a solid—we may refer to the important difference in their effects. Egg is an animalized matter, highly nutritious and easy of digestion; while alcohol is a fluid, resulting from the peculiar decom-

position of a vegetable solid, and, being perfectly indigestible, can afford no nutrition. Again: alcohol is powerfully *intoxicating*: egg is *not*. Two eggs will *sustain the strength* of a healthy man for a whole day; while the same weight of alcohol would *terminate his career* in a few hours, as effectually as an ounce of opium! These, Sir, are a few of the contrasts between egg and alcohol; demonstrating, that while substances may be "*very similar*" in their *elements*, they may, also, be *very dissimilar* as to their *nature*, their *uses*, and their *effects*! So far, indeed, is it from true that the digestive organs extract similar food from alcohol as from "sugar, egg, oil, or cheese," that *they cannot even decompose it* to any extent; and hence it *passes undigested through the stomach*, feverizing the blood, and deranging the action of various organs, by stimulating them to unnatural exertion; until the poison is either deposited in the cavities of the brain, or expelled by the action of the lungs!

Apologizing, Sir, for thus rudely dispersing your pretensions to superior wisdom and intelligence, I rejoice to acknowledge myself an adherent of that "seet, vulgarly and illiterately calling themselves TEE-TOTALLERS," which you have so highly *honored with your abuse*.

FREDERIC RICHARD LEES.

LETTER II.

SIR,—Having in my first Epistle dismissed the chief of your medical, or rather chemical arguments, I now propose to examine the validity of two or three of your more general specimens of reasoning, and to illustrate the *immorality* of your "*moral Dissection of Teetotalism*."

On the fourth and fifth pages of your Letter, I find the following argument advanced in proof of the innocence and utility of gin drinking:

"The English are the finest race in Europe; and London—where "one would think they had *mistaken gin for water*, and were *all Teetotallers*—is the *healthiest Capital in Europe*:" therefore, it is *because* they drink gin like water!

This precious argument is what logicians style a *pro causa non causa*, or the putting for a cause what is no cause. It by no means follows that gin drinking must be the *cause* of the comparative health of a community, merely because they are found together. One community may be healthier than another, *in spite* of a single bad practice prevalent amongst some of its members; or one individual who drinks, may be healthier than another who does not, but it will not be in *consequence*, but in spite of drinking. As there are more causes of *disease* than intemperance or gin drinking, so there are more causes of *health*, besides that of abstaining from intoxicating drinks. In order to arrive at a correct conclusion upon such a subject, we must contrast two communities together whose circumstances in other respects are equal; we must contrast Englishmen with Englishmen, who are subject to the same general influences of climate, habit, food, medical attendance, and clothing, &c.; but we must not contrast the well fed, well clad, well housed, well cleaned, and well attended English, with inhabitants of countries destitute of half the comforts and advantages which they alone enjoy. If you wish, Sir, to institute a fair comparison, let the English Teetotal mechanic be placed against the English mechanic who drinks gin like water; or one English gentleman who is teetotal, with one who is not;—let the

teetotal Benefit Societies be compared with those which are not teetotal; or let a teetotal procession be compared with any other procession; and we shall discover, *other things being equal*, that there is incomparably more health enjoyed by the teetotalers than by the Bacchanalians!

Your argument is not only based upon a false comparison, and, in its conclusion, illogical; but it also proves too much.. If the inhabitants of Britain are the *most healthy* people in Europe, they are also the *most intemperate*. According to the principles of *your* logic, they are, then, the most healthy *because* the most intemperate! a conclusion from which even you may probably shrink, and which is of itself sufficient to demonstrate the extreme weakness of your reasoning.

On your sixth and seventh page I find a statement which appears to me extremely *inconsistent* with the argument just exposed.

"Tea and coffee, especially tea, are strong narcotics, and most injurious to the nerves, which is *one of the chief causes* of the many mental and nervous diseases of modern days * * * substituting for frames of the hardy oak, the tremulous aspen, quivering at a breath!"

What! all this degeneracy in "the finest race in Europe!" Have you forgot your *own* fact, that London is the healthiest capital in Europe? Cannot you see that we have *grown more healthy*, according to your own admission, as we have abandoned the old English fare for "the *slop narcotics* of China?" In one sentence, you tell us that we are the most healthy people, because we drink gin like water: and in the next, you deplore that we should have forsaken the practices of "our ale and wine-fed ancestors," to drink slop narcotics; forgetting, all the while, that we are, after all, the finest and most healthy race in Europe; and forgetting, also, the fact, that more intoxicating drinks are consumed at the present than at any former period! I am at a loss to declare which is most inconsistent with each other, your facts or your logic.

The remainder of your "moral dissection" contains nothing which bears even the *semblance* of argument, but is occupied with assertions which we cannot notice otherwise than by way of positive denial. You affirm, conscientiously, that we are hypocritically attempting to evade our own dogmas by pouring *carbonic acid gas* into our frames in gallons; that we are emissaries of the Poor Law; that "almost every individual member" of our society has been "branded with the deepest shades of infamy;" that the collecting plate is scarcely ever out of our hands; and that in certain *dark cupboards* Teetotalers keep brandy, &c., as a medicine!!

To these statements we can only reply, that they must proceed either from the wilfulness of malice, or the stupidity of ignorant and impotent bigotry, and almost refute themselves.

FREDERIC RICHARD LEES.

LETTER III.

SIR,—As, in my antecedent correspondence, I have patiently searched out every objection of a chemical or moral nature, which can, with any pretence, be exalted to the dignity of argument—as, in my first letter, I have waded through the multifarious fallacies of your "*medical dissection*;" and, in my second, exposed the inconsistency and poverty of your two solitary "*moral*" syllogisms, glancing, in conclusion, at the in-

morality with which you frigidly manufacture and propagate calumnies as preposterous as they are malignant, and as incredible as they are proofless—I now proceed, with equal fearlessness and freedom, to analyse the composition, and determine the character of what you term, with your customary infelicity, a “CHRISTIAN DISSECTION OF TEETOTALISM,”

Your *first* trial at “christian” argument, consists of a most injurious accusation, couched in the following violent and anti-christian language:—

“Let me ask you, (teetotallers,) how you dare *profane* the scriptures, and *set at nought* the dying injunctions of the Saviour? The *most important* of his commands, by the noisy ravings of your few half-insane followers, is thus *trampled underfoot and reviled*—‘Drink ye all of it; do this in remembrance of me,’”

To this charge, sir, my answer is, on the part of the entire body of Teetotallers, that it is as pregnant with error as with “all uncharitableness.” *Where, when, and by whom* has this alleged profanation been committed, and our Saviour’s injunction “set at nought,” “trampled under foot, and reviled?” Where is the *evidence* by which the monstrous accusation can be established? We are, indeed, as teetotallers, pledged to abandon the use of intoxicating wine *as a beverage*; but you know, or ought to know, that the pledge itself, upon the very face of it, allows wine to be used as a medicine, or *in a religious ordinance*. It follows, then, either that you have been publishing your disgraceful tirade of vulgar scandal and declamation, in utter ignorance of our principles, and *without having ever seen a temperance pledge*; or that, having seen one, you have published, *in the face of it and your own conscience*, a foul and malignant calumny against two millions of your fellow-citizens!

The fact is, sir, that, as teetotallers, we do not even seek to *dispense* with the ordinance referred to, much less to *revile* it. It is true that, while our common bond of union permits the use of *intoxicating* wine at the sacrament, there are many amongst us who think that the sacred ordinance might, with strict adherence to its original institution, and with far more inherent fitness, be celebrated with *unintoxicating* wine. This, however, is not a questioning of the *thing*, but of the *mode*. Is your obtusity so great, or your prejudice so intense, that you cannot distinguish between the abolition of an *institution* altogether, and the abolition of one of two *modes* in which it may be observed? Is a difference as to the *kind* of wine to be employed in the sacrament, to be reckoned as the *denial* of the sacrament itself? As well might you contend that a difference of opinion as to the *form* of government, is equivalent to a declaration of *anarchy*!

I cannot concede to you, that the injunction upon which the sacrament is founded, is “*the most important*” of our Lord’s commands. The *ceremonial* must not take precedence of the *moral* law; nor must a *commemorative ordinance* be ranked higher than the *spiritual state* which the ordinance is merely designed to foster and perfect.

But, however important the ordinance *itself* may be considered, the particular circumstances connected with its *mode* of celebration, the *elements* of which it shall consist, and the *time* or frequency of its observance, must, undeniably, be deemed of much *less* importance.

This is acknowledged in the practice of nearly all christian churches,

which differ more or less from each other in some of these particulars. That our Saviour used bread and wine on the affecting occasion of his last supper, is plain; and that he said, "do this in remembrance of me," is equally clear; but whether the bread was composed of *barley* or *wheat*,—whether it was *leavened* or *unleavened*,—whether the wine was *fermented* or *unfermented*, *new* or *old*, *strong* or *weak*, *watered* or *undiluted*,—whether it was *Yayin*, or *Tirosh*, or *Shekhar*, or *Hamra*, or *Ausis*, or *Shemarin*, or *Soveh*, or *Mesek*, or *Ehesha*, or to which of these various kinds of Hebrew wine the Greek term refers,—whether it was *red* wine, or *mixed* wine, *drugged* wine, or *inspissated* wine,—or whether the ordinance was designed to be observed *daily*, or *weekly*, or *monthly*, or *yearly*,—or who was to give the supper, or whether any one was to consecrate the elements,—on all these various topics, revelation is profoundly silent; nothing is expressly stated, and all we can gather is by *inference*; hence, (upon the principle of "no law, no transgression," or where the law is uncertain or obscure, the responsibility is proportionably slight,) various christian sects have "*agreed to differ*" upon many of these points, and while embracing the latitude of interpretation allowed to themselves, have exercised a christian charity in their judgment of others. Upon one of these subordinate questions some portion of the teetotallers happen to hold an opinion peculiar to themselves; but why are they, for that reason, to be excluded from the common charity of judgment which their opponents extend to each other in similar differences?

You maintain that the wine used at the original institution of the sacrament was *fermented*, BECAUSE "in a climate as warm as that of Judea," grape juice "will fall into *spontaneous* fermentation."

This statement is a truth, but, unfortunately, not the *whole* truth; and for this reason, your "*because*" must be cashiered! Grape juice will spontaneously ferment (when placed under certain conditions)—*if you will let it*, just as ale, wine, or cyder "will spontaneously ferment," and become, first vinegar, and then a putrefactive liquor—*if you will allow them?* Ah, these *ifs* and *buts*! they are sad stumbling blocks in travelling to your conclusion, DEMOCRITUS!

But "the process is a *NATURAL process*," you say. Yes! so is malting, brewing, wine making, and bread baking, *in the same sense*; yet no one ever found nature, *without man*, either malting barley, making wine, or baking loaves! All that man can do is merely to bring certain material natural elements together, in certain ways, and matter, or the laws of matter, or nature, or what you will, performs the rest. But *if*, Democritus—if man should not put together the forms of matter in that way which will conspire to the end in view—what then?

You add, however, that "there is *no process known* to prevent the juice of the grape from doing so?

Had you said—"no process known to me"—your assertion might have passed unquestioned, and even as bearing the marks of truth upon its surface, for *your ignorance* both of the processes of nature and art, is evident from every argument which you employ, and every experiment which you distort. But what if that process which is so "unknown" to you, should be known to *somebody else*, as it in fact is? There are, indeed, several ways in which "*spontaneous fermentation*" can be prevented; or, to speak more accurately, in which the *tendency* to ferment-

tation or decay may be counteracted. We may *sulphurize* the juice to be preserved, which is a process known in Italy, Greece, and some other parts; or we may *inspissate* the juice, which is the plan adopted by the Rev. F. BEARDSALL, of Manchester, in the manufacture of his *teetotal* wine—a wine used by upwards of *thirty* christian churches for sacramental purposes.

Waxing bolder and more reckless in your assertions, as you involve yourself deeper in the darkness of your ignorance, you proceed to affirm, not only that no such process *is* or ever *will be* known, but that it never *was* known; and, upon the strength of this assertion, you declare that *the preservation of grape juice unfermented*, is contrary to the laws of nature, and would amount to a MIRACLE.

Well, Sir, all I can do is to assure you that, if your statement be correct, you may, on application to my esteemed friend, Mr. BEARDSALL, purchase such “miracles” by the dozen.

CALMET in his learned and laborious work, informs us that “the ancients had the *secret* of preserving wine *sweet throughout the year*,” and PLUTARCH records that “before the time of Psammaticus, the Egyptians neither drank *fermented* wine nor used it in their offerings.” Hence, if your principles be right, the ancients not only had the wonderful *secret* of making “miracles,” but the still more wondrous *secret* of *drinking* them too! Oh, Democritus! Democritus!

Your *second* trial at christian argument, consists in the assertion that our Saviour, at the marriage at Cana in Galilee, *sanctioned* the use of *intoxicating* wine. You argue as follows:—

1. “Generally the finest wine was given first, *when they could appreciate it*; but when the acuteness of the senses had been *somewhat blunted* by probably a *slight excess*, a wine of inferior quality was substituted.”

2. In this case “it appears the guests had ‘WELL DRUNK,’ and the governor of the feast remarked the unusual quality of the wine.”

This representation of the case savors more of that *infidelity* which would recklessly heap dishonor upon the head of the Great Teacher, than of true or sincere christianity. In the absence of stronger evidence, I must refuse to believe that our Saviour created, by the exercise of a miraculous power, a quantity of *good fermented*, that is, *strong intoxicating*, wine for the indulgence of a party who, on that supposition, had already WELL and SUFFICIENTLY drunk of intoxicating wine; for I cannot suppose, without violence to all my ideas of propriety, that the Saviour would select a party of individuals *already on the verge of excess*, as those before whom to work his first public miracle, by creating that which, in their state, would inevitably terminate in drunkenness!

The *moral* argument, then, is against the interpretation you adopt; and I may observe, further, that if it had been *intoxicating* wine of which the governor and the guests had first *well partaken*, neither the one nor the other would, *as you observe*, have been in a fit state to *appreciate* the excellency of the latter wine; and hence we may conclude that the wine used was *unintoxicating*.

You state, in your tenth page, that teetotalers “would take away the *great virtue* of moderation, and make man a *brute machine*.”

By the way, teetotalers can see no such “*great virtue*” in not eating like gluttons, or in not swilling like swine. Moderation, at best, is,

in these matters, a mere *negative* virtue; not to be compared, as an *exercise of self-denial for your brother's sake*, to the practice of total abstinence. Away, then, with the *cant* about the "*great virtue*" of not eating or drinking too much!

As to making man a "brute machine," the charge is absurd. We call upon every man endowed with God's first gift of common sense, to exercise that gift in the matter before us, by examining the evidence of history, science, and experience, which we are ever ready to furnish. Whether the men who exercise their rational powers of inquiring and determining for themselves, or those who bow down their abject necks to the tyranny of *custom* and the wisdom of their ancestors, most resemble "brute machines," we leave our readers to judge.

The nine "*because*s" which occupy your eleventh page, may be summed up in one sentence: "because things, or faculties, are *abused*, are we not to *use* them?" The question is needless. We do not abstain from *intoxicating liquors* merely because they are *abused*, but we abstain from them, as beverages, *because they are totally unfit to be used at all*, except as medicine, or in the arts. Show that they are fit to be *used* as a regular beverage, and you will do what is required in order to subvert the principles of the temperance associations: if you do not prove this, you prove nothing to the purpose. Everything else is either misstatement or misconception.

In the conclusion of your letter, you express yourself thus:—

"I hope I have satisfied the man of sense, principle, or religion, that those noisy quacks have neither justice, nor reason, nor sense, nor science, nor scripture, on which to base there silly dogmas!"

This is your own opinion of your own performance. I leave it once more to the judgment of your reader to reverse or confirm your decision, and, in conclusion, will give you a word of friendly counsel.

The ancient atheist, whose name you have assumed, was surnamed "the laughing philosopher," and sometimes known as THE DERIDER. In heaping derision upon the good and the true, you copy your namesake to the life; but you are imitating rather the *vices* than the *virtues* of DEMOCRITUS. History informs us that "upon the death of his father, DEMOCRITUS determined to travel in search of wisdom;" and accordingly he visited the chief seats of learning, and became a student in the Pythagorean schools. May I suggest, Sir, that you will more honor your illustrious namesake by adopting a similar plan, than by acting the buffoon or the calumniator. You are perhaps but a *young* DEMOCRITUS: if so, there is hope that you will yet *get wisdom*, and that at a future period your disgrace may be forgotten in your advocacy of the truth.

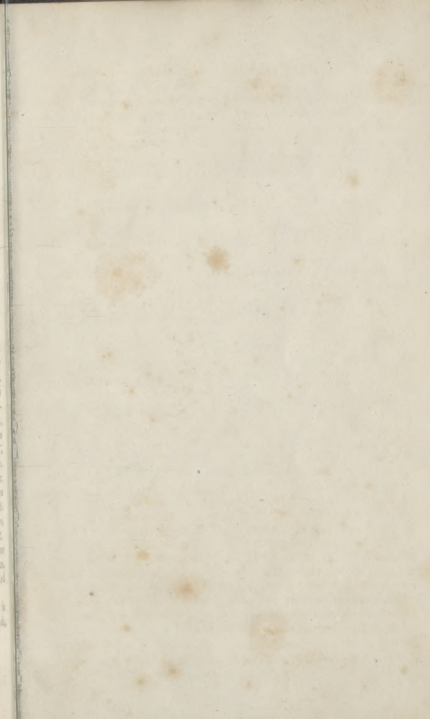
FREDERIC RICHARD LEES.

Newcastle-upon-Tyne:

PUBLISHED BY T. P. BARKAS,

At the Office of the "*Christian Philanthropist*," 26, Grainger Street,
AND SOLD BY ALL BOOKSELLERS.

PRINTED BY T. P. AND W. BARKAS, 16, HIGH PRIAR STREET.



OPINION OF THE AUTHOR OF ANTI-BACCHUS.

"I have read it through very carefully, and have been both edified and delighted with the mass of evidence you have brought to bear on the subject."

Errata.

In consequence of this Essay being written in haste, and the press imperfectly corrected, several typographical and other errors have crept into it, some of which the reader is requested to correct with the pen as follows:—

Page 9, line 32, for "swine-herds" read "herds of swine."

12, 12, for "strength," put "strong."

12, last, put "were" before "merry."

13, 12 from bottom, put i in "methuen."

13, 13, strike out from "as drink," to the end of that sentence.

18, 5, " " read "archioinochoos," "chief wine pauer."

20, 6, for "azukar," read "azucar."

" 16, for "called," put "we have."

" 17, for "this," put "para."

24, 2, dele "sweet."

24, last line, put a * before "Clio."

26, 11 from bottom, for "sagwero," here and elsewhere, read

"sagneiro."

31, 8, " for "Angioli Fabroni," read "A. Fabbroni,"

and for "the last," read "this."

32, 7 & 8, strike out from "like" to "Jews."

" 10, after "way," insert "as the saba of the Jews, the saba of
of the Romans, and the saba of the modern French."

38, 44, after "thy," insert "liquors."

" 51, dele "ch" in "demoach," and also strike out the note.

39, 6, for "incisions from," read "incisions in."

42, " dele the rau in "tirosk."

43, 29, insert a *

6 from bottom, dele from "zitzhar" to "oil" in line 4; and
put a * before "Here."

56, 24, after "not," insert "always."

58, 6 from bottom, dele "and better."

58, 9, for "an inferior certain kind," read "a certain kind."

" 13, for "being stupifying," read "causing head-ache," and
strike out the next sentence.

59, Strike out the comment in the * note, as, on reference, the
latin vinum is not employed.

63, 31, read "Kings xi. 4.)"

64, 27, read "it biteth like a serpent and stingeth like an adder."

65, 24, read "wine-vat," for "yayin-vat."

67, 24, for "It is thus applied," read "a form of it is thus applied."

69, note 1, for "Kotto," read "Kitto."

70, line 18, dele "yitzha to produce, and."

PRICE ONE SHILLING.

THE

Strong Drink Question.

TEETOTALISM

HARMONIZED WITH THE SCRIPTURES GENERALLY,

AND WITH

DEUT. XIV. 25-26, IN PARTICULAR;

BEING THE SUBJECT OF

A PRIZE ESSAY,

PROSECUTED AND ENLARGED.

BY

DR. FREDERIC R. LEES,

Author of "the Prize Essay on Deut. XIV. 25," "Metaphysics of Owenism Dissected," "History of the Wine Question," &c.

LONDON :

W. BRITTAIN, 11, PATERNOSTER ROW.

MDCCCLXII.

JOWETT, PRINTER, LEEDS.

